

# COURSE READER

## Genesis 12, 15, 17; Exodus 12; Psalm 2, 110; Isaiah 2:1-5

### Genesis 12

**Abram's Call and Migration** <sup>1</sup>The Lord said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. <sup>2</sup> "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." <sup>4</sup> Abram went as the Lord directed him, and Lot went with him. Abram was seventy-five years old when he left Haran. <sup>5</sup> Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan, <sup>6</sup> Abram passed through the land as far as the sacred place at Shechem, by the terebinth of Moreh. (The Canaanites were then in the land.) <sup>7</sup> The Lord appeared to Abram and said, "To your descendants I will give this land." So Abram built an altar there to the Lord who had appeared to him. <sup>8</sup> From there he moved on to the hill country east of Bethel, pitching his tent with Bethel to the west and Ai to the east. He built an altar there to the Lord and invoked the Lord by name. <sup>9</sup> The Abram journeyed on by stages to the Negeb.

**Abram and Sarai in Egypt.** There was famine in the land; so Abram went down to Egypt to sojourn there, since the famine in the land was severe. <sup>11</sup>When he was about to enter Egypt, he said to his wife, Sarai: "I know well how beautiful a woman you are. <sup>12</sup>When the Egyptians see you, they will say, 'She is his wife'; then they will kill me, but let you live. <sup>13</sup>Please say, therefore, that you are my sister,\* so that it may go well with me on your account and my life may be spared for your sake." <sup>14</sup>When Abram came to Egypt, the Egyptians saw how beautiful the woman was; <sup>15</sup>and when Pharaoh's courtiers saw her, they praised her to Pharaoh. So she was taken into Pharaoh's palace. <sup>16</sup>On her account it went very well with Abram, and he received flocks and herds, male and female slaves, male and female asses, and camels.\* <sup>17</sup> But the Lord struck Pharaoh and his household with severe plagues because of Abram's wife Sarai. <sup>18</sup>Then Pharaoh summoned Abram and said to him: "How could you do this to me! Why didn't you tell me she was your wife? <sup>19</sup>Why did you say, 'She is my sister,' so that I took her for my wife? Here, then, is your wife. Take her and be gone!" <sup>20</sup>Then Pharaoh gave men orders concerning him, and they sent him on his way, with his wife and all that belonged to him.

### Genesis 15

**The Covenant with Abram.** <sup>1</sup>Some time after these events, this word of the Lord came to Abram in a vision:

"Fear not, Abram!  
I am your shield;  
I will make your reward very great."

<sup>2</sup>But Abram said, "O Lord GOD, what good will your gifts be, if I keep on being childless and have as my heir the steward of my house, Eliezer?" <sup>3</sup>Abram continued, "See, you have given me no offspring, and so one of my servants will be my heir." <sup>4</sup>Then the word of the LORD came to him: "No, that one shall not be your heir; your own issue shall be your heir."<sup>5</sup>He took him

outside and said, "Look up at the sky and count the stars, if you can. Just so" he added, "shall your descendants be." <sup>6</sup>Abram put his faith in the LORD, who credited it to him as an act of righteousness.\* <sup>7</sup>He then said to him, "I am the LORD who brought you from Ur of the Chaldeans to give you this land as a possession." <sup>8</sup>"O Lord GOD," he asked, "how am I to know that I shall possess it?" <sup>9</sup>He answered him, "Bring me a three-year old heifer, a three-year old she-goat, a three-year old\* ram, a turtledove, and a young pigeon." <sup>10</sup>He brought him all these, split them in two, and placed each half opposite the other; but the birds he did not cut up. <sup>11</sup>Birds of prey swooped down on the carcasses, but Abram stayed with them. <sup>12</sup>As the sun was about to set, a trance fell upon Abram, and a deep, terrifying darkness enveloped him. <sup>13</sup>Then the LORD said to Abram: "Know for certain that your descendants shall be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years. <sup>14</sup>But I will bring judgment on the nations they must serve, and in the end they will depart with great wealth. <sup>15</sup>You, however, shall join your forefathers in peace; you shall be buried at a contented old age. <sup>16</sup>In the fourth time-span\* the others shall come back here; the wickedness of the Amorites will not have reached its full measure until then." <sup>17</sup>When the sun had set and it was dark, there appeared a smoking brazier\* and a flaming torch, which passed between those pieces. <sup>18</sup>It was on that occasion that the LORD made a covenant\* with Abram, saying: "To your descendants I give this land, from the Wadi of Egypt to the Great River [the Euphrates], <sup>19</sup>the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup>the Hittites, the Perizzites, the Rephaim, <sup>21</sup>the Amorites, the Canaanites, the Girgashites, and the Jebusites."

### *Genesis 17*

**Covenant of Circumcision.** <sup>1</sup>When Abram was ninety-nine years old, the LORD appeared to him and said: "I am God the Almighty.\* Walk in my presence and be blameless. <sup>2</sup>Between you and me I will establish my covenant, and I will multiply you exceedingly." <sup>3</sup>When Abram prostrated himself, God continued to speak to him: <sup>4</sup>"My covenant with you is this: you are to become the father of a host of nations. <sup>5</sup>No longer shall you be called Abram; your name shall be Abraham,\* for I am making you the father of a host of nations. <sup>6</sup>I will render you exceedingly fertile; I will make nations of you; kings shall stem from you. <sup>7</sup>I will maintain my covenant with you and your descendants after you throughout the ages as an everlasting pact, to be your God and the God of your descendants after you. <sup>8</sup>I will give to you and to your descendants after you the land in which you are now staying, the whole land of Canaan, as a permanent possession; and I will be their God." <sup>9</sup>God also said to Abraham: "On your part, you and your descendants after you must keep my covenant throughout the ages. <sup>10</sup>This is my covenant with you and your descendants after you that you must keep: every male among you shall be circumcised. <sup>11</sup>Circumcise the flesh of your foreskin, and that shall be the mark of the covenant between you and me. <sup>12</sup>Throughout the ages, every male among you, when he is eight days old, shall be circumcised, including houseborn slaves and foreigner who is not of your blood. <sup>13</sup>Yes, both the houseborn slaves and those acquired with money must be circumcised. Thus my covenant shall be in your flesh as an everlasting pact. <sup>14</sup>If a male is uncircumcised, that is, if the flesh of his foreskin has not been cut away, such a one shall be cut off from his people; he has broken my covenant. <sup>15</sup>God further said to Abraham: "As for your wife, Sarai, do not call her Sarai; her name shall be Sarah.\* <sup>16</sup>I will bless her, and I will give you a son by her. Him also will I bless; he shall give rise to nations, and rulers of peoples shall issue from him." <sup>17</sup>Abraham prostrated himself and laughed\* as he said to himself, "Can a child be born to a man who is a hundred years

old? Or can Sarah give birth at ninety?" <sup>18</sup>Then Abraham said to God, "Let but Ishmael live on by your favor!" <sup>19</sup>God replied: "Nevertheless, your wife Sarah is to bear you a son, and you shall call him Isaac. I will maintain my covenant with him as an everlasting pact, to be his God and the God of his descendants after him. <sup>20</sup>As for Ishmael, I am heeding you: I hereby bless him. I will make him fertile and will multiply him exceedingly. He shall become the father of twelve chief-tans, and I will make of him a great nation. <sup>21</sup>But my covenant I will maintain with Isaac, whom Sarah shall bear to you by this time next year." <sup>22</sup>When he had finished speaking with him, God departed from Abraham. <sup>23</sup>Then Abraham took his son Ishmael and all his slaves, whether born in his house or acquired with his money-every male among the members of Abraham's household-and he circumcised the flesh of their foreskins on that same day, as God had told him to do. <sup>24</sup>Abraham was ninety-nine years old when the flesh of his foreskin was circumcised, <sup>25</sup>and his son Ishmael was thirteen years old when the flesh of his foreskin was circumcised. <sup>26</sup>Thus, on that same day Abraham and his son Ishmael were circumcised; and all the male members of his household, including the slaves born in his house or acquired with his money from foreigners, were circumcised with him.

### *Exodus 12*

**The Passover Ritual Prescribed.** <sup>1</sup>The LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup>"This month\* shall stand at the head of your calendar; you shall reckon it the first month of the year. <sup>3</sup>Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one piece for each household. <sup>4</sup>If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb\* in proportion to the number of persons who partake of it. <sup>5</sup>The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. <sup>6</sup>You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. <sup>7</sup>They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake the lamb. <sup>8</sup>That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. <sup>9</sup>It shall not be eaten raw or boiled, but roasted whole, with its head and shanks and inner organs. <sup>10</sup>None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up. <sup>11</sup>"This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover\* of the LORD. <sup>12</sup>For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt-I, the LORD! <sup>13</sup>But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you. <sup>14</sup>"This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution. <sup>15</sup>For seven days you must eat unleavened bread. From the very first day you shall have your houses clear of all leaven. Whoever eats leavened bread from the first day to the seventh shall be cut off from Israel. <sup>16</sup>On the first day you shall hold a sacred assembly, and likewise on the seventh. On these days you shall not do any sort of work, except to prepare the food that everyone needs. <sup>17</sup>"Keep, then, this custom of the unleavened bread. Since it was on this very day that I brought your ranks out of the land of Egypt, you must celebrate this day throughout your generations as a perpetual institution. <sup>18</sup>From the evening of the fourteenth day of the first month until the evening of the twenty-first day of this month you shall eat unleavened bread. <sup>19</sup>For seven days no leaven may be

found in your houses. Anyone, be he a resident alien or a native, who eats leavened food shall be cut off from the community of Israel. <sup>20</sup>Nothing leavened may you eat; wherever you dwell you may eat only unleavened bread."

**Promulgation of the Passover.** <sup>21</sup>Moses called all the elders of Israel and said to them, "Go and procure lambs for your families, and slaughter them as Passover victims. <sup>22</sup>Then take a bunch of hyssop,\* and dipping it in the blood that is in the basin, sprinkle the lintel and the two door-posts with this blood. But none of you shall go outdoors until morning. <sup>23</sup>For the LORD will go by, striking down the Egyptians. Seeing the blood on the lintel and the two doorposts, the LORD will pass over that door and not let the destroyer come into your houses to strike you down. <sup>24</sup>"You shall observe this as a perpetual ordinance for yourselves and your descendants. <sup>25</sup>Thus, you must also observe this rite when you have entered the land which the LORD will give you as he promised. <sup>26</sup>When your children ask you, 'What does this rite of yours mean?' <sup>27</sup>you shall reply, 'This is the Passover sacrifice of the LORD, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he spared our houses.'" Then the people bowed down in worship, <sup>28</sup>and the Israelites went and did as the LORD had commanded Moses and Aaron.

**Death of the First-born.** <sup>29</sup>At midnight the LORD slew every first-born in the land of Egypt, from the first-born of Pharaoh on the throne to the first-born of the prisoner in the dungeon, as well as all the first-born of the animals. <sup>30</sup>Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was loud wailing throughout Egypt, for there was not a house without its dead.

**Permission to Depart.** <sup>31</sup>During the night Pharaoh summoned Moses and Aaron and said, "Leave my people at once, you and the Israelites with you! Go and worship the LORD as you said. <sup>32</sup>Take your flocks, too, and your herds, as you demanded, and be-gone; and you will be doing me a favor." <sup>33</sup>The Egyptians likewise urged the people on, to hasten their departure from the land; they thought that otherwise they would all die. <sup>34</sup>The people, therefore, took their dough before it was leavened, in their kneading bowls wrapped in their cloaks on their shoulders. <sup>35</sup>The Israelites did as Moses had commanded: they asked the Egyptians for articles of silver and gold and for clothing. <sup>36</sup>The LORD indeed had made the Egyptians so well disposed toward the people that they let them have whatever they asked for. Thus did they de-spoil the Egyptians.

## THE EXODUS FROM EGYPT AND THE JOURNEY TO SINAI

**Departure from Egypt.** <sup>37</sup>The Israelites set out from Rameses for Succoth, about six hundred thousand men on foot, not counting the children. <sup>38</sup>A crowd of mixed ancestry\* also went up with them, besides their livestock, very numerous flocks and herds. <sup>39</sup>Since the dough they had brought out of Egypt was not leavened, they baked it into unleavened loaves. They had been rushed out of Egypt and had no opportunity even to prepare food for the journey. <sup>40</sup>The time the Israelites had stayed in Egypt\* was four hundred and thirty years. <sup>41</sup>At the end of four hundred and thirty years, all the hosts of the LORD left the land of Egypt on this very date. <sup>42</sup>This was a night of vigil for the LORD, as he led them out of the land of Egypt; so on this same night all the Israelites must keep a vigil for the LORD throughout their generations.

**Passover regulations.** <sup>43</sup>The Lord said to Moses and Aaron, "These are the regulations for the Passover. No foreigner may partake of it. <sup>44</sup>However, any slave who has been brought for money may partake of it, provided you have first circumcised him. <sup>45</sup>But no transient alien or hired servant may partake of it. <sup>46</sup>It must be eaten in one and the same house; you may not take any of its flesh outside the house. You shall not break any of its bones\* <sup>47</sup>The whole community of Israel must keep this feast. <sup>48</sup>If any aliens living among you wish to celebrate the Passover of the LORD, all the males among them must first be circumcised, and then they may join in its observance just like the natives. But no man who is uncircumcised may partake of it. <sup>49</sup>The law shall be the same for the resident alien as for the native." <sup>50</sup>All the Israelites did just as the LORD had commanded Moses and Aaron. <sup>51</sup>On that same day the LORD brought the Israelites out of Egypt company by company.

## ***Psalm 2***

### **A Psalm for a Royal Coronation**

<sup>1</sup>Why do the nations protest  
and the peoples grumble in vain?  
<sup>2</sup>Kings on earth rise up  
and princes plot together  
against the LORD and his anointed:\*  
<sup>3</sup>"Let us break their shackles,  
and cast off their chains!"  
<sup>4</sup>The one enthroned in heaven laughs;  
the Lord derides them,  
<sup>5</sup>Then speaks to them in anger,  
terrifies them in wrath:  
<sup>6</sup>"I myself have installed my king  
on Zion, my holy mountain."  
<sup>7</sup>I will proclaim the decree of the LORD,  
who said to me, "You are my son;  
today I am your father."  
<sup>8</sup>Only ask it of me,  
and I will make your inheritance the  
nations,  
your possession the ends of the earth.  
<sup>9</sup>With an iron rod you shall shepherd  
them,  
like a clay pot you will shatter  
them."  
<sup>10</sup>And now, kings, give heed;  
take warning, rulers on earth.  
<sup>11</sup>Serve the LORD with fear;  
with trembling bow down in homage,  
Lest God be angry and you perish from  
the way  
in a sudden blaze of anger.  
Happy are all those who take refuge in  
God!

## ***Psalm 110***

### **God Appoints the King both King and Priest**

1 A psalm of David

The LORD says to you, my Lord:\*  
"Take your throne at my right hand,  
while I make your enemies your  
footstool."  
<sup>2</sup>The scepter of your sovereign might  
the LORD will extend from Zion.  
The LORD says: "Rule over your  
enemies!"  
<sup>3</sup>Yours is princely power from the  
day  
of your birth.  
In holy splendor before the  
daystar,\*  
like the dew I begot you."  
<sup>4</sup>The LORD has sworn and will not  
waver:  
"Like Melchizedek\* you are a priest  
forever."  
<sup>5</sup>At your right hand is the Lord,  
who crushes kings on the day of  
wrath,  
<sup>6</sup>Who, robed in splendor, judges na-  
tions,  
crushes heads across the wide  
earth,  
<sup>7</sup>Who drinks from the brook by the  
wayside\*  
and thus holds high the head.

### *Isaiah 2:1-5*

**Zion, the Messianic Capital.** <sup>1</sup>This is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem.\* <sup>2</sup>In days to come,\* The mountain of the LORD's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it; <sup>3</sup>many peoples shall come and say: Come, let us climb the LORD's mountain, to the house of the God of Jacob, That he may instruct us in his ways, and we may walk in his paths." For from Zion shall go forth instruction, and the word of the LORD from Jerusalem.\* <sup>4</sup>He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plow-shares and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again. <sup>5</sup>O house of Jacob, come, let us walk in the light of the LORD!

## **Romans 10:9-10; Acts 4:12; Ephesians 4:1-6; Matthew 16:13-20**

### **Romans 10:9-10**

<sup>9</sup>for, if you confess\* with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For one believes with the heart and is so justified, and one confesses with the mouth and so is saved.

### ***Acts 4:12***

<sup>12</sup>There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.

### ***Ephesians 4:1-6***

**Unity in the Body** <sup>1</sup>I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another through love, <sup>3</sup>striving to preserve the unity of the spirit through the bond of peace: <sup>4</sup>one body and one Spirit, as you were also called to the one hope of your call; <sup>5</sup>one Lord, one faith, one baptism; <sup>6</sup>one God and Father of all, who is over all and through all and in all.

### ***Matthew 16:13-20***

**Peter's Confession about Jesus** <sup>13</sup>When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" <sup>14</sup>They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." <sup>15</sup>He said to them, "But who do you say that I am?" <sup>16</sup>Simon Peter said in reply, "You are the Messiah, the Son of the living God." <sup>17</sup>Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. <sup>18</sup>And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail

against it. <sup>19</sup>I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." <sup>20</sup>Then he strictly ordered his disciples to tell no one that he was the Messiah.

### Athanasian Creed The Church's Confession of the Holy Trinity

*Early in the fourth century, a north African pastor named Arius began teaching that Jesus Christ was not truly God. The Church responded decisively in A.D. 325 with a statement of faith (the Nicene Creed), which confessed that Jesus is, in fact, truly God. Toward the end of the fifth century, another creed was written that delved further into the mystery of the Trinity. Though attributed to Athanasius, a fourth-century opponent of Arius, this anonymous creed clearly came at a later stage in the debate.*

*The Athanasian Creed proclaims that its teachings concerning the Holy Trinity and our Lord's incarnation are "the catholic faith." In other words, this is what the true church of all times and all places has confessed. More than 15 centuries later, the church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.*

Whoever will be saved shall, above all else, hold the catholic\* faith.

**Which faith, except everyone keeps whole and undefiled, without doubt he will perish eternally.**

And the catholic faith is this:

**That we worship one God in three persons and three persons in one God, neither confusing the persons nor dividing the substance.**

For there is one person of the Father, another of the Son, and another of the Holy Spirit.

**But the Godhead of the Father, of the Son, and of the Holy Spirit is all one: the glory equal, the majesty coeternal.**

Such as the Father is, such is the Son, and such is the Holy Spirit.

**The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.**

The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

**The Father eternal, the Son eternal, and the Holy Spirit eternal.**

And yet there are not three eternal but one eternal.

**As there are not three uncreated nor three incomprehensibles but one created and one incomprehensible.**

So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.

**And yet there are not three almighties but one almighty.**

So the Father is God, the Son is God, and the Holy Spirit is God.

**And yet there are not three God's but one God.**

So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord.

**And yet there are not three Lords but one Lord.**

For as we are compelled by the Christian truth to acknowledge every person by himself to be both God and Lord,

**So we cannot by the catholic faith say that there are three Gods or three Lords.**

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but begotten.

**The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten but proceeding.**

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

**And in this Trinity none is before or after another; none is greater or less than another;**

But the whole three persons are coeternal together and coequal, so that in all things, as has been said, the Unity in Trinity and the Trinity in Unity is to be worshiped.

**He, therefore, that will be saved is compelled thus to think of the Trinity.**

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ

**For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man;**

God of the substance of the Father, begotten before all worlds; and man of the substance of his mother, born in the world;

**Perfect God and perfect man, of a reasonable soul and human flesh subsisting.**

Equal to the Father as touching his Godhead and inferior to the Father as touching his manhood;

**Who, although he is God and man, yet he is not two but one Christ:**

One, not by conversion of the Godhead into flesh by taking the manhood into God:

**One altogether, not by confusion of substance but by unity of person.**

For as the reasonable soul and flesh is one man, so God and man is one Christ;

**Who suffered for our salvation, descended into hell, rose again the third day from the dead.**

He ascended into heaven, he sits at the right hand of the Father, God Almighty, from whence he will come to judge the living and the dead.

**At whose coming all men will rise again with their bodies and will give an account of their own works.**

And they that have done good will go into life everlasting; and they that have done evil, into everlasting fire.

**This is the catholic faith which, except a man believe faithfully and firmly, he cannot be saved.**

### **Leo the Great "Letter no. 28 to Flavianus"**

Saint Leo the Great, pope

Letter 28 ad Flavianum, (3-4)

PL 54, 763-767

Lowliness is assured by majesty, weakness by power, morality by eternity. To pay the debt of our sinful state, a nature that is incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a true man, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Savior there was no trace of what the deceiver introduced and man, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created man, became in the nature of a servant, man himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be a man, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the preeminence of God coexist in mutual relationship.

As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person - this must be said over and over again - is truly the Son of God and truly the son of man. He is God in virtue of the fact that *in the beginning was the Word, and the Word was with God, and the Word was God*. He is man in virtue of the fact that *the Word was made flesh, and dwelt among us*.

**Hilary of Poitiers, Bishop**  
**(ca. 310-367)**  
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***De Trinitate***  
**(selections) Bk 8 no. 13-17 (ML vol 10 p. 245)**

But the Lord, because He did not want to leave anything uncertain for the conscience of the faithful, taught that he himself is the effect of a natural efficiency. He said, "that they may be one, as we are one. I in them and you in me that they may be perfected into one." I would like to

ask those who insist (*ingerere*) on a unity of will between the Father and the Son whether Christ is in us today through the truth of nature (*per naturae veritatem*) or through an agreement of will (*per concordiam voluntatis*). For if the Word was truly made flesh, and truly we take the Word made flesh in the Lord's food, how can he be judged not to dwell in us in a natural manner (*naturaliter*). He who assumed the nature of our flesh now is born a man with our nature inseparable from himself. He also joined the nature of his flesh to the nature of eternity under the sacrament of his flesh communicated to us. Thus we are all one because the Father is in Christ and Christ is in us. Whoever denies that the Father is in Christ by nature (*naturaliter*) first denies that he himself is neither in Christ nor that Christ is in him by nature. Because the Father is in Christ and Christ in us, they make us one in them. Therefore, if Christ truly assumed the flesh of our body, and he who was born of Mary was truly a man, then he is Christ and we truly receive the flesh of his body under the mystery (*sub mysterio*). We will be one through this because the Father is in him and he in us. How can a unity of will be asserted when the natural property (*proprietas*) coming through the sacrament is a sacrament of perfect unity?

We should not speak in a human or worldly sense in the things of God, neither in impetuous or imprudent speech. For the purity of heavenly words, the perversity of alien and impious understanding should be expunged. Let us read what is written and understand what we read, and then we will concern ourselves with the duty of a perfect faith. Now on the truth of Christ being in us by nature which we say, unless we had learned from him, we would be speaking foolishly and impiously. For he himself said, "My flesh is truly food and my blood is truly drink. Whoever eats my flesh, and drinks my blood remains in me and I in him." He leaves no room for ambiguity regarding the truth of flesh and blood. And once these things are accepted and received, they prove that we are in Christ and that Christ is in us. And is this not truth? It plainly happens that he is not in those who deny that Christ Jesus is true God. Therefore, he himself is in us through (his) flesh and we are in him. As long as that which we are is with him, it is in God.

But how it is possible for us to be in him through the sacrament in which his flesh and blood are communicated he himself testifies, "This world will not see me now but you will see me. Because I live, you too will live. For I am in my Father and you are in me and I in you." If all he wanted to be understood was a unity of will, why did he reveal a kind of gradation and order of a unity that perfects except that he himself would be in the Father through the nature of divinity. On the other hand, we are in him through his physical birth, and he on the other hand is believed to be in us through the mystery of the sacraments. And thus a perfect unity through the Mediator is taught. Because he himself would remain in the Father while we remain in him, and he would remain in us while remaining in the Father; and thus we progress toward the unity of the Father when he who is in him *naturaliter* according his birth, we also are in him (*naturaliter*) while he himself continues in us with respect to his nature?

But how natural this unity in us is he himself attests, "whoever eats my flesh and drinks my blood remains in me and I in Him. For no one can be in him unless he was in him. *Eius tantum in se assumptam habens carnem, qui suam sumspenit*. But earlier he already had taught about the sacrament of this perfect unity when he said, "As the living Father sent me, and I live because of the Father, he who eats my flesh, he will live because of me." So he lives because of the Father. And the way he lives because of the Father is the same way we live through his flesh. Every comparison is designed for a type of understanding so that what it treats we may follow by the

proposed example. So this is the cause of our life that we have Christ abiding through his flesh in us who are flesh ourselves. We will live [*victurus nobis*] through him by that condition by which he lives through the Father. So if we live in a natural manner through him according to his flesh, that is, having obtained (*adepti*) the nature of his flesh, how does he not have the Father in himself in a natural way according to the Spirit since (*cum*) he himself lives through the Father? But he lives because of the Father as long as his birth did not introduce a foreign and different nature, as long as what he is comes also from him. Yet, he is not separated from him [*the Father*] by some dissimilarity of nature occurring in him as long as he has the Father in himself through his birth in the power of nature.

### **St. Athanasius On the Incarnation**

#### **On The Incarnation**

Now in dealing with these matters it is necessary first to recall what has already been said. You must understand why it is that the Word of the Father, so great and so high, has been made manifest in bodily form. He has not assumed a body as proper to His own nature, far from it, for as the Word He is without body. He has been manifested in a human body for this reason only, out of the love and goodness of His Father, for the salvation of us men.

(4) You may be wondering why we are discussing the origin of men when we set out to talk about the Word's becoming Man. The former subject is relevant to the latter for this reason: it was our sorry case that caused the Word to come down, our transgression that called out His love for us, so that He made haste to help us and to appear among us. It is we who were the cause of His taking human form, and for our salvation that in His great love He was both born and manifested in a human body. For God had made man thus (that is, as an embodied spirit), and had willed that he should remain in incorruption. But men, having turned from the contemplation of God to evil of their own devising, had come inevitably under the law of death. Instead of remaining in the state in which God had created them, they were in process of becoming corrupted entirely, and death had them completely under its dominion. For the transgression of the commandment was making them turn back again according to their nature; and as they had at the beginning come into being out of non-existence, so were they now on the way to returning, through corruption, to non-existence again. The presence and love of the Word had called them into being; inevitably, therefore when they lost the knowledge of God, they lost existence with it; for it is God alone Who exists, evil is non-being, the negation and antithesis of good. By nature, of course, man is mortal, since he was made from nothing; but he bears also the Likeness of Him Who is, and if he preserves that Likeness through constant contemplation, then his nature is deprived of its power and he remains incorrupt. So it is affirmed in Wisdom: "The keeping of His laws is the assurance of incorruption." [8] And being incorrupt, he would be henceforth as God, as Holy Scripture says, "I have said, Ye are gods and sons of the Highest all of you: but ye die as men and fall as one of the princes." [9]

(5) This, then, was the plight of men. God had not only made them out of nothing, but he had also graciously bestowed on them His own life by the grace of the Word.

All this He saw and, pitying our race, moved with compassion for our limitation, unable to endure that death should have the mastery, rather than that His creatures should perish and the work of His Father for us men come to nought, He took to Himself a body, a human body even as our own. Nor did He will merely to become embodied or merely to appear; had that been so, He could have revealed His divine majesty in some other and better way. No, He took our body, and not only so, but He took it directly from a spotless, stainless virgin, without the agency of human father--a pure body, untainted by intercourse with man. He, the Mighty One, the Artificer of all, Himself prepared this body in the virgin as a temple for Himself, and took it for His very own, as the instrument through which He was known and in which he dwelt. Thus, taking a body like our own, because all our bodies were liable to the corruption of death, He surrendered His body to death instead of all, and offered it to the Father. This He did out of sheer love for us, so that in His death all might die, and the law of death thereby be abolished because, having fulfilled in His body that for which it was appointed, it was thereafter voided of its power for men. This He did that He might turn again to incorruption men who had turned back to corruption, and make them alive through death by the appropriation of His body and by the grace of His resurrection. Thus he would make death to disappear from them as utterly as straw from fire.

(9) The Word perceived that corruption could not be got rid of otherwise than through death; yet He Himself, as the Word, being immortal and the Father's Son, was such as could not die. For this reason, therefore, He assumed a body capable of death, in order that it, through belonging to the Word Who is above all, might become in dying a sufficient exchange for all, and, itself remaining incorruptible through His indwelling, might thereafter put an end to corruption for all others as well, by the grace of the resurrection. It was by surrendering to death the body which He had taken, as an offering and sacrifice free from every stain, that He forthwith abolished death for His human brethren by the offering of the equivalent. For naturally, since the Word of God was above all, when He offered His own temple and bodily instrument as a substitute for the life of all, He fulfilled in death all that was required. Naturally also, through this union of the immortal Son of God with our human nature, all men were clothed with incorruption in the promise of the resurrection. For the solidarity of mankind is such that, by virtue of the Word's indwelling in a single human body, the corruption which goes with death has lost its power over all. You know how it is when some great king enters a large city and dwells in one of its houses; because of his dwelling in that single house, the whole city is honored, and enemies and robbers cease to molest it. Even so it is with the King of all; He has come into our country and dwelt in one body amidst the many, and in consequence the designs of the enemy against mankind have been foiled and the corruption of death, which formerly held them in its power, has simply ceased to be. For the human race would have perished utterly had not the Lord and Savior of all the Son of God, come among us to put an end to death.

But, in fact, the good God has given them a share in His own Image, that is, in our lord Jesus Christ, and has made even themselves after the same Image and Likeness. Why? Simply in order that through this gift of Godlikeness in themselves they may be able to perceive the Image Absolute, that is the Word Himself, and through Him to apprehend the Father; which knowledge of their Maker is for men the only really happy and blessed life.

What, then, was God to do? What else could he possibly do, being God, but renew His Image in mankind, so that through it men might once more come to know Him? And how could this be done save by the coming of the very Image Himself, our Savior Jesus Christ? Men could not have done it, for they are only made after the Image; nor could angels have done it, for they are not the images of God. The Word of God came in His own Person, because it was He alone, the Image of the Father Who could recreate man made after the Image.

(15) He deals with them as a good teacher with his pupils, coming down to their level and using simple means. St. Paul says as much: "Because in the wisdom of God the world in its wisdom knew not God, God thought fit through the simplicity of the News proclaimed to save those who believe." [4] Men had turned from the contemplation of God above, and were looking for Him in the Savior of us all, the Word of God, in His great love took to Himself a body and moved as Man among men, meeting their senses, so to speak, half way. He became Himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which He, the Word of God, did in the body. Human and human minded as men were, therefore, to whichever side they looked in the sensible world they found themselves taught the truth. Were they awe-stricken by creation? They beheld it confessing Christ as Lord. Did their minds tend to regard men as Gods? The uniqueness of the Savior's works marked Him, alone of men, as Son of God. Were they drawn to evil spirits? They saw them driven out by the Lord and learned that the Word of God alone was God and that the evil spirits were not gods at all. Were they inclined to hero-worship and the cult of the dead? Then the fact that the Savior had risen from the dead showed them how false these other deities were, and that the Word of the Father is the one true Lord, the Lord even of death. For this reason was He both born and manifested as Man, for this He died and rose, in order that, eclipsing by His works all other human deeds, He might recall men from all the paths of error to know the Father. As He says Himself, "I came to seek and to save that which was lost." [5]

For this reason He did not offer the sacrifice on behalf of all immediately He came, for if He had surrendered His body to death and then raised it again at once He would have ceased to be an object of our senses. Instead of that, he stayed in His body and let Himself be seen in it, doing acts and giving signs which showed Him to be not only man, but also God the Word. There were thus two things which the Savior did for us by becoming Man. He banished death from us and made us anew; and, invisible and imperceptible as in Himself He is, He became visible through His works and revealed Himself as the Word of the Father, the Ruler and King of the whole creation

His body was for Him not a limitation, but an instrument, so that He was both in it and in all things, and outside all things, resting in the Father alone. At one and the same time-this is the wonder-as Man He was living a human life, and as Word He was sustaining the life of the universe, and as Son He was in constant union with the Father. Not even His birth from a virgin, therefore, changed Him in any way, nor was He defiled by being in the body. Rather, He sanctified the body by being in it. For His being in everything does not mean that He shares the nature of everything, only that He gives all things their being and sustains them in it. Just as the sun is not defiled by the contact of its rays with earthly objects, but rather enlightens and purifies them, so He Who made the sun is not defiled by being made known in a body, but rather the body is cleansed and quickened by His indwelling, "Who did no sin, neither was guile found in

His mouth." [7]

(44) It may be, however, that, though shamed into agreeing that this objection is void, the Greeks will want to raise another. They will say that, if God wanted to instruct and save mankind, He might have done so, not by His Word's assumption of a body, but, even as He at first created them, by the mere signification of His will. The reasonable reply to that is that the circumstances in the two cases are quite different. In the beginning, nothing as yet existed at all; all that was needed, therefore, in order to bring all things into being, was that His will to do so should be signified. But once man was in existence, and things that were, not things that were not, demanded to be healed, it followed as a matter of course that the Healer and Savior should align Himself with those things that existed already, in order to heal the existing evil. For that reason, therefore, He was made man, and used the body as His human instrument.

(49) What man that ever was, for instance, formed a body for himself from a virgin only? Or what man ever healed so many diseases as the common Lord of all? Who restored that which was lacking in man's nature or made one blind from birth to see? Aesculapius was deified by the Greeks because he practiced the art of healing and discovered herbs as remedies for bodily diseases, not, of course, forming them himself out of the earth, but finding them out by the study of nature. But what is that in comparison with what the Savior did when, instead of just healing a wound, He both fashioned essential being and restored to health the thing that He had formed? Hercules, too, is worshipped as a god by the Greeks because he fought against other men and destroyed wild animals by craft. But what is that to what the Word did, in driving away from men diseases and demons and even death itself? Dionysus is worshipped among the, because he taught men drunkenness; yet they ridicule the true Savior and Lord of all, Who taught men temperance.

(57) But for the searching and right understanding of the Scriptures there is need of a good life and a pure soul, and for Christian virtue to guide the mind to grasp, so far as human nature can, the truth concerning God the Word. One cannot possibly understand the teaching of the saints unless one has a pure mind and is trying to imitate their life. Anyone who wants to look at sunlight naturally wipes his eyes clear first, in order to make, at any rate, some approximation to the purity of that on which he looks; and a person wishing to see a city or country goes to the place in order to do so. Similarly, anyone who wishes to understand the mind of the sacred writers must first cleanse his own life, and approach the saints by copying their deeds. Thus united to them in the fellowship of life, he will both understand the things revealed to them by God and, thenceforth escaping the peril that threatens sinners in the judgment, will receive that which is laid up for the saints in the kingdom of heaven. Of that reward it is written: "Eye hath not seen nor ear heard, neither hath entered into the hart of man the things that God has prepared" [4] for them that live a godly life and love the God and Father in Christ Jesus our Lord, through whom and with Whom be to the Father in Christ Jesus our Lord, through Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit, honor and might and glory to ages of ages. Amen.

**From a Letter by Saint Athanasius, Bishop**

(Epist. Ad Epictetum, 5-9: PG 26, 1058. 1062-1066)

### ***The Word took our nature from Mary***

The Apostle tells us: *The Word took to himself the sons of Abraham, and so had to be like his brothers in all things.* He had then to take a body like ours. This explains the fact of Mary's presence: she is to provide him with a body of his own, to be offered for our sake. Scripture records her giving birth, and says: *She wrapped him in swaddling clothes.* Her breasts, which fed him, were called blessed. Sacrifice was offered because the child was her firstborn. Gabriel used careful and prudent language when he announced his birth. He did not speak of "what will be born *in you*" to avoid the impression that a body would be introduced into her womb from outside; he spoke of "what will be born *from you*," so that we might know by faith that her child originated within her and from her.

By taking our nature and offering it in sacrifice, the Word was to destroy it completely and then invest it with his own nature, and so prompt the Apostle to say: *This corruptible body must put on incorruption; this mortal body must put on immortality.*

This was not done in outward show only, as some have imagined. This is not so. Our Savior truly became man, and from this has followed the salvation of man as a whole. Our salvation is in no way fictitious, nor does it apply only to the body. The salvation of the whole man, that is, of soul and body, has really been achieved in the Word himself.

What was born of Mary was therefore human by nature, in accordance with the inspired Scriptures, and the body of the Lord was a true body: It was a true body because it was the same as ours. Mary, you see, is our sister, for we are all born from Adam.

The words of Saint John: *The Word was made flesh,* bear the same meaning, as we may see from a similar turn of phrase in Saint Paul: *Christ was made a curse for our sake.* Man's body has acquired something great through its communion and union with the Word. From being mortal it has been made immortal; though it was a living body it has become a spiritual one; though it was made from the earth it has passed through the gates of heaven.

Even when the Word takes a body from Mary, the Trinity remains a Trinity, with neither increase nor decrease. It is for ever perfect. In the Trinity we acknowledge one Godhead, and thus one God, the Father of the Word, is proclaimed in the Church.

### **From a Treatise on the Refutation of All Heresies By Saint Hippolytus, Priest**

(Cap. 10, 33-34: PG 16, 3452-3453)

#### *The Word made flesh makes man divine*

Our faith is not founded upon empty words; nor are we carried away by mere caprice or beguiled by specious arguments. On the contrary, we put our faith in words spoken by the power of God, spoken by the Word himself at God's command. God wished to win men back from disobedience, not by using force to reduce him to slavery but by addressing to his free will a call

to liberty.

The Word spoke first of all through the prophets, but because the message was couched in such obscure language that it could be only dimly apprehended, in the last days the Father sent the Word in person, commanding him to show himself openly so that the world could see him and be saved.

We know that by taking a body from the Virgin he refashioned our fallen nature. We know that his manhood was of the same clay as our own; if this were not so, he would hardly have been a teacher who could expect me to be imitated. If he were on a different substance from me, he would surely not have ordered me to do as he did, when by my very nature I am so weak. Such a demand could not be reconciled with his goodness and justice.

No. He wanted us to consider him as no different from ourselves, and so he worked, he was hungry and thirsty, he slept. Without protest he endured his passion, he submitted to death and revealed his resurrection. In all these ways he offered his own manhood as the firstfruits of our race to keep us from losing heart when suffering comes our way, and to make us look forward to receiving the same reward as he did, since we know that we possess the same humanity.

When we have come to know the true God, both our bodies and our souls will be immortal and incorruptible. We shall enter the kingdom of heaven, because while we lived on earth we acknowledged heaven's King. Friends of God and coheirs with Christ, we shall be subject to no evil desires or inclinations, or to any affliction of body or soul, for we shall become divine. It was because of our human condition that God allowed us to endure these things, but when we have been deified and made immortal, God has promised us a share in his own attributes.

The saying "Know yourself" means therefore that we should recognize and acknowledge in ourselves the God who made us in his own image, for if we do this, we in turn will be recognized and acknowledged by our Maker. So let us not be at enmity with ourselves, but change our way of life without delay. *For Christ who is God, exalted above all creation*, has taken away man's sin and has refashioned our fallen nature. In the beginning God made man in his image and so gave proof of his love for us. If we obey his holy commands and learn to imitate his goodness, we shall be like him and he will honor us. God is not beggarly, and for the sake of his own glory he has given us a share in his divinity.

### **The Council of Ephesus A.D. 431** **Kenneth J. Howell**

The third ecumenical Council at Ephesus was called to respond to the teachings of Nestorius who was preaching that Mary should not be called the *theotokos* or Mother of God. The Council was convened by the order of Theodosius the Emperor in the basilica called the Mary Church under the leadership of St. Cyril of Alexandria who was commissioned by Pope St. Celestine and the Roman Synod of 11 August 430. Celestine was not personally present but sent legates to work under the guidance of Cyril.

The following are the principal historical events:

1) 7 June 431 The Council is opened by Cyril against the protest of many bishops and representatives of the Emperor. They presumably wanted to wait for many Eastern bishops who might be partial to Nestorius. This first session was attended by 150 bishops. The Council approved Cyril's letter to Nestorius (Epistle 4) on 22 June but rejected the twelve anathemas associated with it.

2) 26 June 431 John the Patriarch of Antioch arrives with his delegation. He refused to join Cyril's council and held one of his own. They excommunicated and deposed Cyril. The Emperor supported John of Antioch.

3) Roman legates arrive. 10-11 July they met with the Cyrillian council and condemned Nestorius' teachings. On 22 July (the last session) they excommunicated John of Antioch and Theodoret of Cyr his cohort. They forbade any further formula of faith than the Nicene Creed.

4) August 431. The Emperor requested the bishops to return home and deposed Cyril, Nestorius and Memnon (bishop of Ephesus). The Eastern bishops presented the emperor a statement that condemned Nestorius' teachings, but also condemned Cyril's anathemas. The Emperor did not concede.

5) The Emperor dissolved the Council in September.

6) Finally in April 433, John of Antioch and Cyril of Alexandria reached an agreement that affirmed Mary as the *theotokos* and condemned Nestorius' teachings. It affirmed this because "the Word of God has become flesh and is made man." It affirmed two natures in Christ but only one person (prosopon). Cyril affirmed the formula and afterwards refrained from the contested formula of a unique nature. Pope Sixtus III, Celestine's successor, sent warm congratulations to both Cyril and John. Sixtus III had already begun building Santa Maria Maggiore in Rome, the first and most important church built to the honor of Mary in the West.

An important historical question is which council, John's or Cyril's was the authentic council. Procedurally, only Cyril had the mandate from the Pope Celestine and the Emperor. Further, the Roman legates, when they arrived joined Cyril's council as evidence of its legitimacy. Finally, the Council of Chalcedon in 451 asserted "the ordinances and doctrines of the Holy Synod held long ago at Ephesus "under the guidance of Celestine of Rome and Cyril of Alexandria."

On the theological side, Cyril's Epistle 4 was adopted by the Council which argued that the Being (physis) of the Word did not undergo any change in becoming man, but that this divine nature was joined to the humanity in one person. Thus, we worship not two Christs but one only. Although we cannot say that the divine nature of the Word suffered, we can and should say that it was the one person Jesus Christ who died on the cross. Because of this complete union of two natures in one person, Mary is therefore not only the mother of Christ, as Nestorius wanted, but she is truly the Mother of God, as the earlier Fathers had asserted.

Translation (KJH's) of Cyril's Letter to Nestorius adopted by the Council on June 22, 431.

We do not say that the nature of the Logos was changed (metapoiein) into flesh nor that it was changed (metaballein) into one whole man consisting of body and soul. Rather, we say this, that the Logos joined (henosas) to himself flesh animated by a rational soul by way of hypostasis (kath' hypostasin). He thereby became a man in an inexplicable (aphrastos) and incomprehensible (aperinoetos) manner... etc.

### ***The Significance of the Council of Ephesus***

The intrigue and mistakes of the Council's history shows how God governs the Church to arrive at true understanding of truth despite the tensions and condemnations the leaders of the Church make against one another. Although the Emperor Theodosius called the council at the request of Nestorius, the bishop of Constantinople, the Council condemned his teachings as contrary to the faith because Nestorius had denied the traditional formula of Mary as the theotokos (Mother of God). Nestorius apparently could not see that this denial entailed a rejection of the true union of divinity and humanity in the person of Jesus Christ. The council's adoption of Cyril's Christology was significant for both our understanding of the Incarnation and Mariology. I suspect that the agreement reached by Cyril of Alexandria and John of Antioch in 433 was grounded in Mary's divine maternity and also in the need to have a true incarnation if we salvation was to be secured by the Son of God.

But the Council is also significant for its affirmation of the primacy of the Roman See. I think the support of the Roman Bishop for Cyril may have persuaded John of Antioch to adopt Cyril's Epistle 4 in A.D. 433 as an expression of the orthodox faith. The primacy of Rome was expressed by the priest Philip in his speech at the third session and was apparently not questioned by Cyril's Council. Philip's speech says, "no one should doubt but rather it was made known in every age that the Holy and Most Blessed Peter, the prince and head of the Apostles, is the pillar (kion) of the faith and the foundation of the universal Church appointed by our Lord Jesus Christ, the Savior and Redeemer of all humanity. Peter received from Christ the keys of the kingdom and Christ gave to him the authority to bind and to loose (forgive) sins. Peter continues to live and exercises judgment from now and forever in his successors (diadochois)<sup>1</sup>. (See Denz 112 for Greek with Latin translation.)

### **Saint Leo the Great, Pope (from a sermon by)**

#### **CONTEMPLATING THE LORD'S PASSION**

True reverence for the Lord's passion means fixing the eyes of our heart on Jesus crucified and recognizing in him our own humanity.

The earth - our earthly nature - should tremble at the suffering of its Redeemer. The rocks - the hearts of unbelievers - should burst asunder. The dead, imprisoned in the tombs of their mortality, should come forth, the massive stones now ripped apart. Foreshadowings of the future

resurrection should appear in the holy city, the Church of God: what is to happen our bodies should now take place in our hearts.

No one, however weak, is denied a share in the victory of the cross. No one is beyond the help of the prayer of Christ. His prayer brought benefit to the multitude that raged against him. How much more does it bring to those who turn to him in repentance.

Ignorance has been destroyed, obstinacy has been overcome. The sacred blood of Christ has quenched the flaming sword that barred access to the tree of life. The age-old night of sin has given place to the true light.

The Christian people are invited to share the riches of paradise. All who have been reborn have the way open before them to return to their native land, from which they have been exiled. Unless indeed they close off for themselves the path that could be opened before the faith of a thief.

The business of this life should not preoccupy us with its anxiety and pride, so that we no longer strive with all the love of our heart to be like our Redeemer, and to follow his example. Everything that he did or suffered was for our salvation: he wanted his body to share in the goodness of its head.

First of all, in taking our human nature while remaining God, so that *the Word became man*, he left no member of the human race, the unbeliever accepted, without a share in his mercy. Who does not share a common nature with Christ if he has welcomed Christ, who took our nature, and is reborn in the Spirit through whom Christ was conceived?

Again, who cannot recognize in Christ his own infirmities? Who would not recognize that Christ's eating and sleeping, his sadness and his shedding tears of love are marks of the nature of a slave?

It was this nature of a slave that had to be healed of its ancient wounds and cleansed of the defilement of sin. For that reason the only-begotten Son of God became also the Son of man. He was to have both the reality of a human nature and the fullness of the godhead.

The body that lay lifeless in the tomb is ours. The body that rose again on the third day is ours. The body that ascended above all the heights of the heaven to the right hand of the Father's glory is ours. If then we walk in the way of his commandments, and are not ashamed to acknowledge the price he paid for our salvation in a lowly body, we too are to rise to share his glory. The promise he made will be fulfilled in the sight of all: *Whoever acknowledges me before men, I too will acknowledge him before my Father who is in heaven.*

## **JUSTIFICATION FROM PAUL**

***Romans Chapters 4 - 6; Galatians 2:16 - 5:1; James 2:14-26***

## ROMANS CHAPTER 4

**Abraham Justified by Faith** <sup>1</sup>What then can we say that Abraham found, our ancestor according to the flesh? <sup>2</sup>Indeed, if Abraham was justified on the basis of his works, he has reason to boast; but this was not so in the sight of God. <sup>3</sup>For what does the scripture say? "Abraham believed God, and it was credited to him as righteousness." <sup>4</sup>A worker's wage is credited not as a gift, but as something due. <sup>5</sup>But when one does not work, yet believes in the one who justifies the ungodly, his faith is credited as righteousness. <sup>6</sup>So also David declares the blessedness of the person to whom God credits righteousness apart from works:

<sup>7</sup>"Blessed are they whose iniquities are forgiven and whose sins are covered.

<sup>8</sup>Blessed is the man whose sin the Lord does not record."

<sup>9</sup>Does this blessedness apply only to the circumcised, or to the uncircumcised as well? Now we assert that "faith was credited to Abraham as righteousness?" <sup>10</sup>Under what circumstances was it credited? Was he circumcised or not? He was not circumcised, but uncircumcised. <sup>11</sup>And he received the sign of circumcision as a seal on the righteousness received through faith while he was uncircumcised. Thus he was to be the father of all the uncircumcised who believe, so that to them [also] righteousness might be credited, <sup>12</sup> as well as the father of the circumcised who not only are circumcised but also follow the path of faith that our father Abraham walked while still uncircumcised.

**Inheritance through Faith.** <sup>13</sup>It was not through the law that the promise was made to Abraham and his descendants that he would inherit the world, but through the righteousness that comes from faith. <sup>14</sup>For if those who adhere to the law are the heirs, faith is null and the promise is void. <sup>15</sup>For the law proceeds wrath; but where there is no law, neither is their violation. <sup>16</sup>For this reason, it depends on faith, so that it may be a gift, and the promise may be guaranteed to all his descendants, not to those who only adhere to the law but to those who follow the faith of Abraham, who is the father of all of us, <sup>17</sup> as it is written, "I have made you father of many nations." He is our father in the sight of God, in whom he believed, who gives life to the dead and calls into being what does not exist. <sup>18</sup>He believed, hoping against hope, that he would become "the father of many nations," according to what was said, "Thus shall your descendants be." <sup>19</sup>He did not weaken in faith when he considered his own body as [already] dead (for he was almost a hundred years old) and the dead womb of Sarah. <sup>20</sup>He did not doubt God's promise in unbelief; rather, he was empowered by faith and gave glory to God <sup>21</sup> and was fully convinced that what he had promised he was also able to do. <sup>22</sup>That is why "it was credited to him as righteousness." <sup>23</sup>But it was not for him alone that it was written that "it was credited to him"; <sup>24</sup>it was also for us, to whom it will be credited, who believe in the one who raised Jesus our Lord from the dead, <sup>25</sup> who was handed over for our transgressions and was raised for our justification.

## ROMANS CHAPTER 5

**Faith, Hope, and Love** <sup>1</sup>Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God. <sup>3</sup>Not only that, but we even

boast of our afflictions, knowing that affliction produces endurance,<sup>4</sup> and endurance, proven character, and proven character, hope,<sup>5</sup> and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us.<sup>6</sup> For Christ, while we were still helpless, yet died at the appointed time for the ungodly.<sup>7</sup> Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die.<sup>8</sup> But God proves his love for us in that while we were still sinners Christ died for us.<sup>9</sup> How much more then, since we are now justified by his blood, will we be saved through him from the wrath.<sup>10</sup> Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life.<sup>11</sup> Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

**Humanity's Sin through Adam.**<sup>12</sup> Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned -<sup>13</sup> for up to the time of the law, sin was in the world, though sin is not accounted when there is no law.<sup>14</sup> But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

**Grace and Life through Christ.**<sup>15</sup> But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many.<sup>16</sup> And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal.<sup>17</sup> For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ.<sup>18</sup> In conclusion, just as through one transgression came upon all, so through one righteous act acquittal and life came to all.<sup>19</sup> For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous.<sup>20</sup> The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more,<sup>21</sup> so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

## ROMANS CHAPTER 6

**Freedom from Sin; Life in God.**<sup>1</sup> What then shall we say? Shall we persist in sin that grace may abound? Of course not!<sup>2</sup> How can we who died to sin yet live in it?<sup>3</sup> Or are you unaware that we who were baptized into Christ Jesus were baptized into his death?<sup>4</sup> We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.<sup>5</sup> For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection.<sup>6</sup> We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin.<sup>7</sup> For a dead person has been absolved from sin.<sup>8</sup> If, then, we have died with Christ, we believe that we shall also live with him.<sup>9</sup> We know that death no longer has power over him.<sup>10</sup> As to his death, he died to sin once and for all; as to his life, he lives for God.<sup>11</sup> Consequently, you too must think of yourselves as [being] dead to sin and living for God in Christ Jesus.<sup>12</sup> Therefore, sin must not reign over your mortal bodies so that you obey

their desires. <sup>13</sup>And do not present parts of your bodies to sin as weapons for wickedness, but present yourselves to God as raised from the dead to life and the parts of your bodies to God as weapons for righteousness. <sup>14</sup>For sin is not to have any power over you, since you are not under the law but under grace. <sup>15</sup>What then? Shall we sin because we are not under the law but under grace? Of course not! <sup>16</sup>Do you not know that if you present yourselves to someone as obedient slaves, you are slaves of the one you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God that, although you were once slaves of sin, you have become obedient from the heart to the pattern of teaching to which you were entrusted. <sup>18</sup>Freed from sin, you have become slaves of righteousness. <sup>19</sup>I am speaking in human terms because of the weakness of your nature. For just as you presented the parts of your bodies as slaves to impurity and to lawlessness for lawlessness, so now present them as slaves to righteousness for sanctification. <sup>20</sup>For when you were slaves of sin, you were free from righteousness. <sup>21</sup>But what profit did you get then from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup>But now that you have been freed from sin and have become slaves of God, the benefit that you have leads to sanctification, and its end is eternal life. <sup>23</sup>For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

### *GALATIANS 2:16-21 - GALATIANS 5:1*

#### **GALATIANS 2:16-21**

<sup>16</sup>[yet] who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. <sup>17</sup>But if, in seeking to be justified in Christ, we ourselves are found to be sinners, is Christ then a minister of sin? Of course not! <sup>18</sup>But if I am building up again those things that I tore down, then I show myself to be a transgressor. <sup>19</sup>For through the law I died to the law, that I might live for God. I have been crucified with Christ; <sup>20</sup>yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me. <sup>21</sup>I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

#### **GALATIANS CHAPTER 3**

**Justification by Faith.** <sup>1</sup>O stupid Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup>I want to learn only this from you: did you receive the Spirit from works of the law, or from faith in what you heard? <sup>3</sup>Are you so stupid? After beginning with the Spirit, are you now ending with the flesh? <sup>4</sup>Did you experience so many things in vain? - if indeed it was in vain. <sup>5</sup>Does, then, the one who supplies the Spirit to you and works mighty deeds among you do so from works of the law or from faith in what you heard? <sup>6</sup>Thus Abraham believed God, and it was credited to him as righteousness. <sup>7</sup>Realize then that it is those who have faith who are children of Abraham. <sup>8</sup>Scripture, which saw in advance that God would justify the Gentiles by faith, foretold the good news to Abraham, saying, "Through you shall all the nations be blessed." <sup>9</sup>Consequently, those who have faith are blessed along with Abraham who had faith. <sup>10</sup>For all who depend on works of the law are under a curse; for it is written, "Cursed be everyone who does not persevere in doing all the things written in the book of the law." <sup>11</sup>And that no one is justified before God by the law is clear, for "the one who is

righteous by faith will live." <sup>12</sup>But the law does not depend on faith; rather, "the one who does these things will live by them." <sup>13</sup>Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, "Cursed be everyone who hangs on a tree," <sup>14</sup>that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith.

**The Law Did Not Nullify the Promise.** <sup>15</sup>Brothers, in human terms I say that no one can annul or amend even a human will once ratified. <sup>16</sup>Now the promises were made to Abraham and to his descendant. It does not say, "And to descendants," as referring to many, but as referring to one, "And to your descendant," who is Christ. <sup>17</sup>This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to cancel the promise. <sup>18</sup>For if the inheritance comes from the law, it is no longer from a promise; but God bestowed it on Abraham through a promise. <sup>19</sup>Why, then, the law? It was added for transgressions, until the descendant came to whom the promise had been made; it was promulgated by angels at the hand of a mediator. <sup>20</sup>Now there is no mediator when only one party is involved, and God is one. <sup>21</sup>Is the law then opposed to the promises [of God]? Of course not! For if a law had been given that could bring life, then righteousness would in reality come from the law. <sup>22</sup>But scripture confined all things under the power of sin, that through faith in Jesus Christ the promise might be given to those who believe.

**What Faith Has Brought Us.** <sup>23</sup>Before faith came, we were held in custody under law, confined for the faith that was to be revealed. <sup>24</sup>Consequently, the law was our disciplinarian for Christ, that we might be justified by faith. <sup>25</sup>But now that faith has come, we are no longer under a disciplinarian. <sup>26</sup>For through faith you are all children of God in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; and you are all one in Christ Jesus. <sup>29</sup>And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise.

## **GALATIANS CHAPTER 4**

**God's Free Children in Christ** <sup>1</sup>I mean that as long as the heir is not of age, he is no different from a slave, although he is the owner of everything, <sup>2</sup>but he is under the supervision of guardians and administrators until the date set by his father. <sup>3</sup>In the same way we also, when we were not of age, were enslaved to the elemental powers of the world. <sup>4</sup>But when the fullness of time had come, God sent his Son, born of a woman, born under the law, <sup>5</sup>to ransom those under the law, so that we might receive adoption. <sup>6</sup>As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" <sup>7</sup>So you are no longer a slave but a child, and if a child then also an heir, through God.

**Do Not Throw This Freedom Away.** <sup>8</sup>At a time when you did not know God, you became slaves to things that by nature are not gods, <sup>9</sup>but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and destitute elemental powers? Do you want to be slaves to them all over again? <sup>10</sup>You are observing days, months, seasons, and years. <sup>11</sup>I am afraid on your account that perhaps I have labored for you in vain.

**Appeal to Former Loyalty.** <sup>12</sup>I implore you, brothers, be as I am, because I have also become as you are. You did me no wrong; <sup>13</sup>you know that it was because of you a physical illness that I originally preached the gospel to you, <sup>14</sup>and you did not show disdain or contempt because of the trial caused you by my physical condition, but rather you received me as an angel of God, as Christ Jesus. <sup>15</sup>Where can I testify to you that, if it had been possible, you would have torn out your eyes and given them to me. <sup>16</sup>So now have I become your enemy by telling you the truth? <sup>17</sup>They show interest in you, but not in a good way; they want to isolate you, so that you may show interest in them. <sup>18</sup>Now it is good to be shown interest for good reason at all times, and not only when I am with you. <sup>19</sup>My children, for whom I am again in labor until Christ be formed in you! <sup>20</sup>I would like to be with you now and to change my tone, for I am perplexed because of you.

**An Allegory on Christian Freedom.** <sup>21</sup>Tell me, you who want to be under the law, do you not listen to the law? <sup>22</sup>For it is written that Abraham had two sons, one by the slave woman and the other by the freeborn woman. <sup>23</sup>The son of the slave woman was born naturally, the son of the freeborn through a promise. <sup>24</sup>Now this is an allegory. These women represent two covenants. One was from Mount Sinai, bearing children for slavery; this is Hagar. <sup>25</sup>Hagar represents Sinai, a mountain in Arabia; it corresponds to the present Jerusalem, for she is in slavery along with her children. <sup>26</sup>But the Jerusalem above is freeborn, and she is our mother. <sup>27</sup>For it is written:  
"Rejoice, you barren one who bore no children;  
break forth and shout, you who were not in labor;  
for more numerous are the children of the deserted one  
than of her who has a husband."

<sup>28</sup>Now you, brothers, like Isaac, are children of the promise. <sup>29</sup>But just as then the child of the flesh persecuted the child of the spirit, it is the same now. <sup>30</sup>But what does the scripture say?  
"Drive out the slave woman and her son!  
For the son of the slave woman shall  
not share the inheritance with the son"  
of the freeborn.

<sup>31</sup>Therefore, brothers, we are children not of the slave woman but of the freeborn woman.

## **GALATIANS 5:1**

**The Importance of Faith.** <sup>1</sup>For freedom Christ set us free; so stand firm and do not submit again to the yoke of slavery.

## **JAMES 2:14-26**

**Faith and Works.** <sup>14</sup>What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup>If a brother or sister has nothing to wear and has no food for the day, <sup>16</sup>and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? <sup>17</sup>So also faith of itself, if it does not have works, is dead. <sup>18</sup>Indeed, someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. <sup>19</sup>You believe that God is one. You do well. Even the demons believe that and tremble. <sup>20</sup>Do you want proof, you ignoramus, that faith without works is useless? <sup>21</sup>Was not Abraham our father justified by works when he offered his son Isaac upon the altar? <sup>22</sup>You see that faith was active along with his works, and faith was completed by the works. <sup>23</sup>Thus the scripture was fulfilled

that says, "Abraham believed God, and it was credited to him as righteousness," and he was called "the friend of God." <sup>24</sup>See how a person is justified by works and not by faith alone. <sup>25</sup>And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? <sup>26</sup>For just as a body without a spirit is dead, so also faith without works is dead.

## **PROTESTANT CONFESSIONS AND THE COUNCIL OF TRENT**

### **AUSBURG CONFESSION**

It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will reward and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.

### **WESTMINSTER CONFESSION**

#### CHAPTER XI

##### *Of Justification*

I. Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified

until the Holy Spirit doth, in due time, actually apply Christ unto them.

V. God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until . . .

## **ROMAN CATHOLIC COUNCIL OF TRENT**

### **SIXTH SESSION**



**Council of Trent by Titian (Tiziano Vecellio), c.1555.**

***Celebrated on the thirteenth day of January, 1547.***

**DECREE CONCERNING JUSTIFICATION.**

**Chapter I.**

**THE IMPOTENCY OF NATURE AND OF  
THE LAW TO JUSTIFY MAN.**

The holy council declares first, that for a correct and clear understanding of the doctrine of justification, it is necessary that each one recognize and confess that since all men had lost innocence in the prevarication of Adam, having become unclean, and, as the Apostle says, *by nature children of wrath*, as has been set forth in the decree on original sin, they were so far *the servants of sin* and under the power of the devil and of death, that not only the Gentiles by the force of nature, but not even the Jews by the very letter of the law of Moses, were able to be liberated or to rise therefrom, though free will, weakened as it was in its powers and downward

bent, was by no means extinguished in them.

**Chapter II.**  
**THE DISPENSATION AND MYSTERY OF**  
**THE ADVENT OF CHRIST.**

Whence it came to pass that the heavenly Father, the Father of mercies and the God of all comfort, when the blessed fulness of the time was come, sent to men Jesus Christ, His own Son, who had both before the law and during the time of the law been announced and promised to many of the holy fathers, that he might redeem the Jews who were under the law, and that the Gentiles who followed not after justice might attain to justice, and that all men might receive the adoption of sons. Him has God proposed as a propitiator through faith in his blood for our sins, and not for our sins only, but also for those of the whole world.

**Chapter III.**  
**WHO ARE JUSTIFIED THROUGH CHRIST.**

But though He died for all, yet all do not receive the benefit of His death, but those only to whom the merit of His passion is communicated; because as truly as men would not be born unjust, if they were not born through propagation of the seed of Adam, since by that propagation they contract through him, when they are conceived, injustice as their own, so if they were not born again in Christ, they would never be justified, since in that new birth there is bestowed upon them, through the merit of His passion, the grace by which they are made just. For this benefit the Apostle exhorts us always to give thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption and remission of sins.

**Chapter IV.**  
**A BRIEF DESCRIPTION OF THE JUSTIFICATION**  
**OF THE SINNER AND ITS MODE IN THE**  
**STATE OF GRACE.**

In which words is given a brief description of the justification of the sinner, as being a translation from that state in which man is born a child of the first Adam, to the state of grace and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. This translation, however cannot, since the promulgation of the Gospel, be effected except through the layer of regeneration or its desire, as it is written: Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

**Chapter V.**  
**THE NECESSITY OF PREPARATION FOR**  
**JUSTIFICATION IN ADULTS, AND**  
**WHENCE IT PROCEEDS.**

It is furthermore declared that in adults the beginning of that justification must proceed from the predisposing grace of God through Jesus Christ, that is, from His vocation, whereby, without any merits on their part, they are called; that they who by sin had been cut off from God, may be disposed through His quickening and helping grace to convert themselves to their own justification by freely assenting to and co-operating with that grace; so that, while God touches the heart of man through the illumination of the Holy Ghost, man himself neither does absolutely nothing while receiving that inspiration, since he can also reject it, nor yet is he able by his own free will and without the grace of God to move himself to justice in His sight. Hence, when it is said in the sacred writings: *Turn ye to me, and I will turn to you*, we are reminded of our liberty; and when we reply: *Convert us, O Lord, to thee, and we shall be converted*, we confess that we need the grace of God.

**Chapter VI.**  
**THE MANNER OF PREPARATION.**

Now, they [the adults] are disposed to that justice when, aroused and aided by divine grace, receiving *faith by hearing*, they are moved freely toward God, believing to be true what has been divinely revealed and promised, especially that the sinner is justified by God *by his grace, through the redemption that is in Christ Jesus*; and when, understanding themselves to be sinners, they, by turning themselves from the fear of divine justice, by which they are salutarily aroused, to consider the mercy of God, are raised to hope, trusting that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice, and on that account are moved against sin by a certain hatred and detestation, that is, by that repentance that must be performed before baptism; finally, when they resolve to receive baptism, to begin a new life and to keep the commandments of God. Of this disposition it is written: *He that cometh to God, must believe that he is, and is a rewarder to them that seek him*; and, *Be of good faith, son, thy sins are forgiven thee*; and *The fear of the Lord driveth out sin*; and, *Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost*; and, *Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you*; finally, *Prepare your hearts unto the Lord*.

**Chapter VII.**  
**IN WHAT THE JUSTIFICATION OF THE SINNER**  
**CONSISTS, AND WHAT ARE ITS CAUSES.**

This disposition or preparation is followed by justification itself, which is not only a remission of sins but also the sanctification and renewal of the inward man through the voluntary reception of the grace and gifts whereby an unjust man becomes just and from being an enemy becomes a friend, that he may be *an everlasting heir according to hope of live everlasting*. The causes of this justification are: the final cause is the glory of God and of Christ and life everlasting; the efficient cause is the merciful God who *washes and sanctifies gratuitously*, signing and anointing *with the holy Spirit of promise, who is the pledge of our inheritance*; the meritorious cause is His most beloved only begotten, our Lord Jesus Christ, who, *when we were enemies, for the exceeding charity wherewith he loved us*, merited for us justification by His most holy passion on the wood of the cross and made satisfaction for us to God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified; finally, the single formal cause is the justice of God, not that by which He Himself is just, but that by which He makes us just, that, namely, with which we being endowed by Him, are *renewed in the spirit of our mind*, and not only are we reputed but we are truly called and are just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to everyone as He wills, and according to each one's disposition and co-operation. For though no one can be just except he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet this takes place in the justification of the sinner, when by the merit of the most holy passion, *the charity of God is poured forth by the Holy Ghost in the hearts of those who are justified and inheres in them*; whence man through Jesus Christ, in whom he is ingrafted, receives in that justification, together with the remission of sins, all these infused at the same time, namely, faith, hope and charity. For faith, unless hope and charity be added to it, neither unites man perfectly with Christ nor makes him a living member of His body. For which reason it is most truly said that *faith without works is dead* and of no profit, and *in Christ Jesus neither circumcision availeth nor uncircumcision, but faith that worketh by charity*. This faith, conformably to Apostolic tradition, catechumens ask of the Church before the sacrament of baptism, when they ask for the faith that gives eternal life, which without hope and charity faith cannot give. Whence also they hear immediately the word of Christ: *If thou wilt enter into life, keep the commandments*. Wherefore, when receiving true and Christian justice, they are commanded, immediately on being born again, to preserve it pure and spotless, *as the first robe given them through Christ Jesus in place of that which Adam by his disobedience lost for himself and for us*, so that they may bear it before the tribunal of our Lord Jesus Christ and may have life eternal.

### Chapter VIII. HOW THE GRATUITOUS JUSTIFICATION OF THE SINNER BY FAITH IS TO BE UNDERSTOOD.

But when the Apostle says that man is justified by faith and freely, these words are to be understood in that sense in which the uninterrupted unanimity of the Catholic Church has held and expressed them, namely, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation and root of all justification, *without which it is*

impossible to please God and to come to the fellowship of His sons; and we are therefore said to be justified gratuitously, because none of those things that precede justification, whether faith or works, merit the grace of justification. For, if by grace, it is not now by works, otherwise, as the Apostle says, grace is no more grace.

**Chapter IX.**  
**AGAINST THE VAIN CONFIDENCE OF HERETICS.**

But though it is necessary to believe that sins neither are remitted nor ever have been remitted except gratuitously by divine mercy for Christ's sake, yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins, resting on that alone, though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed is found and preached with untiring fury against the Catholic Church. Moreover, it must not be maintained, that they who are truly justified must needs, without any doubt whatever, convince themselves that they are justified, and that no one is absolved from sins and justified except he that believes with certainty that he is absolved and justified, and that absolution and justification are effected by this faith alone, as if he who does not believe this, doubts the promises of God and the efficacy of the death and resurrection of Christ. For as no pious person ought to doubt the mercy of God, the merit of Christ and the virtue of efficacy of the sacraments, so each one, when he considers himself and his own weakness and indisposition, may have fear and apprehension concerning his own grace, since no one can know with the certainty of faith, which cannot be subject to error, that he has obtained the grace of God.

**Chapter X.**  
**THE INCREASE OF THE JUSTIFICATION RECEIVED.**

Having, therefore, been thus justified and made the friends and domestics of God, advancing from virtue to virtue, they are renewed, as the Apostle says, day by day, that is, mortifying the members of their flesh, and presenting them as instruments of justice unto sanctification, they, through the observance of the commandments of God and of the Church, faith cooperating with good works, increase in that justice received through the grace of Christ and are further justified, as it is written: *He that is just, let him be justified still;* and, *Be not afraid to be justified even to death;* and again, *Do you see that by works a man is justified, and not by faith only?* This increase of justice holy Church asks for when she prays: "Give unto us, O Lord, an increase of faith, hope and charity."

**CANONS CONCERNING JUSTIFICATION**

Canon 1. If anyone says that man can be justified before God by his own works, whether done by his own natural powers or through the teaching of the law, without divine grace through Jesus Christ, let him be anathema.

Canon 2. If anyone says that divine grace through Christ Jesus is given for this only, that man may be able more easily to live justly and to merit eternal life, as if by free will without grace he is able to do both, though with hardship and difficulty, let him be anathema.

Canon 3. If anyone says that without the predisposing inspiration of the Holy Ghost and without His help, man can believe, hope, love or be repentant as he ought, so that the grace of justification may be bestowed upon him, let him be anathema.

Canon 4. If anyone says that man's free will moved and aroused by God, by assenting to God's call and action, in no way co-operates toward disposing and preparing itself to obtain the grace of justification, that it cannot refuse its assent if it wishes, but that, as something inanimate, it does nothing whatever and is merely passive, let him be anathema.

Canon 5. If anyone says that after the sin of Adam man's free will was lost and destroyed, or that it is a thing only in name, indeed a name without reality, a fiction introduced into the Church by Satan, let him be anathema.

Canon 6. If anyone says that it is not in man's power to make his ways evil, but that the works that are evil as well as those that are good God produces, not permissively only but also *proprie et per se*, so that the treason of Judas is no less His own proper work than the vocation of St. Paul, let him be anathema.

Canon 18. If anyone says that the commandments of God are, even for one that is justified and constituted in grace, impossible to observe, let him be anathema.

Canon 19. If anyone says that nothing besides faith is commanded in the Gospel, that other things are indifferent, neither commanded nor forbidden, but free; or that the ten commandments in no way pertains to Christians, let him be anathema.

Canon 20. If anyone says that a man who is justified and however perfect is not bound to observe the commandments of God and the Church, but only to believe, as if the Gospel were a bare and absolute promise of eternal life without the condition of observing the commandments, let him be anathema.

Canon 21. If anyone says that Christ Jesus was given by God to men as a redeemer in whom to trust, and not also a legislator whom to obey, let him be anathema.

Canon 22. If anyone says that the one justified either can without the special help of God persevere in the justice received, or that with that help he cannot, let him be anathema.

Canon 23. If anyone says that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or on the contrary, that he can during his whole life avoid all sins, even those that are venial, except by a special privilege from God, as the Church holds in regard to the Blessed Virgin, let him be anathema.

Canon 24. If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema.

Canon 7. If anyone says that all works done before justification, in whatever manner they may be done, are truly sins, or merit the hatred of God; that the more earnestly one strives to dispose himself for grace, the more grievously he sins, let him be anathema.

Canon 8. If anyone says that the fear of hell, whereby, by grieving for sins, we flee to the mercy of God or abstain from sinning, is a sin or makes sinners worse, let him be anathema.

Canon 9. If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to co-operate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.

Canon 10. If anyone says that men are justified without the justice of Christ, whereby He merited for us, or by that justice are formally just, let him be anathema.

Canon 11. If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and *the charity which is poured forth in their hearts by the Holy Ghost*, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.

Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema.

Canon 13. If anyone says that in order to obtain the remission of sins it is necessary for every man to believe with certainty and

Canon 25. If anyone says that in every good work the just man sins at least venially, or, what is more intolerable, mortally, and hence merits eternal punishment, and that he is not damned for this reason only, because God does not impute these works unto damnation, let him be anathema.

Canon 26. If anyone says that the just ought not for the good works done in God to expect and hope for an eternal reward from God through His mercy and the merit of Jesus Christ, if by doing well and by keeping the divine commandments they persevere to the end, let him be anathema.

Canon 27. If anyone says that there is no mortal sin except that of unbelief, or that grace once received is not lost through any other sin however grievous and enormous except by that of unbelief, let him be anathema.

Canon 28. If anyone says that with the loss of grace through sin faith is also lost with it, or that the faith which remains is not a true faith, though it is not a living one, or that he who has faith without charity is not a Christian, let him be anathema.

Canon 29. If anyone says that he who has fallen after baptism cannot by the grace of God rise again, or that he can indeed recover again the lost justice but by faith alone without the sacrament of penance, contrary to what the holy Roman and Universal Church, instructed by Christ the Lord and His Apostles, has hitherto professed, observed and taught, let him be anathema.

Canon 30. If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can

without any hesitation arising from his own weakness and indisposition that his sins are forgiven him, let him be anathema.

Canon 14. If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by this faith alone absolution and justification are effected, let him be anathema.

Canon 15. If anyone says that a man who is born again and justified is bound *ex fide* to believe that he is certainly in the number of the predestined, let him be anathema.

Canon 16. If anyone says that he will for certain, with an absolute and infallible certainty, have that great gift of perseverance even to the end, unless he shall have learned this by a special revelation, let him be anathema.

Canon 17. If anyone says that the grace of justification is shared by those only who are predestined to life, but that all others who are called are called indeed but receive not grace, as if they are by divine power predestined to evil, let him be anathema.

be opened, let him be anathema.

Canon 31. If anyone says that the one justified sins when he performs good works with a view to an eternal reward, let him be anathema.

Canon 32. If anyone says that the good works of the one justified are in such manner the gifts of God that they are not also the good merits of him justified; or that the one justified by the good works that he performs by the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit an increase of grace, eternal life, and in case he dies in grace, the attainment of eternal life itself and also an increase of glory, let him be anathema.

Canon 33. If anyone says that the Catholic doctrine of justification as set forth by the holy council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema.

### **St. Justin Martyr Apology Chap. 65**

65. After the adherent and believer has washed (i.e. baptized) we lead him to those called brothers (i.e. Christians). Then when they are gathered together they pray vigorously in common for themselves and for the now enlightened one as well as for all everywhere. We do this so as to be thought worthy of being found to be good citizens through works, and as guardians of the commandments after we have learned the truth. This is so we can be saved with eternal salvation. After finishing our prayers we greet one another with a kiss. Then bread and a cup of water and mixed wine is brought to the leader of the brethren. After receiving these, he offers up praise and glory to the Father of all through the name of the Son and the Holy Spirit. And he renders thanks

(or possibly Eucharist) a lot on behalf of those who have been counted worthy by him. When he has completed the prayer and the thanksgiving all the people present respond by saying "AMEN." "Amen" in the Hebrew language means "Let it be." When the leader has finished the thanksgiving (or Eucharist) and all the people have responded, those who are called deacons by us give part of the Eucharistic bread and wine, and water to each one present. They also carry it to those not present.

66. This nourishment is called the Eucharist among us. No one is allowed to partake of it other than the one who believes the things taught by us to be true, and the one whose sins are washed away and who received the washing leading to new birth. In this way it is for the one who lives as Christ handed down to us. For we do not receive these as common bread or as common food. Rather, on the manner that Jesus Christ our Savior, who was made flesh through the word of God, took on (sarx) flesh and blood for our salvation, so too we are taught that the food, which is made the Eucharist by the prayer of the word from him, is in fact the flesh and blood of that Jesus who was made flesh. This food nourishes our blood and flesh by way of a transformation. The apostles in those memoirs by them called gospels handed on in this way the things they were commanded, namely, that Jesus took bread, gave thanks (Eucharist) and said, "Do this in remembrance of me. This is my body." And taking the cup similarly, he gave thanks and said, "This is my blood." Give a share to them only. This is what the evil demons have handed down in the mysteries of Mithra that bread and a cup of water is placed in the rites of the initiate with their conclusions. You know this or can learn it.

**Dialogue with Trypho the Jew chap 41 sec. 1-3 (MG vol 6, p. 563 ff.)**

1. The offering of finest wheat, I say, O gentlemen, which was passed down to be offered for those who had been cleansed from leprosy, was a type (sign) of the bread of the Eucharist. Jesus Christ our Lord passed this down to be done in remembrance of his passion that he suffered in behalf of those whose souls of men cleansed from all evil. We wanted us to give thanks (*eucharisteo*) for the creation of the world and all it contains as well as his liberating us from the evil which we have done and for having destroyed the powers and authorities with a perfect destruction with the passion that was in his will. 2. Therefore, God speaks about those sacrifices which were at one time offered by you all, as I said, through Malachi, one of the twelve prophets.

My will is not among you, says the Lord, and I will not accept the sacrifices from your hands. Therefore, from the rising of the sun to its setting my name is glorified among the Gentiles, and in every place incense and a pure offering is offered to my name because my name is great among the nations, says the Lord, but you defile it.

3. Now he speaks beforehand about the sacrifices offered by us gentiles in every place -- that is the bread of the Eucharist and similarly the cup of the Eucharist -- when he says that we "glorify his name, but you defile it."

**Didache**

1. Concerning the Eucharist, hold the Eucharist in this way.
2. First, concerning the cup, We thank you, our Father, for the holy vine of David your servant which you made known to us through Jesus your child. To you be the glory forever.
3. Concerning the broken bread, pray like this:
  4. We thank you, our Father, for life and knowledge which
  5. you have made known to us through Jesus your child.  
To you be the glory forever.
6. As the broken bread was scattered on the mountains and then gathered into one, thus let your church be gathered from the ends of the earth into your kingdom because yours is the glory and the power through Jesus Christ forever.
7. Let no one eat or drink from your Eucharist except those who are baptized in the name of the Lord. For the Lord said about this, "do not give holy things to dogs."

*Didache* Chapter Ten

1. After this is fulfilled, give thanks like this:
2. We thank you, Holy Father, for your holy name which you have made to dwell in our hearts, and for the knowledge, faith, and immortality which you made known to us through Jesus your child. To you be glory forever.
3. You, Lord Almighty, have created all things for your name's sake. You have given food and drink to men for enjoyment that they may thank you. But you have graciously given us spiritual food and drink and eternal life through your child.
4. Above all, we thank you that you are mighty. To you be glory forever.
5. Remember, Lord, your church, to rescue it from every evil and to make it perfect in your love, and gather it from the four winds, completely sanctified into your kingdom which you have prepared.
6. Let grace come and this world pass away Hosanna to the God of David. If anyone is holy, let him come. If anyone is not, let him repent Maranatha. Amen.

*Didache* Chapter Fourteen

1. On the Lord's day, once you have gathered, break the bread of the Lord, and hold Eucharist, confess your transgressions that your sacrifice may be pure.
2. Let not anyone who has a quarrel with his friend join you until they reconcile that your sacrifice not be defiled.
3. This is what was spoken by the Lord, "In every place and time offer to me a pure sacrifice because I am a great king, says the Lord, and my name is marvelous among the gentiles."

**Ignatius of Antioch**

***Letter to the Philadelphians 4:1*** Therefore, be diligent to employ only one Eucharist. For there

is only one flesh of our Lord Jesus Christ and there is only one cup for unity in his blood. There is one altar as there is one bishop together with the presbytery and the deacons my fellow servants. The purpose of all this is so that your practices will be in accord with God's intention.

**Letter to the Ephesians chapter 4** <sup>(1)</sup> Therefore, it is fitting that you agree with the opinion (or will) of the bishop as you are doing. Your rightly famous presbytery (body of priests) is worthy of God. It is in harmony with the bishop like strings tuned to a harp. For this reason, Jesus Christ is praised in your harmony and in your united love. <sup>(2)</sup>

**Letter to the Ephesians chapter 20 (Translation)** If Jesus Christ counts me worthy by your prayer -- and may it be his will -- in a second treatise that I am about to write, I will show you the plan which I began leading to the new man, Jesus Christ in his faith, and in his love, in his suffering, and resurrection, especially if the Lord shows me. Since you all, each of you, meets together in one faith and in one Jesus Christ who came from the stock of David in the flesh, the Son of Man and Son of God. This results in you obeying your bishop and your presbytery with undistracted mind as you break bread which is the medicine of immortality, the antidote against death and life forever through Jesus Christ.

**Letter to the Smyrnaeans 7: 1** They abstain from the Eucharist and (appointed times) of prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ which suffered for our sins and which the Father in his kindness raised. Those who speak against God's gift will die in their disputes. It was better for them to love so they may be raised.

**Letter to the Smyrnaeans 8:1-2** All of you follow your bishop, as Jesus Christ does the Father. Follow too the presbytery (body of priests) as apostles and honor the deacons as the ordinance of God. Let no one practice anything having to do with the church apart from the bishop. That Eucharist be considered valid which is under the authority of a bishop or under one he has appointed. Where the bishop appears, let the fullness (of the people) be there as the Catholic church is there when Jesus Christ is. It is not permitted to baptize or to hold an agape feast apart from the bishop. Rather, whatever that approves is acceptable to God that everything you do may be safe and valid.

## **The Council of Trent** **The Twenty-Second Session**

*The canons and decrees of the sacred  
and oecumenical Council of Trent,*

Ed. and trans. J. Waterworth (London: Dolman, 1848), 152-70.

**SESSION THE TWENTY-SECOND,** Being the sixth under the Sovereign Pontiff, Pius IV.,  
celebrated on the seventeenth day of September, MDLXII.

### DOCTRINE ON THE SACRIFICE OF THE MASS.

The sacred and holy, ecumenical and general Synod of Trent--lawfully assembled in the Holy Ghost, the same Legates of the Apostolic Sec presiding therein--to the end that the ancient,

complete, and in every part perfect faith and doctrine touching the great mystery of the Eucharist may be retained in the holy Catholic Church; and may, all errors and heresies being repelled, be preserved in its own purity; (the Synod) instructed by the illumination of the Holy Ghost, teaches, declares; and decrees what follows, to be preached to the faithful, on the subject of the Eucharist, considered as being a true and singular sacrifice.

## CHAPTER I.

### On the institution of the most holy Sacrifice of the Mass.

Forasmuch as, under the former Testament, according to the testimony of the Apostle Paul, there was no perfection, because of the weakness of the Levitical priesthood; there was need, God, the Father of mercies, so ordaining, that another priest should rise, according to the order of Melchisedech, our Lord Jesus Christ, who might consummate, and lead to what is perfect, as many as were to be sanctified. He, therefore, our God and Lord, though He was about to offer Himself once on the altar of the cross unto God the Father, by means of his death, there to operate an eternal redemption; nevertheless, because that His priesthood was not to be extinguished by His death, in the last supper, on the night in which He was betrayed,--that He might leave, to His own beloved Spouse the Church, a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might be represented, and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the remission of those sins which we daily commit,--declaring Himself constituted a priest for ever, according to the order of Melchizedek, He offered up to God the Father His own body and blood under the species of bread and wine; and, under the symbols of those same things, He delivered (His own body and blood) to be received by His apostles, whom He then constituted priests of the New Testament; and by those words, Do this in commemoration of me, He commanded them and their successors in the priesthood, to offer (them); even as the Catholic Church has always understood and taught. For, having celebrated the ancient Passover, which the multitude of the children of Israel immolated in memory of their going out of Egypt, He instituted the new Passover, (to wit) Himself to be immolated, under visible signs, by the Church through (the ministry of) priests, in memory of His own passage from this world unto the Father, when by the effusion of His own blood He redeemed us, and delivered us from the power of darkness, and translated us into his kingdom. And this is indeed that clean oblation, which cannot be defiled by any unworthiness, or malice of those that offer (it); which the Lord foretold by Malachias was to be offered in every place, clean to his name, which was to be great amongst the Gentiles; and which the apostle Paul, writing to the Corinthians, has not obscurely indicated, when he says, that they who are defiled by the participation of the table of devils, cannot be partakers of the table of the Lord; by the table, meaning in both places the altar. This, in fine, is that oblation which was prefigured by various types of sacrifices, during the period of nature, and of the law; in as much as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all.

## CHAPTER II.

That the Sacrifice of the Mass is propitiatory both for the living and the dead.

And forasmuch as, in this divine sacrifice which is celebrated in the mass, that same Christ is contained and immolated in an unbloody manner, who once offered Himself in a bloody manner on the altar of the cross; the holy Synod teaches, that this sacrifice is truly propitiatory and that

by means thereof this is effected, that we obtain mercy, and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different. The fruits indeed of which oblation, of that bloody one to wit, are received most plentifully through this unbloody one; so far is this (latter) from derogating in any way from that (former oblation). Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the apostles.

### CHAPTER III.

#### On Masses in honour of the Saints.

And although the Church has been accustomed at times to celebrate, certain masses in honour and memory of the saints; not therefore, however, doth she teach that sacrifice is offered unto them, but unto God alone, who crowned them; whence neither is the priest wont to say, "I offer sacrifice to thee, Peter, or Paul;" but, giving thanks to God for their victories, he implores their patronage, that they may vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth.

### CHAPTER IV.

#### On the Canon of the Mass.

And whereas it beseemeth, that holy things be administered in a holy manner, and of all holy things this sacrifice is the most holy; to the end that it might be worthily and reverently [**Page 156**] offered and received, the Catholic Church instituted, many years ago, the sacred Canon, so pure from every error, that nothing is contained therein which does not in the highest degree savour of a certain holiness and piety, and raise up unto God the minds of those that offer. For it is composed, out of the very words of the Lord, the traditions of the apostles, and the pious institutions also of holy pontiffs.

### CHAPTER V.

#### On the solemn ceremonies of the Sacrifice of the Mass.

And whereas such is the nature of man, that, without external helps, he cannot easily be raised to the meditation of divine things; therefore has holy Mother Church instituted certain rites, to wit that certain things be pronounced in the mass in a low, and others in a louder, tone. She has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments, and many other things of this kind, derived from an apostolical discipline and tradition, whereby both the majesty of so great a sacrifice might be recommended, and the minds of the faithful be excited, by those visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice.

### CHAPTER VI.

#### On Mass wherein the priest alone communicates.

The sacred and holy Synod would fain indeed that, at each mass, the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental participation of the Eucharist, that thereby a more abundant fruit might be derived to them from this most holy sacrifice: but not therefore, if this be not always done, does It condemn, as private and unlawful, but approves of and therefore commends, **[Page 157]** those masses in which the priest alone communicates sacramentally; since those masses also ought to be considered as truly common; partly because the people communicate spiritually thereat; partly also because they are celebrated by a public minister of the Church, not for himself only, but for all the faithful, who belong to the body of Christ.

#### CHAPTER VII.

On the water that is to be mixed with the wine to be offered in the chalice.

The holy Synod notices, in the next place, that it has been enjoined by the Church on priests, to mix water with the wine that is to be offered in the chalice; as well because it is believed that Christ the Lord did this, as also because from His side there came out blood and water; the memory of which mystery is renewed by this commixture; and, whereas in the apocalypse of blessed John, the peoples are called waters, the union of that faithful people with Christ their head is hereby represented.

#### CHAPTER VIII.

On not celebrating the Mass every where in the vulgar tongue; the mysteries of the Mass to be explained to the people.

Although the mass contains great instruction for the faithful people, nevertheless, it has not seemed expedient to the Fathers, that it should be every where celebrated in the vulgar tongue. Wherefore, the ancient usage of each church, and the rite approved of by the holy Roman Church, the mother and mistress of all churches, being in each place retained; **[Page 158]** and, that the sheep of Christ may not suffer hunger, nor the little ones ask for bread, and there be none to break it unto them, the holy Synod charges pastors, and all who have the cure of souls, that they frequently, during the celebration of mass, expound either by themselves, or others, some portion of those things which are read at mass, and that, amongst the rest, they explain some mystery of this most holy sacrifice, especially on the Lord's days and festivals.

#### CHAPTER IX.

Preliminary Remark on the following Canons.

And because that many errors are at this time disseminated and many things are taught and maintained by divers persons, in opposition to this ancient faith, which is based on the sacred Gospel, the traditions of the Apostles, and the doctrine of the holy Fathers; the sacred and holy Synod, after many and grave deliberations maturely had touching these matters, has resolved, with the unanimous consent of all the Fathers, to condemn, and to eliminate from holy Church, by means of the canons subjoined, whatsoever is opposed to this most pure faith and sacred doctrine.

ON THE SACRIFICE OF THE MASS.

CANON I.--If any one saith, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema.

CANON II.--If any one saith, that by those words, Do this for the commemoration of me (Luke xxii. 19), Christ did not institute the apostles priests; or, did not ordain that they, and other priests should offer His own body and blood; let him be anathema.

CANON III.--If any one saith, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a [Page 159] bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema.

CANON IV.--If any one saith, that, by the sacrifice of the mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or, that it is thereby derogated from; let him be anathema.

CANON V.--If any one saith, that it is an imposture to celebrate masses in honour of the saints, and for obtaining their intercession with God, as the Church intends; let him be anathema.

CANON VI.--If any one saith, that the canon of the mass contains errors, and is therefore to be abrogated; let him be anathema.

CANON VII.--If any one saith, that the ceremonies, vestments, and outward signs, which the Catholic Church makes use of in the celebration of masses, are incentives to impiety, rather than offices of piety; let him be anathema.

CANON VIII.--If any one saith, that masses, wherein the priest alone communicates sacramentally, are unlawful, and are, therefore, to be abrogated; let him be anathema.

CANON IX.--If any one saith, that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned; or, that the mass ought to be celebrated in the vulgar tongue only; or, that water ought not to be mixed with the wine that is to be offered in the chalice, for that it is contrary to the institution of Christ; let him be anathema.

DECREE CONCERNING THE THINGS TO BE OBSERVED,  
AND TO BE AVOIDED, IN THE CELEBRATION OF MASS.

What great care is to be taken, that the sacred and holy sacrifice of the mass be celebrated with all religious service and [Page 160] veneration, each one may easily imagine, who considers, that, in holy writ, he is called accursed, who doth the work of God negligently; and if we must needs confess, that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself, wherein that life-giving victim, by which we were reconciled to the Father, is daily immolated on the altar by priests, it is also sufficiently clear, that all industry and diligence is to be applied to this end, that it be performed with the greatest possible inward cleanness and purity of heart, and outward show of devotion and piety. Whereas, therefore, either through the wickedness of the times, or through the carelessness and Corruption of men, many things seem already to have crept in, which are alien from the dignity of so great a sacrifice; to the end that the honour and cult due thereunto may, for the glory of God and the edification of the faithful people, be restored; the holy Synod decrees, that the ordinary bishops of places shall take diligent care, and be bound to prohibit and abolish all those things which either covetousness, which is a serving of idols, or irreverence, which can hardly be separated from impiety; or superstition, which is a false imitation of true piety, may have introduced. And that

many things may be comprised in a few words: first, as relates to covetousness:--they shall wholly prohibit all manner of conditions and bargains for recompenses, and whatsoever is given for the celebration of new masses; as also those importunate and illiberal demands, rather than requests, for alms, and other things of the like sort, which are but little removed from a simonical taint, or at all events, from filthy lucre.

In the next place, that irreverence may be avoided, each, in his own diocese, shall forbid that any wandering or unknown priest be allowed to celebrate mass. Furthermore, they shall not allow any one who is publicly and notoriously stained with crime, either to minister at the holy altar, or to assist at the sacred services; nor shall they suffer the holy sacrifice to be celebrated, either by any Seculars or Regulars whatsoever, in **[Page 161]** private houses; or, at all, out of the church, and those oratories which are dedicated solely to divine worship, and which are to be designated and visited by the said Ordinaries; and not then, unless those who are present shall have first shown, by their decently composed outward appearance, that they are there not in body only, but also in mind and devout affection of heart. They shall also banish from churches all those kinds of music, in which, whether by the organ, or in the singing, there is mixed up any thing lascivious or impure; as also all secular actions; vain and therefore profane conversations, all walking about, noise, and clamour, that so the house of God may be seen to be, and may be called, truly a house of prayer.

Lastly, that no room may be left for superstition; they shall by ordinance, and under given penalties, provide, that priests do not celebrate at other than due hours; nor employ other rites, or other ceremonies and prayers, in the celebration of masses, besides those which have been approved of by the Church, and have been received by a frequent and praiseworthy usage. They shall wholly banish from the Church the observance of a fixed number of certain masses and of candles, as being the invention of superstitious worship, rather than of true religion; and they shall instruct the people, what is, and whence especially is derived, the fruit so precious and heavenly of this most holy sacrifice. They shall also admonish their people to repair frequently to their own parish churches, at least on the Lord's days and the greater festivals. All, therefore, that has been briefly enumerated, is in such wise propounded to all Ordinaries of places, as that, by the power given them by this sacred and holy Synod, and even as delegates of the Apostolic See, they may prohibit, ordain, reform, and establish, not only the things aforesaid, but also whatsoever else shall seem to them to have relation hereunto; and may compel the faithful people inviolably to observe them, by ecclesiastical censures and other penalties, which at their pleasure they may appoint; any privileges, exemptions, appeals, and customs whatsoever, to the contrary notwithstanding.

## **THE MAGISTERIUM OF JOHN PAUL II ON CATHOLIC SOCIAL DOCTRINE**

The fundamental task of the Church is to help each man find Christ and accompany Him through life.... Each man writes the personal history of his soul and is linked socially with all other men.... Christians must especially be sensitive to the problem of man, asking the essential questions about his situation now and in the future: Is man progressing or regressing? Does good prevail or evil? Is there a growing social love or selfishness and the propensity to exploit material

progress in the interest of dominating others?... The Church must carry on a dialogue with all people of good will about the threat of uncontrolled progress and the objective demands of the moral order. Since man is called to share in Christ's kingly function, ethics must have priority over technology, the spirit over matter, and persons over things. What is in question is the advancement of persons, not the multiplication of things; not *having* more, but *being* more. To ignore this question increases the danger that humanity will be subjected to greater manipulation by the demands of organization, production, and communication until it becomes the slave of things. **Solicitude for man** is the root of the problem of a materialistic civilization.... Hence the duty to constantly appraise and revise social programs and regimes by reference to...the common good of persons in the community. -- *Redemptor Hominis* (1979), 13-17

The contemporary reawakening of the sense of justice is proof of the ethical character of the tensions and struggles pervading the world. The Church shares the prevalent desire for a just life and examines what sort of justice social life demands. Her social doctrine, greatly expanded in the past hundred years, provides for the education and formation of consciences in the **spirit of justice**, and promotes undertakings especially by lay people.... It is impossible [however] to establish a bond uniting persons if mutual relationships are regulated solely according to justice.... It is precisely the mission of the Church in the modern world to transform the criterion [of just retribution] so as to make the world more human. That can happen only when forgiveness introduces into society the love that is more powerful than sin and the reconciliation which is its fruit.... Hence the Church considers one of her principal duties the proclamation of **the mystery of mercy** revealed by Christ, not only to the community of believers but to all humanity. -- *Dives in Misericordia* (1980), 12, 14

**Human work** is a key, probably *the essential key*, to the whole social question, if we try to see that question really from the point of view of man's good.... For this reason, there must be continued study of the subject of work and the worker's living conditions. In order to achieve social justice in the various parts of the world...there is a need for ever new movements of solidarity *of* the workers and *with* the workers.... We are still living in the modern period whose special problems for man Leo XIII first called attention to a hundred years ago. Our industrial age introduces new forms of social conflict which have been politicized and brought into ideological confrontation between individualism and collectivism.... The Church teaches the **priority of people over things**, of labor over capital, because people belong to a higher order of creation. ...Thus the rights of workers are more important than the rights to things. -- *Laborem Exercens* (1981), 3, 8, 11, 12, 15

The striking phenomenon of contemporary civilization is a potentially tragic collision between the desires against the Spirit and the desires against the flesh. This external aspect of the resistance to the Holy Spirit calls for a new advent, a renewed emphasis upon **the desires of the Spirit**, lest the values and aims of anti-religious materialism lead to fresh defeats for humanity. Contemporary civilization also gives increasing evidence of signs and symptoms of death whose roots are not only economical, sociological, and historical, but are above all ethical; they represent another fruit of the flesh and the acceptance by materialist philosophy of death as the end of human existence. It is time for a fresh reminder, here at the close of the second millennium, that Christ has overcome death and continues to breathe upon us His life-giving Spirit in response to a new plea that rises more or less consciously from the dark shadows of a

materialistic civilization. -- *Dominum et Vivificantem* (1986), 56, 57

The Church seeks to understand the situation in the world more deeply, in the hope of supporting human efforts to improve it with her characteristic religious and human inspiration.... It is Jesus Himself who comes to question us about the human tragedies we behold in the world, the intolerable burden of poverty and hopelessness.... A divided world like ours must be subject to **sinful structures** which work against true awareness of the universal common good.... Sinful structures are always rooted in personal sin because they are linked to the concrete acts of free individuals. People seldom think of the world situation today in terms of sin. Yet it is in reality at the root of the evils that afflict us.... To disobey God's commandments is to offend Him as well as one's neighbor and to introduce into the world influences that go far beyond the individual. This must be taken into account when evaluating the development of peoples....

Reawakening the religious awareness of individuals and peoples will help to promote **solidarity** and overcome the danger of war and its causes. Solidarity is thus the path to peace as well as to development. Peace is inconceivable unless world leaders recognize that inter-dependence demands abandonment of policies based on blocs, imperialism, and mutual distrust. The motto of the present pontificate could be phrased as OPUS SOLIDARITATIS PAX: Peace is the fruit of solidarity.... Solidarity is itself a Christian virtue, a part of charity, and its proper act is collaboration. It also expresses itself in total self-giving, forgiveness, and reconciliation.... Solidarity makes us ready for sacrifice, even to the point of laying down our lives for others. Solidarity provides a new model of the unity of the human race beyond the bonds of nature. It is a new moral and theological (Trinitarian) criterion for interpreting the world.

In proclaiming the truth about Jesus Christ, about herself, and about man, and in applying that truth to specific situations, the Church makes use of her social doctrine. She never proposes technical solutions, economic and political systems or programs, nor does she prefer one over another (provided that they respect human dignity and leave her free to exercise her ministry). The doctrine of the Church is not ideology, but moral theology. It aims to provide guidelines for Christian behavior in the world by interpreting national and international realities in light of the Gospel. Hence this encyclical does not pretend to solve the problem of under-development. But as an **expert in humanity**, the Church can and does extend her religious mission to various fields of human enterprise that seek the relative happiness which is possible in this world and respect the dignity of persons.

Today the Church's social doctrine is more open to an international outlook. In re-examining guidelines the Magisterium has taken up in recent decades, one theme that particularly stands out is the option or **preferential love for the poor**, a special form of primacy in the exercise of Christian charity which applies to our social responsibilities and to decisions we make concerning the ownership and use of goods. Today this option must inspire us to embrace the multitudes of people in need of food, homes, medical attention, hope for a better future, and the fundamental human rights to religious freedom and economic initiative. In this respect, the Christian social doctrine is a reminder that the goods of this world are originally meant for all and that the right of private property does not nullify that original intention since private property has an intrinsically public or social function.

The Church strongly affirms the possibility of overcoming the obstacles to development, and expresses her confidence in a **true liberation** based on her awareness of the divine promise that history is open to the Kingdom of God. These temporal efforts to make people's lives more human are never in vain. But temporal achievements are not to be identified with the Kingdom of God, which is present now only in mystery; they only reflect by anticipation that glory which we await at the end of history. -- *Sollicitudo Rei Socialis* (1987), 12, 13, 36, 39-42, 47, 48

A mending of the Christian social fabric is urgently needed everywhere, and in preparation for it, a remaking of the ecclesial community in each country. In this task **the lay faithful** have the particular responsibility of showing how the Christian Faith is the only fully valid response to life's problems and hopes. This requires them to integrate the Gospel with their daily lives. Do not be afraid; open wide to Christ the doors of political and economic systems, culture, civilization, and development.... Each Christian must proclaim God's love for humankind in a **re-evangelization** of individuals and of whole populations.... The Church opens up the whole truth about each person and his destiny and seeks to make the family of man more human.

The central task of the Church and her lay faithful is to rediscover the dignity of every human person and to get others to rediscover it.... **The human person** is the center and summit of all things on earth and transcends the whole material world.... Personal dignity is the foundation of human equality. All forms of discrimination are totally unacceptable and constitute intolerable injustice, especially those most common today: racial, economic, social, cultural, political, geographical.... Recognition of **personal dignity** leads to respect for **personal rights**, their defense and promotion. Since they are inherent, universal and inviolable, no authority can eliminate or even change these rights. The inviolability of human life in all stages of its development from conception to natural death, and in every condition of health and well-being, is primary because it reflects the life of God who is the source of human rights.... The Church never yields to the violations of the right to life which continue to occur.

Society reveals its whole truth as a community of persons.... The lay faithful's apostolic duty in the temporal order is to be understood as service to persons, first expressed in **marriage and family life**. This duty to society can be fulfilled only with the conviction of the family's unique and irreplaceable value in social and ecclesial development. As the basic cell of society, the family must receive primary concern in a time when egoism and its derivatives threaten to dry up the springs of life, and when ideologically inspired social systems try to usurp the family's role in **education**.... A vast cultural, economic, and legislative effort is needed in order to safeguard the family's role in humanizing persons and society. This duty falls above all on lay people, who must obtain from public authority the respect and support family rights need in fulfilling that role. Saving the family will save society itself. -- *Christifideles Laici* (1988), 34, 36-38, 40

This encyclical has looked at the past, but above all it is directed to the future. Like *Rerum Novarum*, it comes almost at the threshold of a new century, and its intention, with God's help, is to prepare for that moment. -- *Centesimus Annus* (1991), 62

This service of the Church is directed to every man, to all mankind, to individuals and to communities. These norms represent the unshakable foundation of a just and peaceful human coexistence, and the equality of rights and duties.... By protecting the inviolable personal dignity

of every human being, **moral norms** help preserve the social fabric and its proper development. The fundamental moral rules of social life entail specific demands to which both public authorities and citizens must adhere.... Only by acknowledging norms that are valid always and for all, can the ethical foundation of social coexistence be guaranteed, both on the national and the international level. There is...a more widespread sense of the need for radical personal and social renewal. Such a renewal will require enormous effort, given the injustices present in the world today. Only upon the truth about God and the truth about man is it possible to construct a renewed society.... Here is where the Church's social teaching comes in with its presentation of commandments governing general attitudes and specific actions in social, economic, and political life. -- *Veritatis Splendor* (1993), 96-99

In our present social context...it is necessary to develop a deep critical sense, capable of discerning true values and needs.... All together, we must build a new **culture of life**. This need for cultural transformation is linked both to the present historical situation and to the Church's perennial mission of evangelization. The Gospel is meant to permeate all cultures from within, like yeast in dough, so that they may express the full truth about the human person and human life.... The presence of lights and shadows in today's situation ought to make us fully aware that we face an enormous clash between good and evil, death and life, with their corresponding "cultures." We find ourselves in the midst of this conflict; all are involved and share in it.... With the light and strength of faith in Christ, the Church faces the challenges of the present situation, increasingly more aware of the grace and responsibility she receives from her Lord to proclaim, celebrate, and serve the Gospel of Life.... Jesus is the only Gospel; we have nothing more to say, no other witness to bear. To proclaim Jesus is to proclaim life, for He is the Word of Life.... All of this involves a patient and fearless work of education [and] promotion of vocations to service, particularly among the young. -- *Evangelium Vitae* (1995), 95, 28, 80, 88

Paraphrase excerpts by John Gueguen

## CATHOLIC SOCIAL TEACHING AND SOME CURRENT APPLICATIONS

"The Magisterium of the Church will never sufficiently insist on presenting and recommending the solution of the great problems of freedom, justice, peace, development; and Catholic laity will never fight sufficiently to solve these problems." (Pope John Paul I, 20 September 1978)

### I -- Some General Questions

1. *Why does the Church teach about social life, institutions, issues?* She teaches because she is a **Mother** who has both a right and a duty to instruct her children. She teaches about these matters because her children are **human beings** who live and act in **this world** as they pass through it on the way to eternal life; she addresses temporal issues from a transcendent perspective.
2. *What does she teach about these matters?* She applies common knowledge about the **natural moral law**, as enlightened by divine revelation in the Gospel and in Tradition, to every aspect and at every level of human social life. From this she derives a set of permanent general **principles** and enunciates them as guidelines in the conduct of daily life throughout the world and in every historical era.
3. *What are these principles?* They may be summarized as follows: Human beings are **social by nature**. The fundamental unit of society is **the family**. The goal of society is

the **common good**. Every society is organized both horizontally (**community; solidarity**) and vertically (**authority; subsidiarity**). There is a set of **natural rights** which belong to every human person.

4. *Where can these principles be found?* The Church makes them explicit, frequently re-states, develops, and clarifies them in the course of exercising her teaching office (**magisterium**), the prophetic office she received from Jesus Christ--who is THE Son, Teacher, Healer, Worker, Suffering Servant, Just Man, Poor Man, Law-giver, Judge, King, and Savior of all. The principal sources are Papal and Conciliar documents, and those of the Sacred Congregations and other offices of the Holy See. Besides Sacred Scripture, these documents also draw on the rich treasury of the Fathers and Doctors of the Church, and of the writings of the saints.
5. *How do these principles compare with contemporary thought and practice?* One of the principal missions of Catholic social teaching is to distinguish itself from every current of thought and conduct which conflicts with the natural and supernatural ends of human beings and the well-being of persons and communities. In recent times the magisterium has been especially concerned to point out the errors in extreme forms of collectivism (Marxism) and individualism (Liberalism), of moral relativism, secular humanism, varieties of materialism, unjust discrimination and the oppression of minorities.
6. *How does all of this concern us as well-educated Catholics?* The magisterium constantly challenges everyone, especially **lay people**, to assume leadership in the Church's ongoing effort to humanize and evangelize (or re-evangelize) society by giving a Christian orientation to the home, the school, the market place, the halls of government, and all the professions. Foremost, this is a task of education through the communications media and all the instruments civil society makes available.

## II -- Some Specific Issues

1. When the great revival of magisterial attention to social issues began with Pope Leo XIII in the late nineteenth century, the burning issue was called "**the social question.**" It was concerned with the baneful consequences of unbridled capitalism in the industrial revolution with respect to laborers and their families.
2. The **worker** and the workplace, the regulation of **property** ownership and use, the gap between **wealth and poverty** are still important issues today, but the context has changed to the uneven economic and technological development of the world.
3. The **family**, too, is still a major--and increasing--concern of the Church, as well as the impact of public policy on the related issues of **marriage** and **education**, and on the universal and inalienable **right to life** from conception to natural death.
4. The role of the **state** (meaning government agencies) in dealing with the social question continues to be a recurring theme; it has been broadened to embrace the rights and duties of citizens and international cooperation. Particular emphasis has been given to the reduction of the increasingly deadly weapons of **war** and the promotion of **peace**.
5. Finally, there has been increasing attention given to the general area of **social justice**, the punishment of crime, and ways to insure respect for the dignity of the person.

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