

Letters to Timothy

First Letter to Timothy

1Timothy 1

(1Tim 1, 1-4) Not to teach false doctrines

[1] Paul, an apostle of Christ Jesus by command of God our savior and of Christ Jesus our hope, [2] to Timothy, my true child in faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord. [3] I repeat the request I made of you when I was on my way to Macedonia, that you stay in Ephesus to instruct certain people not to teach false doctrines [4] or to concern themselves with myths and endless genealogies, which promote speculations rather than the plan of God that is to be received by faith.

(CCC 66) "The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ" (DV 4; cf. 1 Tim 6:14; Titus 2:13). Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries. (CCC 68) By love, God has revealed himself and given himself to man. He has thus provided the definitive, superabundant answer to the questions that man asks himself about the meaning and purpose of his life. (CCC 67) Throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church. Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfilment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations".

(1Tim 1, 5) Love from a pure heart, a good conscience

[5] The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith.

(CCC 1794) A good and pure conscience is enlightened by true faith, for charity proceeds at the same time "from a pure heart and a good conscience and sincere faith" (1 Tim 5; cf. 3:9; 2 Tim 3; 1 Pet 3:21; Acts 24:16). The more a correct conscience prevails, the more do persons and groups turn aside from blind choice and try to be guided by objective standards of moral conduct (GS 16). (CCC 2518) The sixth beatitude proclaims, "Blessed are the pure in heart, for they shall see God" (Mt 5:8). "Pure in heart" refers to those who have attuned their intellects and wills to the demands of God's holiness, chiefly in three areas: charity (Cf. 1 Tim 4:3-9; 2 Tim 2:22); chastity or sexual rectitude (Cf. 1 Thess 4:7; Col 3:5; Eph 4:19); love of truth and orthodoxy of faith (Cf. Titus 1:15; 1

Tim 1:3-4; 2 Tim 2:23-26). There is a connection between purity of heart, of body, and of faith: The faithful must believe the articles of the Creed "so that by believing they may obey God, by obeying may live well, by living well may purify their hearts, and with pure hearts may understand what they believe" (St. Augustine, *De fide et symbolo* 10, 25: PL 40, 196).

(1Tim 1, 6-11) Law is meant for the lawless and unruly

[6] Some people have deviated from these and turned to meaningless talk, [7] wanting to be teachers of the law, but without understanding either what they are saying or what they assert with such assurance. [8] We know that the law is good, provided that one uses it as law, [9] with the understanding that law is meant not for a righteous person but for the lawless and unruly, the godless and sinful, the unholy and profane, those who kill their fathers or mothers, murderers, [10] the unchaste, practicing homosexuals, kidnapers, liars, perjurers, and whatever else is opposed to sound teaching, [11] according to the glorious gospel of the blessed God, with which I have been entrusted.

(CCC 1852) There are a great many kinds of sins. Scripture provides several lists of them. The *Letter to the Galatians* contrasts the works of the flesh with the fruit of the Spirit: "Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God" (Gal 5:19-21; cf. Rom 1:28-32; 1 Cor 9-10; Eph 5:3-5; Col 3:5-8; 1 Tim 9-10; 2 Tim 2-5). (CCC 2357) Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity (Cf. Gen 19:1-29; Rom 12:4-27; 1 Cor 6:10; 1 Tim 1:10), tradition has always declared that "homosexual acts are intrinsically disordered" (CDF, *Persona humana* 8). They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

(1Tim 1, 12-17) Jesus came into the world to save sinners

[12] I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry. [13] I was once a blasphemer and a persecutor and an arrogant man, but I have been mercifully treated because I acted out of ignorance in my unbelief. [14] Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. [15] This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. [16] But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. [17] To the king of ages, incorruptible, invisible, the only God, honor and glory forever and ever. Amen.

(CCC 545) Jesus invites *sinners* to the table of the kingdom: "I came not to call the righteous, but sinners" (Mk 2:17; cf. 1 Tim 1:15). He invites them to that

conversion without which one cannot enter the kingdom, but shows them in word and deed his Father's boundless mercy for them and the vast "joy in heaven over one sinner who repents" (Lk 15:7; cf. 7:11-32). The supreme proof of his love will be the sacrifice of his own life "for the forgiveness of sins" (Mt 26:28). (CCC 543) *Everyone* is called to enter the kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations (Cf. Mt 8:11; 10:5-7; 28:19). To enter it, one must first accept Jesus' word: The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest (LG 5; cf. Mk 4:14, 26-29; Lk 12:32).

(1Tim 1, 18-20) May you fight a good fight

[18] I entrust this charge to you, Timothy, my child, in accordance with the prophetic words once spoken about you. Through them may you fight a good fight [19] by having faith and a good conscience. Some, by rejecting conscience, have made a shipwreck of their faith, [20] among them Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

(CCC 162) Faith is an entirely free gift that God makes to man. We can lose this priceless gift, as St. Paul indicated to St. Timothy: "Wage the good warfare, holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith" (1 Tim 1:18-19). To live, grow and persevere in the faith until the end we must nourish it with the word of God; we must beg the Lord to increase our faith (Cf. Mk 9:24; Lk 17:5; 22:32); it must be "working through charity," abounding in hope, and rooted in the faith of the Church (Gal 5:6; Rom 15:13; cf. Jas 2:14-26). (CCC 164) Now, however, "we walk by faith, not by sight" (2 Cor 5:7); we perceive God as "in a mirror, dimly" and only "in part" (1 Cor 13:12). Even though enlightened by him in whom it believes, faith is often lived in darkness and can be put to the test. The world we live in often seems very far from the one promised us by faith. Our experiences of evil and suffering, injustice and death, seem to contradict the Good News; they can shake our faith and become a temptation against it. (CCC 2089) *Incredulity* is the neglect of revealed truth or the willful refusal to assent to it. "*Heresy* is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; *apostasy* is the total repudiation of the Christian faith; *schism* is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him" (CIC, can. 751: emphasis added). (CCC 1463 Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them (Cf. CIC, cann. 1331; 1354-1357; CCEO, can. 1431; 1434; 1420). In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication (Cf. CIC, can. 976; CCEO, can. 725).

1Timothy 2

(1Tim 2, 1-2) Prayers be offered for all in authority

[1] First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, [2] for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity.

(CCC 1349) The *Liturgy of the Word* includes "the writings of the prophets," that is, the Old Testament, and "the memoirs of the apostles" (their letters and the Gospels). After the homily, which is an exhortation to accept this Word as what it truly is, the Word of God (Cf. 1 Thess 2:13), and to put it into practice, come the intercessions for all men, according to the Apostle's words: "I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings, and all who are in high positions" (1 Tim 2:1-2). (CCC 2238) Those subject to authority should regard those in authority as representatives of God, who has made them stewards of his gifts: (Cf. Rom 13:1-2) "Be subject for the Lord's sake to every human institution.... Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God" (1 Pet 2:13, 16). Their loyal collaboration includes the right, and at times the duty, to voice their just criticisms of that which seems harmful to the dignity of persons and to the good of the community. (CCC 2239) It is the *duty of citizens* to contribute along with the civil authorities to the good of society in a spirit of truth, justice, solidarity, and freedom. The love and service of *one's country* follow from the duty of gratitude and belong to the order of charity. Submission to legitimate authorities and service of the common good require citizens to fulfill their roles in the life of the political community. (CCC 2240) Submission to authority and co-responsibility for the common good make it morally obligatory to pay taxes, to exercise the right to vote, and to defend one's country: Pay to all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due (Rom 13:7). [Christians] reside in their own nations, but as resident aliens. They participate in all things as citizens and endure all things as foreigners.... They obey the established laws and their way of life surpasses the laws.... So noble is the position to which God has assigned them that they are not allowed to desert it (*Ad Diognetum* 5, 5 and 10; 6, 10: PG 2, 1173 and 1176). The Apostle exhorts us to offer prayers and thanksgiving for kings and all who exercise authority, "that we may lead a quiet and peaceable life, godly and respectful in every way" (1 Tim 2:2).

(1Tim 2, 3) This is good and pleasing to God our savior

[3] This is good and pleasing to God our savior,

(CCC 1058) The Church prays that no one should be lost: "Lord, let me never be parted from you." If it is true that no one can save himself, it is also true that God "desires all men to be saved" (1 Tim 2:4), and that for him "all things are possible" (Mt 19:26). (CCC 1821) We can therefore hope in the glory of heaven promised by God to those who love him and do his will (Cf. Rom 8:28-30; Mt 7:21). In every circumstance, each one of us should hope, with the grace of God, to persevere "to the end" (Mt 10:22; cf. Council of Trent: DS 1541) and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for "all men to be saved" (1 Tim 2:4). She longs to be united with Christ, her Bridegroom, in the glory of heaven: Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully,

for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one. Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved, in a happiness and rapture that can never end (St. Teresa of Avila, *Excl.* 15:3). (CCC 1261) As regards *children who have died without Baptism*, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them" (Mk 10:14; cf. 1 Tim 2:4), allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.

(1Tim 2, 4) Who wills everyone to be saved

[4] who wills everyone to be saved and to come to knowledge of the truth.

(CCC 2822) Our Father "desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2:3-4). He "is forbearing toward you, not wishing that any should perish" (2 Pet 3:9; cf. Mt 18:14). His commandment is "that you love one another; even as I have loved you, that you also love one another" (Jn 13:34; cf. 1 Jn 3; 4; Lk 10:25-37). This commandment summarizes all the others and expresses his entire will. (CCC 1282) Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom. (CCC 1283) With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation. (CCC 1284) In case of necessity, any person can baptize provided that he have the intention of doing that which the Church does and provided that he pours water on the candidate's head while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." (CCC 74) God "desires all men to be saved and to come to the knowledge of the truth":(1 Tim 2:4) that is, of Christ Jesus (cf. Jn 14:6). Christ must be proclaimed to all nations and individuals, so that this revelation may reach to the ends of the earth: God graciously arranged that the things he had once revealed for the salvation of all peoples should remain in their entirety, throughout the ages, and be transmitted to all generations (DV 7; cf. 2 Cor 1:20; 3:16 - 4:6). (CCC 851) *Missionary motivation*. It is from God's love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, "for the love of Christ urges us on" (2 Cor 5:14; cf. AA 6; *RMiss* 11). Indeed, God "desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2:4); that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary.

(1Tim 2, 5-7) There is one mediator Christ Jesus

[5] For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, [6] who gave himself as ransom for all. This was the testimony at the proper time. [7] For this I

was appointed preacher and apostle (I am speaking the truth, I am not lying), teacher of the Gentiles in faith and truth.

(CCC 618) The cross is the unique sacrifice of Christ, the "one mediator between God and men" (1 Tim 2:5). But because in his incarnate divine person he has in some way united himself to every man, "the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men (GS 22 § 5; cf. § 2). He calls his disciples to "take up [their] cross and follow [him]" (Mt 16:24), for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps" (1 Pt 2:21). In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries (Cf. Mk 10:39; Jn 21:18-19; Col 1:24). This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering (Cf. Lk 2:35). Apart from the cross there is no other ladder by which we may get to heaven (St. Rose of Lima: cf. P. Hansen, *Vita mirabilis* (Louvain, 1668). (CCC 1544) Everything that the priesthood of the Old Covenant prefigured finds its fulfillment in Christ Jesus, the "one mediator between God and men" (2 Tim 2:5). The Christian tradition considers Melchizedek, "priest of God Most High," as a prefiguration of the priesthood of Christ, the unique "high priest after the order of Melchizedek" (Heb 5:10; cf. 6:20; Gen 14:18); "holy, blameless, unstained" (Heb 7:26), "by a single offering he has perfected for all time those who are sanctified" (Heb 10:14), that is, by the unique sacrifice of the cross. (CCC 2574) Once the promise begins to be fulfilled (Passover, the Exodus, the gift of the Law, and the ratification of the covenant), the prayer of Moses becomes the most striking example of intercessory prayer, which will be fulfilled in "the one mediator between God and men, the man Christ Jesus" (1 Tim 2:5).

(1Tim 2, 8) In every place the men should pray

[8] It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument.

(CCC 2634) Intercession is a prayer of petition which leads us to pray as Jesus did. He is the one intercessor with the Father on behalf of all men, especially sinners (Cf. Rom 8:34; 1 Jn 2:1; 1 Tim 2:5-8). He is "able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb 7:25). The Holy Spirit "himself intercedes for us... and intercedes for the saints according to the will of God" (Rom 8:26-27). (CCC 2635) Since Abraham, intercession - asking on behalf of another - has been characteristic of a heart attuned to God's mercy. In the age of the Church, Christian intercession participates in Christ's, as an expression of the communion of saints. In intercession, he who prays looks "not only to his own interests, but also to the interests of others," even to the point of praying for those who do him harm (Phil 2:4; cf. Acts 7:60; Lk 23:28, 34). (CCC 2636) The first Christian communities lived this form of fellowship intensely (Cf. Acts 12:5; 20:36; 21:5; 2 Cor 9:14). Thus the Apostle Paul gives them a share in his ministry of preaching the Gospel (Cf. Eph 6:18-20; Col 4:3-4; 1 Thess 5:25) but also intercedes for them (Cf. 2 Thess 1:11; Col 1:3; Phil 1:3-4). The intercession of Christians recognizes no boundaries: "for all men, for kings and all who are in high positions," for persecutors, for the salvation of those who reject the Gospel (2 Tim 2:1; cf. Rom 12:14; 10:1).

(1Tim 2, 9-10) Women adorn themselves with modesty

[9] Similarly, (too,) women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive clothes, [10] but rather, as befits women who profess reverence for God, with good deeds.

(CCC 1833) Virtue is a habitual and firm disposition to do good. (CCC 1834) The human virtues are stable dispositions of the intellect and the will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith. They can be grouped around the four cardinal virtues: prudence, justice, fortitude, and temperance. (CCC 1840) The theological virtues dispose Christians to live in a relationship with the Holy Trinity. They have God for their origin, their motive, and their object - God known by faith, God hoped in and loved for his own sake. (CCC 1810) Human virtues acquired by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts are purified and elevated by divine grace. With God's help, they forge character and give facility in the practice of the good. The virtuous man is happy to practice them. (CCC 1811) It is not easy for man, wounded by sin, to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should always ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow his calls to love what is good and shun evil.

(1Tim 2, 11) Receive instruction silently

[11] A woman must receive instruction silently and under complete control.

(CCC 110) In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression" (DV 12 § 2). (CCC 2628) *Adoration* is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us (Cf. Ps 95:1-6) and the almighty power of the Savior who sets us free from evil. Adoration is homage of the spirit to the "King of Glory" (Ps 24, 9-10) respectful silence in the presence of the "ever greater" God (Cf. St. Augustine, *En. in Ps.* 62, 16: PL 36, 757-758). Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications. (CCC 396) God created man in his image and established him in his friendship. A spiritual creature, man can live this friendship only in free submission to God. The prohibition against eating "of the tree of the knowledge of good and evil" spells this out: "for in the day that you eat of it, you shall die" (Gen 2:17). The "tree of the knowledge of good and evil" (Gen 2:17), symbolically evokes the insurmountable limits that man, being a creature, must freely recognize and respect with trust. Man is dependent on his Creator, and subject to the laws of creation and to the moral norms that govern the use of freedom.

(1Tim 2, 12) To teach or to have authority

[12] I do not permit a woman to teach or to have authority over a man. She must be quiet.

(CCC 888) Bishops, with priests as co-workers, have as their first task "to preach the Gospel of God to all men," in keeping with the Lord's command (PO 4; cf. Mk 16:15). They are "heralds of faith, who draw new disciples to Christ; they are authentic teachers" of the apostolic faith "endowed with the authority of Christ" (LG 25). (CCC 889) In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is the Truth willed to confer on her a share in his own infallibility. By a "supernatural sense of faith" the People of God, under the guidance of the Church's living Magisterium, "unfailingly adheres to this faith" (LG 12; cf. DV 10). (CCC 890) The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals. The exercise of this charism takes several forms: (CCC 898) "By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will.... It pertains to them in a special way so to illuminate and order all temporal things with which they are closely associated that these may always be effected and grow according to Christ and maybe to the glory of the Creator and Redeemer" (LG 31 § 2). (CCC 899) The initiative of lay Christians is necessary especially when the matter involves discovering or inventing the means for permeating social, political, and economic realities with the demands of Christian doctrine and life. This initiative is a normal element of the life of the Church: Lay believers are in the front line of Church life; for them the Church is the animating principle of human society. Therefore, they in particular ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church, that is to say, the community of the faithful on earth under the leadership of the Pope, the common Head, and of the bishops in communion with him. They are the Church (Pius XII, *Discourse*, February 20, 1946: AAS 38 (1946) 149; quoted by John Paul II, CL 9).

(1Tim 2, 13) Adam was formed first

[13] For Adam was formed first, then Eve.

(CCC 369) Man and woman have been *created*, which is to say, *willed* by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. "Being man" or "being woman" is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator (Cf. Gen 2:7, 22). Man and woman are both with one and the same dignity "in the image of God". In their "being-man" and "being-woman", they reflect the Creator's wisdom and goodness. (CCC 370) In no way is God in man's image. He is neither man nor woman. God is pure spirit in which there is no place for the difference between the sexes. But the respective "perfections" of man and woman reflect something of the infinite perfection of God: those of a mother and those of a father and husband (Cf. Isa 49:14-15; 66: 13; Ps 131:2-3; Hos 11:1-4; Jer 3:4-19). (CCC 371) God created man and woman *together* and willed each *for* the other. The Word of God gives us to understand this through various features of the sacred text. "It is not good that the man should be alone. I will make him a helper fit for

him" (Gen 2:18). None of the animals can be man's partner (Gen 2:19-20). The woman God "fashions" from the man's rib and brings to him elicits on the man's part a cry of wonder, an exclamation of love and communion: "This at last is bone of my bones and flesh of my flesh" (Gen 2:23). Man discovers woman as another "I", sharing the same humanity. (CCC 372) Man and woman were made "for each other" - not that God left them half-made and incomplete: he created them to be a communion of persons, in which each can be "helpmate" to the other, for they are equal as persons ("bone of my bones...") and complementary as masculine and feminine. In marriage God unites them in such a way that, by forming "one flesh" (Gen 2:24), they can transmit human life: "Be fruitful and multiply, and fill the earth" (Gen 1:28). By transmitting human life to their descendants, man and woman as spouses and parents cooperate in a unique way in the Creator's work (Cf. GS 50 § 1).

(1Tim 2, 14) The woman was deceived and transgressed

[14] Further, Adam was not deceived, but the woman was deceived and transgressed.

(CCC 387) Only the light of divine Revelation clarifies the reality of sin and particularly of the sin committed at mankind's origins. Without the knowledge Revelation gives of God we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake, or the necessary consequence of an inadequate social structure, etc. Only in the knowledge of God's plan for man can we grasp that sin is an abuse of the freedom that God gives to created persons so that they are capable of loving him and loving one another. (CCC 388) With the progress of Revelation, the reality of sin is also illuminated. Although to some extent the People of God in the Old Testament had tried to understand the pathos of the human condition in the light of the history of the fall narrated in Genesis, they could not grasp this story's ultimate meaning, which is revealed only in the light of the death and Resurrection of Jesus Christ (Cf. Rom 5:12-21). We must know Christ as the source of grace in order to know Adam as the source of sin. The Spirit-Paraclete, sent by the risen Christ, came to "convict the world concerning sin" (Jn 16:8), by revealing him who is its Redeemer. (CCC 390) The account of the fall in *Genesis* 3 uses figurative language, but affirms a primeval event, a deed that took place *at the beginning of the history of man* (Cf. GS 13 § 1). Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents (Cf. Council of Trent: DS 1513; Pius XII: DS 3897; Paul VI: AAS 58 (1966), 654).

(1Tim 2, 15) Women persevere in faith love and holiness

[15] But she will be saved through motherhood, provided women persevere in faith and love and holiness, with self-control.

(CCC 2366) Fecundity is a gift, an *end of marriage*, for conjugal love naturally tends to be fruitful. A child does not come from outside as something added on to the mutual love of the spouses, but springs from the very heart of that mutual giving, as its fruit and fulfillment. So the Church, which "is on the side of life" (FC 30) teaches that "each and every marriage act must remain open *per se* to the transmission of life" (HV 11). "This particular doctrine, expounded on numerous occasions by the Magisterium, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to

the marriage act" (HV 12; cf. Pius XI, encyclical, *Casti connubii*). (CCC 2367) Called to give life, spouses share in the creative power and fatherhood of God (Cf. Eph 3:14; Mt 23:9). "Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby *cooperating with* the love of *God the Creator* and are, in a certain sense, its interpreters. They will fulfill this duty with a sense of human and Christian responsibility" (GS 50 § 2). (CCC 2371) "Let all be convinced that human life and the duty of transmitting it are not limited by the horizons of this life only: their true evaluation and full significance can be understood only in reference to *man's eternal destiny*" (GS 51 § 4). (CCC 508) From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. "Full of grace", Mary is "the most excellent fruit of redemption" (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life. (CCC 509) Mary is truly "Mother of God" since she is the mother of the eternal Son of God made man, who is God himself. (CCC 510) Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (St. Augustine, *Serm.* 186, 1: PL 38, 999): with her whole being she is "the handmaid of the Lord" (Lk 1:38). (CCC 511) The Virgin Mary "co-operated through free faith and obedience in human salvation" (LG 56). She uttered her yes "in the name of all human nature" (St. Thomas Aquinas, *STh* III, 30, 1). By her obedience she became the new Eve, mother of the living.

1 Timothy 3

(1Tim 3, 1-7) A bishop must be irreproachable

[1] This saying is trustworthy: whoever aspires to the office of bishop desires a noble task. [2] Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, [3] not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. [4] He must manage his own household well, keeping his children under control with perfect dignity; [5] for if a man does not know how to manage his own household, how can he take care of the church of God? [6] He should not be a recent convert, so that he may not become conceited and thus incur the devil's punishment. [7] He must also have a good reputation among outsiders, so that he may not fall into disgrace, the devil's trap.

(CCC 1590) St. Paul said to his disciple Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 *Tim* 1:6), and "If any one aspires to the office of bishop, he desires a noble task." (1 *Tim* 3:1) To Titus he said: "This is why I left you in Crete, that you amend what was defective, and appoint presbyters in every town, as I directed you" (*Titus* 1:5). (CCC 1591) The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the "common priesthood of the faithful." Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community. (CCC 1592) The ministerial priesthood differs in essence from the common priesthood of the

faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching (*munus docendi*), divine worship (*munus liturgicum*) and pastoral governance (*munus regendi*). (CCC 1593) Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church (cf. St. Ignatius of Antioch, *Ad Trall.* 3,1). (CCC 1594) The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter.

(1Tim 3, 8-13) Deacons must be dignified not deceitful

[8] Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, [9] holding fast to the mystery of the faith with a clear conscience. [10] Moreover, they should be tested first; then, if there is nothing against them, let them serve as deacons. [11] Women, similarly, should be dignified, not slanderers, but temperate and faithful in everything. [12] Deacons may be married only once and must manage their children and their households well. [13] Thus those who serve well as deacons gain good standing and much confidence in their faith in Christ Jesus.

(CCC 1569) "At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands 'not unto the priesthood, but unto the ministry'" (*Lumen gentium*, 29; cf. *Christus Dominus*, 15). At an ordination to the diaconate only the bishop lays hands on the candidate, thus signifying the deacon's special attachment to the bishop in the tasks of his "diakonia" (Cf. St. Hippolytus, *Trad. Ap.* 8: SCh 11, 58-62). (CCC 1570) Deacons share in Christ's mission and grace in a special way (Cf. *Lumen gentium*, 41; *Apostolicam actuositatem*, 16). The sacrament of Holy Orders marks them with an *imprint* ("character") which cannot be removed and which configures them to Christ, who made himself the "deacon" or servant of all (Cf. Mk 10:45; Lk 22:27; St. Polycarp, *Ad Phil.* 5, 2: SCh 10, 182). Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity (Cf. *Lumen gentium*, 29; *Sacrosanctum Concilium*, 35 § 4; *Ad gentes*, 16). (CCC 1571) Since the Second Vatican Council the Latin Church has restored the diaconate "as a proper and permanent rank of the hierarchy" (*Lumen gentium*, 29 § 2), while the Churches of the East had always maintained it. This *permanent diaconate*, which can be conferred on married men, constitutes an important enrichment for the Church's mission. Indeed it is appropriate and useful that men who carry out a truly diaconal ministry in the Church, whether in its liturgical and pastoral life or whether in its social and charitable works, should "be strengthened by the imposition of hands which has come down from the apostles. They would be more closely bound to the altar and their ministry would be made more fruitful through the sacramental grace of the diaconate" (*Ad gentes*, 16 § 6).

(1Tim 3, 14-15) The Church pillar and foundation of truth

[14] I am writing you about these matters, although I hope to visit you soon. [15] But if I should be delayed, you should know how to behave in the household of God, which is the church of the living God, the pillar and foundation of truth.

(CCC 171) The Church, "the pillar and bulwark of the truth", faithfully guards "the faith which was once for all delivered to the saints". She guards the memory of Christ's words; it is she who from generation to generation hands on the apostles' confession of faith (1 Tim 3:15; Jude 3). As a mother who teaches her children to speak and so to understand and communicate, the Church our Mother teaches us the language of faith in order to introduce us to the understanding and the life of faith. (CCC 756) "Often, too, the Church is called the *building* of God. The Lord compared himself to the stone which the builders rejected, but which was made into the comer-stone. On this foundation the Church is built by the apostles and from it the Church receives solidity and unity. This edifice has many names to describe it: the house of God in which his *family* dwells; the household of God in the Spirit; the dwelling-place of God among men; and, especially, the holy *temple*. This temple, symbolized in places of worship built out of stone, is praised by the Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem. As living stones we here on earth are built into it. It is this holy city that is seen by John as it comes down out of heaven from God when the world is made anew, prepared like a bride adorned for her husband (LG 6; cf. 1 Cor 3:9; Mt 21:42 and parallels; Acts 4:11; 1 Pet 2:7; Ps 118:22; 1 Cor 3:11; 1 Tim 3:15; Eph 2:19-22; Rev 21:3; 1 Pet 2:5; Rev 21:1-2). (CCC 2032) The Church, the "pillar and bulwark of the truth," "has received this solemn command of Christ from the apostles to announce the saving truth" (1 Tim 3:15; LG 17). "To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls" (CIC, can. 747 § 2).

(1Tim 3, 16) Great is the mystery of devotion

[16] Undeniably great is the mystery of devotion, Who was manifested in the flesh, vindicated in the spirit, seen by angels, proclaimed to the Gentiles, believed in throughout the world, taken up in glory.

(CCC 385) God is infinitely good and all his works are good. Yet no one can escape the experience of suffering or the evils in nature which seem to be linked to the limitations proper to creatures: and above all to the question of moral evil. Where does evil come from? "I sought whence evil comes and there was no solution", said St. Augustine (St. Augustine, *Conf.* 7, 7, 11: PL 32, 739), and his own painful quest would only be resolved by his conversion to the living God. For "the mystery of lawlessness" is clarified only in the light of the "mystery of our religion" (2 Thess 2:7; 1 Tim 3:16). The revelation of divine love in Christ manifested at the same time the extent of evil and the superabundance of grace (Cf. Rom 5:20). We must therefore approach the question of the origin of evil by fixing the eyes of our faith on him who alone is its conqueror (Cf. Lk 11:21-22; Jn 16:11; 1 Jn 3:8). (CCC 463) Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith: "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God" (1 Jn

4:2). Such is the joyous conviction of the Church from her beginning whenever she sings "the mystery of our religion": "He was manifested in the flesh" (1 Tim 3:16). (CCC 2641) "[Address] one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart" (Eph 5:19; Col 3:16). Like the inspired writers of the New Testament, the first Christian communities read the Book of Psalms in a new way, singing in it the mystery of Christ. In the newness of the Spirit, they also composed hymns and canticles in the light of the unheard-of event that God accomplished in his Son: his Incarnation, his death which conquered death, his Resurrection, and Ascension to the right hand of the Father (Cf. Phil 2:6-11; Col 1:15-20; Eph 5:14; 1 Tim 3:16; 6:15-16; 2 Tim 2:11-13). Doxology, the praise of God, arises from this "marvelous work" of the whole economy of salvation (Cf. Eph 1:3-14; Rom 16:25-27; Eph 3:20-21; Jude 24-25).

1Timothy 4

(1Tim 4, 1-2) Some will turn away from the faith

[1] Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions [2] through the hypocrisy of liars with branded consciences.

(CCC 672) Before his Ascension Christ affirmed that the hour had not yet come for the glorious establishment of the messianic kingdom awaited by Israel (Cf. Acts 1:6-7) which, according to the prophets, was to bring all men the definitive order of justice, love and peace (Cf. Isa 11:1-9). According to the Lord, the present time is the time of the Spirit and of witness, but also a time still marked by "distress" and the trial of evil which does not spare the Church (Cf. Acts 1:8; 1 Cor 7:26; Eph 5:16; 1 Pt 4:17) and ushers in the struggles of the last days. It is a time of waiting and watching (Cf. Mt 25:1, 13; Mk 13:33-37; 1 Jn 2:18; 4:3; 1 Tim 4:1). (CCC 673) Since the Ascension Christ's coming in glory has been imminent (Cf. Rev 22:20), even though "it is not for you to know times or seasons which the Father has fixed by his own authority" (Acts 1:7; Cf. Mk 13:32). This eschatological coming could be accomplished at any moment, even if both it and the final trial that will precede it are "delayed" (Cf. Mt 24:44; 1 Th 5:2; 2 Th 2:3-12).

(1Tim 4, 3-7) Everything created by God is good

[3] They forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. [4] For everything created by God is good, and nothing is to be rejected when received with thanksgiving, [5] for it is made holy by the invocation of God in prayer. [6] If you will give these instructions to the brothers, you will be a good minister of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed. [7] Avoid profane and silly myths. Train yourself for devotion,

(CCC 1604) God who created man out of love also calls him to love - the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love (Cf. Gen 1:27; 1 Jn 4:8, 16). Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and

to be realized in the common work of watching over creation: "and God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it'" (Gen 1:28; cf. 1:31). (CCC 339) *Each creature possesses its own particular goodness and perfection.* For each one of the works of the "six days" it is said: "and God saw that it was good." "By the very nature of creation, material being is endowed with its own stability, truth and excellence, its own order and laws" (GS 36 § 1). Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature, to avoid any disordered use of things which would be in contempt of the Creator and would bring disastrous consequences for human beings and their environment.

(1Tim 4, 8-9) Devotion is valuable in every respect

[8] for, while physical training is of limited value, devotion is valuable in every respect, since it holds a promise of life both for the present and for the future. [9] This saying is trustworthy and deserves full acceptance.

(CCC 2095) The theological virtues of faith, hope, and charity inform and give life to the moral virtues. Thus charity leads us to render to God what we as creatures owe him in all justice. The *virtue of religion* disposes us to have this attitude. (CCC 2096) Adoration is the first act of the virtue of religion. To adore God is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. "You shall worship the Lord your God, and him only shall you serve," says Jesus, citing *Deuteronomy* (Lk 4:8; Cf. Deut 6:13). (CCC 2135) "You shall worship the Lord your God" (Mt 4:10). Adoring God, praying to him, offering him the worship that belongs to him, fulfilling the promises and vows made to him are acts of the virtue of religion which fall under obedience to the first commandment. (CCC 2144) Respect for his name is an expression of the respect owed to the mystery of God himself and to the whole sacred reality it evokes. *The sense of the sacred* is part of the virtue of religion: Are these feelings of fear and awe Christian feelings or not?... I say this, then, which I think no one can reasonably dispute. They are the class of feelings we *should* have - yes, have to an intense degree - if we literally had the sight of Almighty God; therefore they are the class of feelings which we shall have, *if* we realize His presence. In proportion as we believe that He is present, we shall have them; and not to have them, is not to realize, not to believe that He is present (John Henry Cardinal Newman, *Parochial and Plain Sermons* V, 2 [London: Longmans, Green and Co., 1907] 21-22).

(1Tim 4, 10a) We have set our hope on the living God

[10a] For this we toil and struggle, because we have set our hope on the living God,

(CCC 457) The Word became flesh for us *in order to save us by reconciling us with God*, who "loved us and sent his Son to be the expiation for our sins": "the Father has sent his Son as the Saviour of the world", and "he was revealed to take away sins" (I Jn 4:10; 4:14; 3:5). Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in the darkness, it was necessary to bring us the light; captives, we awaited a Saviour; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state? (St. Gregory of Nyssa, *Orat. Catech* 15: PG 45, 48B). (CCC

458) The Word became flesh *so that thus we might know God's love*: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him" (1 Jn 4:9). "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (Jn 3:16). (CCC 2812 Finally, in Jesus the name of the Holy God is revealed and given to us, in the flesh, as Savior, revealed by what he is, by his word, and by his sacrifice (Cf. Mt 1:21; Lk 1:31; Jn 8:28; 17:8; 17:17-19). This is the heart of his priestly prayer: "Holy Father... for their sake I consecrate myself, that they also may be consecrated in truth" (Jn 17:11, 19). Because he "sanctifies" his own name, Jesus reveals to us the name of the Father (Cf. Ezek 20:39; 36:20-21; Jn 17:6). At the end of Christ's Passover, the Father gives him the name that is above all names: "Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).

(1Tim 4, 10b-11) God who is the savior of all

[10b] Who is the savior of all, especially of those who believe. [11] Command and teach these things.

(CCC 594) Jesus performed acts, such as pardoning sins, that manifested him to be the Saviour God himself (cf. Jn 5:16-18). Certain Jews, who did not recognize God made man (cf. Jn 1:14), saw in him only a man who made himself God (Jn 10:33), and judged him as a blasphemer. (CCC 2808) In the decisive moments of his economy God reveals his name, but he does so by accomplishing his work. This work, then, is realized for us and in us only if his name is hallowed by us and in us.

(1Tim 4, 12-16) An example in conduct, love, faith, purity

[12] Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity. [13] Until I arrive, attend to the reading, exhortation, and teaching. [14] Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate. [15] Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone. [16] Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you.

(CCC 1549) Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers (Cf. LG 21). In the beautiful expression of St. Ignatius of Antioch, the bishop is *typos tou Patros*: he is like the living image of God the Father (St. Ignatius of Antioch, *Ad Trall.* 3, 1: SCh 10, 96; cf. *Ad Magn.* 6, 1: SCh 10, 82-84). (CCC 1550) This presence of Christ in the minister is not to be understood as if the latter were preserved from all human weaknesses, the spirit of domination, error, even sin. The power of the Holy Spirit does not guarantee all acts of ministers in the same way. While this guarantee extends to the sacraments, so that even the minister's sin cannot impede the fruit of grace, in many other acts the minister leaves human traces that are not always signs of fidelity to the Gospel and consequently can harm the apostolic fruitfulness of the Church. (CCC 1551) This priesthood is ministerial. "That office...which the Lord committed to the pastors of his people, is in the strict sense of the term a *service*" (LG 24). It is entirely related to Christ and to men. It depends entirely on Christ and on his unique priesthood; it has been instituted for the good of men and the

communion of the Church. The sacrament of Holy Orders communicates a "sacred power" which is none other than that of Christ. The exercise of this authority must therefore be measured against the model of Christ, who by love made himself the least and the servant of all (Cf. Mk 10 43-45; 1 Pet 5:3). "The Lord said clearly that concern for his flock was proof of love for him" (St. John Chrysostom, *De sac.* 2, 4: PG 48, 636; cf. Jn 21:15-17).

1Timothy 5

(1Tim 5, 1-2) Treat as fathers, brothers, mothers, sisters

[1] Do not rebuke an older man, but appeal to him as a father. Treat younger men as brothers, [2] older women as mothers, and younger women as sisters with complete purity.

(CCC 1655) Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. The Church is nothing other than "the family of God." From the beginning, the core of the Church was often constituted by those who had become believers "together with all [their] household" (Cf. Acts 18:8). When they were converted, they desired that "their whole household" should also be saved (Cf. Acts 16:31; Acts 11:14). These families who became believers were islands of Christian life in an unbelieving world. (CCC 2220) For Christians a special gratitude is due to those from whom they have received the gift of faith, the grace of Baptism, and life in the Church. These may include parents, grandparents, other members of the family, pastors, catechists, and other teachers or friends. "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you" (2 Tim 1:5). (CCC 2218) The fourth commandment reminds grown children of their *responsibilities toward their parents*. As much as they can, they must give them material and moral support in old age and in times of illness, loneliness, or distress. Jesus recalls this duty of gratitude (Cf. Mk 7:10-12). For the Lord honored the father above the children, and he confirmed the right of the mother over her sons. Whoever honors his father atones for sins, and whoever glorifies his mother is like one who lays up treasure. Whoever honors his father will be gladdened by his own children, and when he prays he will be heard. Whoever glorifies his father will have long life, and whoever obeys the Lord will refresh his mother (Sir 3:2-6). O son, help your father in his old age, and do not grieve him as long as he lives; even if he is lacking in understanding, show forbearance; in all your strength do not despise him.... Whoever forsakes his father is like a blasphemer, and whoever angers his mother is cursed by the Lord (Sir 3:12-13, 16). (CCC 2206) The relationships within the family bring an affinity of feelings, affections and interests, arising above all from the members' respect for one another. The family is a *privileged community* called to achieve a "sharing of thought and common deliberation by the spouses as well as their eager cooperation as parents in the children's upbringing" (GS 52 § 1).

(1Tim 5, 3-7) Honor widows who are truly widows

[3] Honor widows who are truly widows. [4] But if a widow has children or grandchildren, let these first learn to perform their religious duty to their own family and to make recompense to their parents, for this is pleasing to God. [5] The real widow, who is all alone, has set her hope on God and continues in supplications and prayers night and day. [6] But

the one who is self-indulgent is dead while she lives. [7] Command this, so that they may be irreproachable.

(CCC 922) From apostolic times Christian virgins and widows (*Vita consecrata* 7), called by the Lord to cling only to him with greater freedom of heart, body, and spirit, have decided with the Church's approval to live in a state of virginity or perpetual chastity "for the sake of the Kingdom of heaven" (Mt 19:12; cf. 1 Cor 7:34-36). (CCC 2349) "People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single" (CDF, *Persona humana* 11). Married people are called to live conjugal chastity; others practice chastity in continence: There are three forms of the virtue of chastity: the first is that of spouses, the second that of widows, and the third that of virgins. We do not praise any one of them to the exclusion of the others.... This is what makes for the richness of the discipline of the Church (St. Ambrose, *De viduis* 4, 23: PL 16, 255A).

(1Tim 5, 8-10) Involved herself in every good work

[8] And whoever does not provide for relatives and especially family members has denied the faith and is worse than an unbeliever. [9] Let a widow be enrolled if she is not less than sixty years old, married only once, [10] with a reputation for good works, namely, that she has raised children, practiced hospitality, washed the feet of the holy ones, helped those in distress, involved herself in every good work.

(CCC 1537) The word *ordo* in Roman antiquity designated an established civil body, especially a governing body. *Ordinatio* means incorporation into an *ordo*. In the Church there are established bodies which Tradition, not without a basis in Sacred Scripture (Cf. Heb 5:6; 7:11; Ps 110:4), has since ancient times called *taxeis* (Greek) or *ordines*. And so the liturgy speaks of the *ordo episcoporum*, the *ordo presbyterorum*, the *ordo diaconorum*. Other groups also receive this name of *ordo*: catechumens, virgins, spouses, widows,... (CCC 1672) Certain blessings have a lasting importance because they *consecrate* persons to God, or reserve objects and places for liturgical use. Among those blessings which are intended for persons -not to be confused with sacramental ordination- are the blessing of the abbot or abbess of a monastery, the consecration of virgins, the rite of religious profession and the blessing of certain ministries of the Church (readers, acolytes, catechists, etc.). The dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., can be mentioned as examples of blessings that concern objects.

(1Tim 5, 11-16) I would like younger widows to marry

[11] But exclude younger widows, for when their sensuality estranges them from Christ, they want to marry [12] and will incur condemnation for breaking their first pledge. [13] And furthermore, they learn to be idlers, going about from house to house, and not only idlers but gossips and busybodies as well, talking about things that ought not to be mentioned. [14] So I would like younger widows to marry, have children, and manage a home, so as to give the adversary no pretext for maligning us. [15] For some have already turned away to follow Satan. [16] If any woman believer has widowed relatives, she must assist them; the church

is not to be burdened, so that it will be able to help those who are truly widows.

(CCC 2337) Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. The virtue of chastity therefore involves the integrity of the person and the integrality of the gift. (CCC 2339) Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy (Cf. Sir 1:22). "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end" (GS 17). (CCC 2363) The spouses' union achieves the twofold end of marriage: the good of the spouses themselves and the transmission of life. These two meanings or values of marriage cannot be separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family. The conjugal love of man and woman thus stands under the twofold obligation of fidelity and fecundity.

(1Tim 5, 17) Presbyters deserve double honor

[17] Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching.

(CCC 1408) The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship. (CCC 1409) The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action. (CCC 1410) It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice. (CCC 1411) Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord. (CCC 1495) Only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ. (CCC 1467) Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives (Cf. CIC, can. 1388 § 1; CCEO, can. 1456). This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament. (CCC 1530) Only priests (presbyters and

bishops) can give the sacrament of the Anointing of the Sick, using oil blessed by the bishop, or if necessary by the celebrating presbyter himself.

(1Tim 5, 18-21) Doing nothing out of favoritism

[18] For the scripture says, "You shall not muzzle an ox when it is threshing," and, "A worker deserves his pay." [19] Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. [20] Reprimand publicly those who do sin, so that the rest also will be afraid. [21] I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism.

(CCC 1567) "The priests, prudent cooperators of the episcopal college and its support and instrument, called to the service of the People of God, constitute, together with their bishop, a unique sacerdotal college (*presbyterium*) dedicated, it is true, to a variety of distinct duties. In each local assembly of the faithful they represent, in a certain sense, the bishop, with whom they are associated in all trust and generosity; in part they take upon themselves his duties and solicitude and in their daily toils discharge them" (LG 28 § 2). Priests can exercise their ministry only in dependence on the bishop and in communion with him. The promise of obedience they make to the bishop at the moment of ordination and the kiss of peace from him at the end of the ordination liturgy mean that the bishop considers them his co-workers, his sons, his brothers and his friends, and that they in return owe him love and obedience. (CCC 1595) Priests are united with the bishops in sacerdotal dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops' prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.

(1Tim 5, 22) Do not lay hands too readily on anyone

[22] Do not lay hands too readily on anyone, and do not share in another's sins. Keep yourself pure.

(CCC 1577) "Only a baptized man (*vir*) validly receives sacred ordination" (CIC, can. 1024). The Lord Jesus chose men (*viri*) to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry (Cf. Mk 3:14-19; Lk 6:12-16; 1 Tim 3:1-13; 2 Tim 1:6; Titus 1:5-9; St. Clement of Rome, *Ad Cor.* 42, 4; 44, 3; PG 1, 292-293; 300). The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ's return. The Church recognizes herself to be bound by this choice made by the Lord himself. For this reason the ordination of women is not possible (Cf. John Paul II, MD 26-27; CDF, declaration, *Inter insigniores*: AAS 69 (1977) 98-116). (CCC 1578) No one has a *right* to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God (Cf. Heb 5:4). Anyone who thinks he recognizes the signs of God's call to the ordained ministry must humbly submit his desire to the authority of the Church, who has the responsibility and right to call someone to receive orders. Like every grace this sacrament can be *received* only as an unmerited gift. (CCC 1579) All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain *celibate* "for the sake of the kingdom of heaven" (Mt 19:12).

Called to consecrate themselves with undivided heart to the Lord and to "the affairs of the Lord" (1 Cor 7:32), they give themselves entirely to God and to men. Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God (Cf. PO 16).

(1Tim 5, 23) Have a little wine for the sake of your stomach
[23] Stop drinking only water, but have a little wine for the sake of your stomach and your frequent illnesses.

(CCC 2288) Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. *Concern for the health* of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance. (CCC 2289) If morality requires respect for the life of the body, it does not make it an absolute value. It rejects a neo-pagan notion that tends to promote the *cult of the body*, to sacrifice everything for its sake, to idolize physical perfection and success at sports. By its selective preference of the strong over the weak, such a conception can lead to the perversion of human relationships. (CCC 2290) The virtue of temperance disposes us to *avoid every kind of excess*: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road, at sea, or in the air.

(1Tim 5, 24-25) Some people's sins are public
[24] Some people's sins are public, preceding them to judgment; but other people are followed by their sins. [25] Similarly, good works are also public; and even those that are not cannot remain hidden.

(CCC 680) Christ the Lord already reigns through the Church, but all the things of this world are not yet subjected to him. The triumph of Christ's kingdom will not come about without one last assault by the powers of evil. (CCC 681) On Judgment Day at the end of the world, Christ will come in glory to achieve the definitive triumph of good over evil which, like the wheat and the tares, have grown up together in the course of history. (CCC 682) When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace.

1Timothy 6

(1Tim 6, 1-2) Those who are under the yoke of slavery
[1] Those who are under the yoke of slavery must regard their masters as worthy of full respect, so that the name of God and our teaching may not suffer abuse. [2] Those whose masters are believers must not take advantage of them because they are brothers but must give better service because those who will profit from their work are believers and are beloved.

(CCC 2196) In response to the question about the first of the commandments, Jesus says: "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' the second is

this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mk 12:29-31; cf. Deut 6:4-5; Lev 19:18; Mt 22:34-40; Lk 10:25-28). The apostle St. Paul reminds us of this: "He who loves his neighbor has fulfilled the law. The commandments, '*You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,*' and any other commandment, are summed up in this sentence, 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Rom 13:8-10). (CCC 2414) The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian - lead to the *enslavement of human beings*, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother,... Both in the flesh and in the Lord" (Philem 16).

(1Tim 6, 3-6) The sound words of our Lord Jesus Christ

[3] Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching [4] is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions, [5] and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain. [6] Indeed, religion with contentment is a great gain.

(CCC 5) "Catechesis is an *education in the faith* of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life" (CT 18). (CCC 8) Periods of renewal in the Church are also intense moments of catechesis. In the great era of the Fathers of the Church, saintly bishops devoted an important part of their ministry to catechesis. St. Cyril of Jerusalem and St. John Chrysostom, St. Ambrose and St. Augustine, and many other Fathers wrote catechetical works that remain models for us. (Cf. CT 12). (CCC 11) This catechism aims at presenting an organic synthesis of the essential and fundamental contents of Catholic doctrine, as regards both faith and morals, in the light of the Second Vatican Council and the whole of the Church's Tradition. Its principal sources are the Sacred Scriptures, the Fathers of the Church, the liturgy, and the Church's Magisterium. It is intended to serve "as a point of reference for the catechisms or compendia that are composed in the various countries". (Extraordinary Synod of Bishops 1985, *Final Report* II B a, 4). (CCC 12) This work is intended primarily for those responsible for catechesis: first of all the bishops, as teachers of the faith and pastors of the Church. It is offered to them as an instrument in fulfilling their responsibility of teaching the People of God. Through the bishops, it is addressed to redactors of catechisms, to priests, and to catechists. It will also be useful reading for all other Christian faithful.

(1Tim 6, 7-10) The love of money is the root of all evils

[7] For we brought nothing into the world, just as we shall not be able to take anything out of it. [8] If we have food and clothing, we shall be content with that. [9] Those who want to be rich are falling into temptation and into a trap and into many foolish and harmful desires, which plunge

them into ruin and destruction. [10] For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains.

(CCC 1865) Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root. (CCC 1866) Vices can be classified according to the virtues they oppose, or also be linked to the *capital sins* which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other sins, other vices (Cf. St. Gregory the Great, *Moralia in Job*, 31, 45: PL 76, 621A). They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia. (CCC 2536) The tenth commandment forbids *greed* and the desire to amass earthly goods without limit. It forbids *avarice* arising from a passion for riches and their attendant power. It also forbids the desire to commit injustice by harming our neighbor in his temporal goods: When the Law says, "You shall not covet," these words mean that we should banish our desires for whatever does not belong to us. Our thirst for another's goods is immense, infinite, never quenched. Thus it is written: "He who loves money never has money enough" (*Roman Catechism*, III, 37; cf. Sir 5:8). (CCC 2213) Human communities are *made up of persons*. Governing them well is not limited to guaranteeing rights and fulfilling duties such as honoring contracts. Right relations between employers and employees, between those who govern and citizens, presuppose a natural good will in keeping with the dignity of human persons concerned for justice and fraternity.

(1Tim 6, 11-12) You man of God compete well for the faith

[11] But you, man of God, avoid all this. Instead, pursue righteousness, devotion, faith, love, patience, and gentleness. [12] Compete well for the faith. Lay hold of eternal life, to which you were called when you made the noble confession in the presence of many witnesses.

(CCC 2145) The faithful should bear witness to the Lord's name by confessing the faith without giving way to fear (Cf. Mt 10:32; 1 Tim 6:12). Preaching and catechizing should be permeated with adoration and respect for the name of our Lord Jesus Christ. (CCC 2472) The duty of Christians to take part in the life of the Church impels them to act as *witnesses of the Gospel* and of the obligations that flow from it. This witness is a transmission of the faith in words and deeds. Witness is an act of justice that establishes the truth or makes it known (Cf. Mt 18:16). All Christians by the example of their lives and the witness of their word, wherever they live, have an obligation to manifest the new man which they have put on in Baptism and to reveal the power of the Holy Spirit by whom they were strengthened at Confirmation (AG 11).

(1Tim 6, 13-16) Jesus the King of kings and Lord of lords

[13] I charge (you) before God, who gives life to all things, and before Christ Jesus, who gave testimony under Pontius Pilate for the noble confession, [14] to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ [15] that the blessed and only ruler will make manifest at the proper time, the King of kings and Lord of lords, [16] who alone has immortality, who dwells in

unapproachable light, and whom no human being has seen or can see. To him be honor and eternal power. Amen.

(CCC 783) Jesus Christ is the one whom the Father anointed with the Holy Spirit and established as priest, prophet, and king. The whole People of God participates in these three offices of Christ and bears the responsibilities for mission and service that flow from them (Cf. John Paul II, *RH* 18-21). (CCC 908) By his obedience unto death (Cf. Phil 2:8-9), Christ communicated to his disciples the gift of royal freedom, so that they might "by the self-abnegation of a holy life, overcome the reign of sin in themselves" (LG 36): That man is rightly called a king who makes his own body an obedient subject and, by governing himself with suitable rigor, refuses to let his passions breed rebellion in his soul, for he exercises a kind of royal power over himself. And because he knows how to rule his own person as king, so too does he sit as its judge. He will not let himself be imprisoned by sin, or thrown headlong into wickedness (St. Ambrose, *Psal 118:14:30*: PL 15:1476). (CCC 2105) The duty of offering God genuine worship concerns man both individually and socially. This is "the traditional Catholic teaching on the moral duty of individuals and societies toward the true religion and the one Church of Christ" (DH 1 § 3). By constantly evangelizing men, the Church works toward enabling them "to infuse the Christian spirit into the mentality and mores, laws and structures of the communities in which [they] live" (AA 13 § 1). The social duty of Christians is to respect and awaken in each man the love of the true and the good. It requires them to make known the worship of the one true religion which subsists in the Catholic and apostolic Church (Cf. DH 1). Christians are called to be the light of the world. Thus, the Church shows forth the kingship of Christ over all creation and in particular over human societies (Cf. AA 13; Leo XIII, *Immortale Dei* 3, 17; Pius XI, *Quas primas* 8, 20).

(1Tim 6, 17-19) To be rich in good works, to be generous

[17] Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment. [18] Tell them to do good, to be rich in good works, to be generous, ready to share, [19] thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.

(CCC 2552) The tenth commandment forbids avarice arising from a passion for riches and their attendant power. (CCC 2544) Jesus enjoins his disciples to prefer him to everything and everyone, and bids them "renounce all that [they have]" for his sake and that of the Gospel (Lk 14:33; cf. Mk 8:35). Shortly before his passion he gave them the example of the poor widow of Jerusalem who, out of her poverty, gave all that she had to live on (Cf. Lk 21:4). The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven. (CCC 2446) St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs" (St. John Chrysostom, *Hom. in Lazaro* 2, 5: PG 48, 992). "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity" (AA 8 § 5): When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice (St. Gregory the Great, *Regula Pastoralis*. 3, 21: PL 77, 87).

(1Tim 6, 20-21) Guard what has been entrusted to you

[20] O Timothy, guard what has been entrusted to you. Avoid profane babbling and the absurdities of so-called knowledge. [21] By professing it, some people have deviated from the faith. Grace be with all of you.

(CCC 84) The apostles entrusted the "Sacred deposit" of the faith (the *depositum fidei*) (DV 10 § 1; cf. 1 Tim 6:20; 2 Tim 1:12-14 Vulg.), contained in Sacred Scripture and Tradition, to the whole of the Church. "By adhering to [this heritage] the entire holy people, united to its pastors, remains always faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and the prayers. So, in maintaining, practicing and professing the faith that has been handed on, there should be a remarkable harmony between the bishops and the faithful" (DV 10 § 1; cf. Acts 2:42 (Gk); Pius XII, apostolic constitution, *Munificentissimus Deus*, November 1, 1950: AAS 42 (1950), 756, taken along with the words of St. Cyprian, *Epist.* 66, 8: CSEL 3, 2, 733: "The Church is the people united to its Priests, the flock adhering to its Shepherd"). (CCC 85) "The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ" (DV 10 § 2). This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome. (CCC 86) "Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith" (DV 10 § 2). (CCC 87) Mindful of Christ's words to his apostles: "He who hears you, hears me" (Lk 10:16; cf. LG 20), the faithful receive with docility the teachings and directives that their pastors give them in different forms.

Second Letter to Timothy

2Timothy 1

(2Tim 1, 1-2) God the Father and Christ Jesus our Lord

[1] Paul, an apostle of Christ Jesus by the will of God for the promise of life in Christ Jesus, [2] to Timothy, my dear child: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

(CCC 228) "Hear, O Israel, the LORD our God is one LORD..." (Dt 6:4; Mk 12:29). "The supreme being must be unique, without equal... If God is not one, he is not God" (Tertullian, *Adv. Marc.*, 1, 3, 5: PL 2, 274). (CCC 230) Even when he reveals himself, God remains a mystery beyond words: "If you understood him, it would not be God" (St. Augustine, *Sermo* 52, 6, 16: PL 38, 360 and *Sermo* 117, 3, 5: PL 38, 663). (CCC 238) Many religions invoke God as "Father". The deity is often considered the "father of gods and of men". In Israel, God is called "Father" inasmuch as he is Creator of the world (Cf. Dt 32:6; Mal 2:10). Even more, God is Father because of the covenant and the gift of the law to Israel, "his first-born son" (Ex 4:22). God is also called the Father of the king of Israel. Most especially he is "the Father of the poor", of the orphaned and the

widowed, who are under his loving protection (Cf. 2 Sam 7:14; Ps 68:6). (CCC 242 Following this apostolic tradition, the Church confessed at the first ecumenical council at Nicaea (325) that the Son is "consubstantial" with the Father, that is, one only God with him (The English phrases "of one being" and "one in being" translate the Greek word *homoousios*, which was rendered in Latin by *consubstantialis*). The second ecumenical council, held at Constantinople in 381, kept this expression in its formulation of the Nicene Creed and confessed "the only-begotten Son of God, eternally begotten of the Father, light from light, true God from true God, begotten not made, consubstantial with the Father" (Niceno-Constantinopolitan Creed; cf. DS 150).

(2Tim 1, 3-4) I am grateful to God, whom I worship

[3] I am grateful to God, whom I worship with a clear conscience as my ancestors did, as I remember you constantly in my prayers, night and day. [4] I yearn to see you again, recalling your tears, so that I may be filled with joy,

(CCC 1794) A good and pure conscience is enlightened by true faith, for charity proceeds at the same time "from a pure heart and a good conscience and sincere faith" (1 Tim 5; cf. 3:9; 2 Tim 3; 1 Pet 3:21; Acts 24:16). The more a correct conscience prevails, the more do persons and groups turn aside from blind choice and try to be guided by objective standards of moral conduct (GS 16). (CCC 2620) Jesus' filial prayer is the perfect model of prayer in the New Testament. Often done in solitude and in secret, the prayer of Jesus involves a loving adherence to the will of the Father even to the Cross and an absolute confidence in being heard. (CCC 2562) Where does prayer come from? Whether prayer is expressed in words or gestures, it is the whole man who prays. But in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit, but most often of the heart (more than a thousand times). According to Scripture, it is the *heart* that prays. If our heart is far from God, the words of prayer are in vain. (CCC 2563) The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place "to which I withdraw." The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant.

(2Tim 1, 5) I recall your sincere faith

[5] as I recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice and that I am confident lives also in you.

(CCC 2220) For Christians a special gratitude is due to those from whom they have received the gift of faith, the grace of Baptism, and life in the Church. These may include parents, grandparents, other members of the family, pastors, catechists, and other teachers or friends. "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you" (2 Tim 1:5). (CCC 2252) Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues. They have the duty to provide as far as possible for the physical and spiritual needs of their children. (CCC 2253) Parents should respect and encourage their children's vocations. They should remember and teach that the first calling of the Christian is to follow Jesus. (CCC 2249) The conjugal

community is established upon the covenant and consent of the spouses. Marriage and family are ordered to the good of the spouses, to the procreation and the education of children.

(2Tim 1, 6) Stir into flame the gift of God that you have

[6] For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands.

(CCC 1533) Baptism, Confirmation, and Eucharist are sacraments of Christian initiation. They ground the common vocation of all Christ's disciples, a vocation to holiness and to the mission of evangelizing the world. They confer the graces needed for the life according to the Spirit during this life as pilgrims on the march towards the homeland. (CCC 1534) Two other sacraments, Holy Orders and Matrimony, are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God. (CCC 1535) Through these sacraments those already *consecrated* by Baptism and Confirmation (Cf. LG 10) for the common priesthood of all the faithful can receive particular *consecrations*. Those who receive the sacrament of Holy Orders are *consecrated* in Christ's name "to feed the Church by the word and grace of God" (LG 11 § 2). On their part, "Christian spouses are fortified and, as it were, *consecrated* for the duties and dignity of their state by a special sacrament" (GS 48 § 2). (CCC 1536) Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate. (CCC 1556) To fulfil their exalted mission, "the apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through episcopal consecration" (LG 21; cf. Acts 1:8; 2:4; Jn 20:22-23; 1 Tim 4:14; 2 Tim 1:6-7). (CCC 1573) The *essential rite* of the sacrament of Holy Orders for all three degrees consists in the bishop's imposition of hands on the head of the ordinand and in the bishop's specific consecratory prayer asking God for the outpouring of the Holy Spirit and his gifts proper to the ministry to which the candidate is being ordained (Cf. Pius XII, apostolic constitution, *Sacramentum Ordinis*: DS 3858).

(2Tim 1, 7) God gives us a spirit of power love self-control

[7] For God did not give us a spirit of cowardice but rather of power and love and self-control.

(CCC 1574) As in all the sacraments additional rites surround the celebration. Varying greatly among the different liturgical traditions, these rites have in common the expression of the multiple aspects of sacramental grace. Thus in the Latin Church, the initial rites - presentation and election of the ordinand, instruction by the bishop, examination of the candidate, litany of the saints - attest that the choice of the candidate is made in keeping with the practice of the Church and prepare for the solemn act of consecration, after which several rites symbolically express and complete the mystery accomplished: for bishop and priest, an anointing with holy chrism, a sign of the special anointing of the Holy Spirit who makes their ministry fruitful; giving the book of the Gospels, the ring, the miter, and the crozier to the bishop as the sign of his apostolic mission to proclaim the Word of God, of his fidelity to the Church, the bride of Christ, and

his office as shepherd of the Lord's flock; presentation to the priest of the paten and chalice, "the offering of the holy people" which he is called to present to God; giving the book of the Gospels to the deacon who has just received the mission to proclaim the Gospel of Christ. (CCC 1580) In the Eastern Churches a different discipline has been in force for many centuries: while bishops are chosen solely from among celibates, married men can be ordained as deacons and priests. This practice has long been considered legitimate; these priests exercise a fruitful ministry within their communities (Cf. PO 16). Moreover, priestly celibacy is held in great honor in the Eastern Churches and many priests have freely chosen it for the sake of the Kingdom of God. In the East as in the West a man who has already received the sacrament of Holy Orders can no longer marry.

(2Tim 1, 8) Bear your share of hardship for the gospel

[8] So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God.

(CCC 2471) Before Pilate, Christ proclaims that he "has come into the world, to bear witness to the truth" (Jn 18:37). The Christian is not to "be ashamed then of testifying to our Lord" (2 Tim 1:8). In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep "a clear conscience toward God and toward men" (Acts 24:16). (CCC 98) "The Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes" (DV 8 § 1). (CCC 2506) The Christian is not to "be ashamed of testifying to our Lord" (2 Tim 1:8) in deed and word. Martyrdom is the supreme witness given to the truth of the faith. (CCC 99) Thanks to its supernatural sense of faith, the People of God as a whole never ceases to welcome, to penetrate more deeply and to live more fully from the gift of divine Revelation.

(2Tim 1, 9-11) Brought life and immortality to light

[9] He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, [10] but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel, [11] for which I was appointed preacher and apostle and teacher.

(CCC 1052) "We believe that the souls of all who die in Christ's grace... are the People of God beyond death. On the day of resurrection, death will be definitively conquered, when these souls will be reunited with their bodies" (Paul VI, CPG § 28). (CCC 1053) "We believe that the multitude of those gathered around Jesus and Mary in Paradise forms the Church of heaven, where in eternal blessedness they see God as he is and where they are also, to various degrees, associated with the holy angels in the divine governance exercised by Christ in glory, by interceding for us and helping our weakness by their fraternal concern" (Paul VI, CPG § 29). (CCC 1054) Those who die in God's grace and friendship imperfectly purified, although they are assured of their eternal salvation, undergo a purification after death, so as to achieve the holiness necessary to enter the joy of God. (CCC 1055) By virtue of the "communion of saints," the Church commends the dead to God's mercy and offers her prayers, especially the holy sacrifice of the Eucharist, on their behalf. (CCC 1056) Following the example of

Christ, the Church warns the faithful of the "sad and lamentable reality of eternal death" (GCD 69), also called "hell." (CCC 1057) Hell's principal punishment consists of eternal separation from God in whom alone man can have the life and happiness for which he was created and for which he longs. (CCC 1058) The Church prays that no one should be lost: "Lord, let me never be parted from you." If it is true that no one can save himself, it is also true that God "desires all men to be saved" (1 Tim 2:4), and that for him "all things are possible" (Mt 19:26).

(2Tim 1, 12-13) Take as your norm the sound words

[12] On this account I am suffering these things; but I am not ashamed, for I know him in whom I have believed and am confident that he is able to guard what has been entrusted to me until that day. [13] Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus.

(CCC 84) The apostles entrusted the "Sacred deposit" of the faith (the *depositum fidei*) (DV 10 § 1; cf. 1 Tim 6:20; 2 Tim 1:12-14 Vulg.), contained in Sacred Scripture and Tradition, to the whole of the Church. "By adhering to [this heritage] the entire holy people, united to its pastors, remains always faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and the prayers. So, in maintaining, practicing and professing the faith that has been handed on, there should be a remarkable harmony between the bishops and the faithful" (DV 10 § 1; cf. Acts 2:42 (Gk); Pius XII, apostolic constitution, *Munificentissimus Deus*, November 1, 1950: AAS 42 (1950), 756, taken along with the words of St. Cyprian, *Epist.* 66, 8: CSEL 3, 2, 733: "The Church is the people united to its Priests, the flock adhering to its Shepherd"). (CCC 80) "Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal" (DV 9). Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own "always, to the close of the age" (Mt 28:20).

(2Tim 1, 14) Guard this rich trust

[14] Guard this rich trust with the help of the holy Spirit that dwells within us.

(CCC 81) "*Sacred Scripture* is the speech of God as it is put down in writing under the breath of the Holy Spirit" (DV 9). "And [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching" (DV 9). (CCC 82) As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honoured with equal sentiments of devotion and reverence" (DV 9). (CCC 83) The Tradition here in question comes from the apostles and hands on what they received from Jesus' teaching and example and what they learned from the Holy Spirit. The first generation of Christians did not yet have a written New Testament, and the New Testament itself demonstrates the process of living Tradition. Tradition is to be distinguished from the various theological, disciplinary, liturgical or devotional traditions, born in the local churches over

time. These are the particular forms, adapted to different places and times, in which the great Tradition is expressed. In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's Magisterium.

(2Tim 1, 15-18) May the Lord grant him to find mercy

[15] You know that everyone in Asia deserted me, including Phygelus and Hermogenes. [16] May the Lord grant mercy to the family of Onesiphorus because he often gave me new heart and was not ashamed of my chains. [17] But when he came to Rome, he promptly searched for me and found me. [18] May the Lord grant him to find mercy from the Lord on that day. And you know very well the services he rendered in Ephesus.

(CCC 1847) "God created us without us: but he did not will to save us without us" (St. Augustine, *Sermo* 169, 11, 13: PL 38, 923). To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 Jn 8-9). (CCC 2862) The fifth petition begs God's mercy for our offences, mercy which can penetrate our hearts only if we have learned to forgive our enemies, with the example and help of Christ.

2Timothy 2

(2Tim 2, 1) Be strong in the grace that is in Christ Jesus

[1] So you, my child, be strong in the grace that is in Christ Jesus.

(CCC 2017) The grace of the Holy Spirit confers upon us the righteousness of God. Uniting us by faith and Baptism to the Passion and Resurrection of Christ, the Spirit makes us sharers in his life. (CCC 2027) No one can merit the initial grace which is at the origin of conversion. Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life, as well as necessary temporal goods. (CCC 2001) The *preparation of man* for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity. God brings to completion in us what he has begun, "since he who completes his work by cooperating with our will began by working so that we might will it" (St. Augustine, *De gratia et libero arbitrio*, 17: PL 44, 901): Indeed we also work, but we are only collaborating with God who works, for his mercy has gone before us. It has gone before us so that we may be healed, and follows us so that once healed, we may be given life; it goes before us so that we may be called, and follows us so that we may be glorified; it goes before us so that we may live devoutly, and follows us so that we may always live with God: for without him we can do nothing (St. Augustine, *De natura et gratia*, 31: PL 44, 264).

(2Tim 2, 2) What you heard from me entrust to faithful

[2] And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well.

(CCC 101) In order to reveal himself to men, in the condescension of his goodness God speaks to them in human words: "Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human

weakness, became like men" (DV 13). (CCC 97) "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God" (DV 10) in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches. (CCC 94) Thanks to the assistance of the Holy Spirit, the understanding of both the realities and the words of the heritage of faith is able to grow in the life of the Church: - "through the contemplation and study of believers who ponder these things in their hearts" (DV 8 § 2; cf. Lk 2:19, 51); it is in particular "theological research [which] deepens knowledge of revealed truth" (GS 62 § 7; cf. GS 44 § 2; DV 23; 24; UR 4). - "from the intimate sense of spiritual realities which [believers] experience" (DV 8 § 2), the sacred Scriptures "grow with the one who reads them" (St. Gregory the Great, Hom. in Ezek. 1, 7, 8: PL 76, 843D). - "from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth" (DV 8 § 2). (CCC 95) "It is clear therefore that, in the supremely wise arrangement of God, sacred Tradition, Sacred Scripture and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way, under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls" (DV 10 § 3).

(2Tim 2, 3-6) Bear your share of hardship along with me

[3] Bear your share of hardship along with me like a good soldier of Christ Jesus. [4] To satisfy the one who recruited him, a soldier does not become entangled in the business affairs of life. [5] Similarly, an athlete cannot receive the winner's crown except by competing according to the rules. [6] The hardworking farmer ought to have the first share of the crop.

(CCC 1435) Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right (Cf. Am 5:24; Isa 1:17), by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one's cross each day and following Jesus is the surest way of penance (Cf. Lk 9:23). (CCC 1264) Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls *concupiscence*, or metaphorically, "the tinder for sin" (*fomes peccati*); since *concupiscence* "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ" (Council of Trent (1546): DS 1515). Indeed, "an athlete is not crowned unless he competes according to the rules" (2 Tim 2:5). (CCC 2015) The way of perfection passes by way of the Cross. There is no holiness without renunciation and spiritual battle (Cf. 2 Tim 4). Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes: He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops desiring what he already knows (St. Gregory of Nyssa, *Hom. in Cant.* 8: PG 44, 941C).

(2Tim 2, 7-10) The salvation that is in Christ Jesus

[7] Reflect on what I am saying, for the Lord will give you understanding in everything. [8] Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, [9] for which I am suffering, even to the point of chains, like a criminal. But the word of God

is not chained. [10] Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.

(CCC 438) Jesus' messianic consecration reveals his divine mission, "for the name 'Christ' implies 'he who anointed', 'he who was anointed' and 'the very anointing with which he was anointed'. The one who anointed is the Father, the one who was anointed is the Son, and he was anointed with the Spirit who is the anointing" (St. Irenaeus, *Adv. haeres.* 3, 18, 3: PG 7/1, 934). His eternal messianic consecration was revealed during the time of his earthly life at the moment of his baptism by John, when "God anointed Jesus of Nazareth with the Holy Spirit and with power," "that he might be revealed to Israel" (Acts 10:38; Jn 1:31) as its Messiah. His works and words will manifest him as "the Holy One of God" (Mk 1:24; Jn 6:69; Acts 3:14). (CCC 452) The name Jesus means "God saves". The child born of the Virgin Mary is called Jesus, "for he will save his people from their sins" (Mt 1:21): "there is no other name under heaven given among men by which we must be saved" (Acts 4:12). (CCC 453) The title "Christ" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). He was the one "who is to come" (Lk 7:19), the object of "the hope of Israel" (Acts 28:20). (CCC 454) The title "Son of God" signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father (cf. Jn 1:14, 18; 3:16, 18); he is God himself (cf. Jn 1:1). To be a Christian, one must believe that Jesus Christ is the Son of God (cf. Acts 8:37; 1 Jn 2:23). (CCC 455) The title "Lord" indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity. "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12:3).

(2Tim 2, 11-13) If we persevere we shall also reign

[11] This saying is trustworthy: If we have died with him we shall also live with him; [12] if we persevere we shall also reign with him. But if we deny him he will deny us. [13] If we are unfaithful he remains faithful, for he cannot deny himself.

(CCC 479) At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature. (CCC 480) Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men. (CCC 481) Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's Son. (CCC 482) Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit. (CCC 483) The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word. (CCC 1010) Because of Christ, Christian death has a positive meaning: "For to me to live is Christ, and to die is gain" (Phil 1:21). "The saying is sure: if we have died with him, we will also live with him (2 Tim 2:11). What is essentially new about Christian death is this: through Baptism, the Christian has already "died with Christ" sacramentally, in order to live a new life; and if we die in Christ's grace, physical death completes this "dying with Christ" and so completes our incorporation into him in his redeeming act: It is better for me to die in (*eis*)

Christ Jesus than to reign over the ends of the earth. Him it is I seek - who died for us. Him it is I desire - who rose for us. I am on the point of giving birth.... Let me receive pure light; when I shall have arrived there, then shall I be a man (St. Ignatius of Antioch, *Ad Rom.*, 6, 1-2: *Apostolic Fathers*, II/2, 217-220).

(2Tim 2, 14) Stop disputing about words

[14] Remind people of these things and charge them before God to stop disputing about words. This serves no useful purpose since it harms those who listen.

(CCC 817) In fact, "in this one and only Church of God from its very beginnings there arose certain rifts, which the Apostle strongly censures as damnable. But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the Catholic Church - for which, often enough, men of both sides were to blame" (UR 3 § 1). The ruptures that wound the unity of Christ's Body - here we must distinguish heresy, apostasy, and schism (Cf. CIC, can. 751) - do not occur without human sin: Where there are sins, there are also divisions, schisms, heresies, and disputes. Where there is virtue, however, there also are harmony and unity, from which arise the one heart and one soul of all believers (Origen, *Hom. in Ezech.* 9, 1: PG 13, 732). (CCC 465) The first heresies denied not so much Christ's divinity as his true humanity (Gnostic Docetism). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh". (Cf. 1 Jn 4:2-3; 2 Jn 7). But already in the third century, the Church in a council at Antioch had to affirm against Paul of Samosata that Jesus Christ is Son of God by nature and not by adoption. The first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (*homoousios*) as the Father", and condemned Arius, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father. (Council of Nicaea I (325): DS 130, 126).

(2Tim 2, 15) Imparting the word of truth without deviation

[15] Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation.

(CCC 480) Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men. (CCC 466) The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man" (Council of Ephesus (431): DS 250). Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the Mother of God by the human conception of the Son of God in her womb: "Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh" (Council of Ephesus: DS 251).

(2Tim 2, 16) Avoid profane, idle talk

[16] Avoid profane, idle talk, for such people will become more and more godless,

(CCC 467) The Monophysites affirmed that the human nature had ceased to exist as such in Christ when the divine person of God's Son assumed it. Faced with this heresy, the fourth ecumenical council, at Chalcedon in 451, confessed: Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things but sin". He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the virgin Mary, the Mother of God (Council of Chalcedon (451): DS 301; cf. Heb 4:15). We confess that one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division or separation. The distinction between the natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person (*prosopon*) and one hypostasis (Council of Chalcedon: DS 302). (CCC 481) Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's Son.

(2Tim 2, 17) Their teaching will spread like gangrene

[17] and their teaching will spread like gangrene. Among them are Hymenaeus and Philetus,

(CCC 482) Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit. (CCC 468) After the Council of Chalcedon, some made of Christ's human nature a kind of personal subject. Against them, the fifth ecumenical council, at Constantinople in 553, confessed that "there is but one *hypostasis* [or person], which is our Lord Jesus Christ, one of the Trinity" (Council of Constantinople II (553): DS 424). Thus everything in Christ's human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death: "He who was crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory, and *one of the Holy Trinity*" (Council of Constantinople II (553): DS 432; cf. DS 424; Council of Ephesus, DS 255). (CCC 483) The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word.

(2Tim 2, 18-19) They have deviated from the truth

[18] who have deviated from the truth by saying that (the) resurrection has already taken place and are upsetting the faith of some. [19] Nevertheless, God's solid foundation stands, bearing this inscription, "The Lord knows those who are his"; and, "Let everyone who calls upon the name of the Lord avoid evil."

(CCC 996) From the beginning, Christian faith in the resurrection has met with incomprehension and opposition (Cf. Acts 17:32; 12Cor 15:12-13). "On no point does the Christian faith encounter more opposition than on the resurrection of the body" (St. Augustine, *En. in Ps.* 88, 5: PL 37, 1134). It is very commonly

accepted that the life of the human person continues in a spiritual fashion after death. But how can we believe that this body, so clearly mortal, could rise to everlasting life? (CCC 1001) *When?* Definitively "at the last day," "at the end of the world" (Jn 6: 39-40, 44, 54; 11:24; LG 48 § 3). Indeed, the resurrection of the dead is closely associated with Christ's Parousia: For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first (1 Thess 4:16).

(2Tim 2, 20-22) Pursue righteousness faith love and peace

[20] In a large household there are vessels not only of gold and silver but also of wood and clay, some for lofty and others for humble use. [21] If anyone cleanses himself of these things, he will be a vessel for lofty use, dedicated, beneficial to the master of the house, ready for every good work. [22] So turn from youthful desires and pursue righteousness, faith, love, and peace, along with those who call on the Lord with purity of heart.

(CCC 2531) Purity of heart will enable us to see God: it enables us even now to see things according to God. (CCC 2532) Purification of the heart demands prayer, the practice of chastity, purity of intention and of vision. (CCC 2533) Purity of heart requires the modesty which is patience, decency, and discretion. Modesty protects the intimate center of the person. (CCC 2516) Because man is a *composite being, spirit and body*, there already exists a certain tension in him; a certain struggle of tendencies between "spirit" and "flesh" develops. But in fact this struggle belongs to the heritage of sin. It is a consequence of sin and at the same time a confirmation of it. It is part of the daily experience of the spiritual battle: For the Apostle it is not a matter of despising and condemning the body which with the spiritual soul constitutes man's nature and personal subjectivity. Rather, he is concerned with the morally *good or bad* works, or better, the permanent dispositions - virtues and vices - which are the fruit of *submission* (in the first case) or of *resistance* (in the second case) to *the saving action of the Holy Spirit*. For this reason the Apostle writes: "If we live by the Spirit, let us also walk by the Spirit" (John Paul II, *DeV* 55; cf. Gal 5:25).

(2Tim 2, 23-26) Correcting opponents with kindness

[23] Avoid foolish and ignorant debates, for you know that they breed quarrels. [24] A slave of the Lord should not quarrel, but should be gentle with everyone, able to teach, tolerant, [25] correcting opponents with kindness. It may be that God will grant them repentance that leads to knowledge of the truth, [26] and that they may return to their senses out of the devil's snare, where they are entrapped by him, for his will.

(CCC 1877) The vocation of humanity is to show forth the image of God and to be transformed into the image of the Father's only Son. This vocation takes a personal form since each of us is called to enter into the divine beatitude; it also concerns the human community as a whole. (CCC 1878) All men are called to the same end: God himself. There is a certain resemblance between the union of the divine persons and the fraternity that men are to establish among themselves in truth and love (Cf. GS 24 § 3). Love of neighbor is inseparable from love for God. (CCC 716) The People of the "poor" (Cf. Zeph 2:3; Pss 22:27; 34:3; Isa 49:13; 61:1; etc.) - those who, humble and meek, rely solely on their God's mysterious plans, who await the justice, not of men but of the Messiah - are in the end the great achievement of the Holy Spirit's hidden mission during the time of

the promises that prepare for Christ's coming. It is this quality of heart, purified and enlightened by the Spirit, which is expressed in the Psalms. In these poor, the Spirit is making ready "a people prepared for the Lord" (Lk 1:17).

2Timothy 3

(2Tim 3, 1-5) There will be terrifying times in the last days

[1] But understand this: there will be terrifying times in the last days. [2] People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, [3] callous, implacable, slanderous, licentious, brutal, hating what is good, [4] traitors, reckless, conceited, lovers of pleasure rather than lovers of God, [5] as they make a pretense of religion but deny its power. Reject them.

(CCC 2817) This petition is "*Marana tha*," the cry of the Spirit and the Bride: "Come, Lord Jesus." Even if it had not been prescribed to pray for the coming of the kingdom, we would willingly have brought forth this speech, eager to embrace our hope. In indignation the souls of the martyrs under the altar cry out to the Lord: "O Sovereign Lord, holy and true, how long before you judge and avenge our blood on those who dwell upon the earth?" For their retribution is ordained for the end of the world. Indeed as soon as possible, Lord, may your kingdom come! (Tertullian, *De orat.* 5: PL 1, 1159A; cf. Heb 4:11; Rev 6:9; 22:20). (CCC 1852) There are a great many kinds of sins. Scripture provides several lists of them. The *Letter to the Galatians* contrasts the works of the flesh with the fruit of the Spirit: "Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God" (Gal 5:19-21; cf. Rom 1:28-32; 1 Cor 9-10; Eph 5:3-5; Col 3:5-8; 1 Tim 9-10; 2 Tim 2-5). (CCC 867) The Church is holy: the Most Holy God is her author; Christ, her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life. Since she still includes sinners, she is "the sinless one made up of sinners." Her holiness shines in the saints; in Mary she is already all-holy.

(2Tim 3, 6-9) So they also oppose the truth

[6] For some of these slip into homes and make captives of women weighed down by sins, led by various desires, [7] always trying to learn but never able to reach a knowledge of the truth. [8] Just as Jannes and Jambres opposed Moses, so they also oppose the truth - people of depraved mind, unqualified in the faith. [9] But they will not make further progress, for their foolishness will be plain to all, as it was with those two.

(CCC 2089) *Incredulity* is the neglect of revealed truth or the willful refusal to assent to it. "*Heresy* is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; *apostasy* is the total repudiation of the Christian faith; *schism* is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him" (CIC, can. 751: emphasis added).

(2Tim 3, 10-13) The Lord delivered me

[10] You have followed my teaching, way of life, purpose, faith, patience, love, endurance, [11] persecutions, and sufferings, such as

happened to me in Antioch, Iconium, and Lystra, persecutions that I endured. Yet from all these things the Lord delivered me. [12] In fact, all who want to live religiously in Christ Jesus will be persecuted. [13] But wicked people and charlatans will go from bad to worse, deceivers and deceived.

(CCC 2847) The Holy Spirit makes us *discern* between trials, which are necessary for the growth of the inner man (Cf. Lk. 8:13-15; Acts 14:22; Rom 5:3-5; 2 Tim 3:12), and temptation, which leads to sin and death (Cf. Jas 1:14-15). We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable (Cf. Gen 3:6), when in reality its fruit is death. God does not want to impose the good, but wants free beings.... There is a certain usefulness to temptation. No one but God knows what our soul has received from him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us (Origen, *De orat.* 29 PG 11, 544CD).

(2Tim 3, 14-15) Remain faithful to what you have learned

[14] But you, remain faithful to what you have learned and believed, because you know from whom you learned it, [15] and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus.

(CCC 105) *God is the author of Sacred Scripture.* "The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit" (DV 11); "For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author, and have been handed on as such to the Church herself" (DV 11; cf. Jn 20:31; 2 Tim 3:16; 2 Pt 1:19-21; 3:15-16). (CCC 106) God inspired the human authors of the sacred books. "To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more" (DV 11). (CCC 100) The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him. (CCC 138) The Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New. (CCC 140) The unity of the two Testaments proceeds from the unity of God's plan and his Revelation. The Old Testament prepares for the New and the New Testament fulfils the Old; the two shed light on each other; both are true Word of God.

(2Tim 3, 16-17) All scripture is inspired by God

[16] All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, [17] so that one who belongs to God may be competent, equipped for every good work.

(CCC 111) But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. "Sacred Scripture must be read and interpreted in the light of

the same Spirit by whom it was written" (DV 12 § 3). The Second Vatican Council indicates three criteria for interpreting Scripture in accordance with the Spirit who inspired it (Cf. DV 12 § 4). (CCC 112) 1. *Be especially attentive "to the content and unity of the whole Scripture"*. Different as the books which compose it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart, open since his Passover (Cf. Lk 24:25-27, 44-46). The phrase "heart of Christ" can refer to Sacred Scripture, which makes known his heart, closed before the Passion, as the Scripture was obscure. But the Scripture has been opened since the Passion; since those who from then on have understood it, consider and discern in what way the prophecies must be interpreted (St. Thomas Aquinas, *Expos. in Ps.* 21, 11; cf. Ps 22:14). (CCC 113) 2. *Read the Scripture within "the living Tradition of the whole Church"*. According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture ("according to the spiritual meaning which the Spirit grants to the Church", Origen, *Hom. in Lev.* 5, 5; PG 12, 454D). (CCC 114) 3. *Be attentive to the analogy of faith* (Cf. Rom 12:6). By "analogy of faith" we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation.

2Timothy 4

(2Tim 4, 1-4) Proclaim the word be persistent

[1] I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: [2] proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. [3] For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers [4] and will stop listening to the truth and will be diverted to myths.

(CCC 703) The Word of God and his Breath are at the origin of the being and life of every creature (Cf. Pss 33:6; 104:30; Gen 1:2; 2:7; Eccl 3:20-21; Ezek 37:10): It belongs to the Holy Spirit to rule, sanctify, and animate creation, for he is God, consubstantial with the Father and the Son.... Power over life pertains to the Spirit, for being God he preserves creation in the Father through the Son (Byzantine liturgy, Sundays of the second mode, *Troparion* of Morning Prayer). (CCC 704) "God fashioned man with his own hands [that is, the Son and the Holy Spirit] and impressed his own form on the flesh he had fashioned, in such a way that even what was visible might bear the divine form" (St. Irenaeus, *Dem ap.* 11: SCh 62, 48-49). (CCC 935) To proclaim the faith and to plant his reign, Christ sends his apostles and their successors. He gives them a share in his own mission. From him they receive the power to act in his person. (CCC 936) The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is "head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth" (CIC, can. 331). (CCC 937) The Pope enjoys, by divine institution, "supreme, full, immediate, and universal power in the care of souls" (CD 2). (CCC 938) The Bishops, established by the Holy Spirit, succeed the

apostles. They are "the visible source and foundation of unity in their own particular Churches" (LG 23). (CCC 939) Helped by the priests, their co-workers, and by the deacons, the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors. Their responsibility also includes concern for all the Churches, with and under the Pope.

(2Tim 4, 5) But you perform the work of an evangelist

[5] But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry.

(CCC 889) In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is the Truth willed to confer on her a share in his own infallibility. By a "supernatural sense of faith" the People of God, under the guidance of the Church's living Magisterium, "unfailingly adheres to this faith" (LG 12; cf. DV 10). (CCC 891) "The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful - who confirms his brethren in the faith - he proclaims by a definitive act a doctrine pertaining to faith or morals.... The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council (LG 25; cf. Vatican Council I: DS 3074). When the Church through its supreme Magisterium proposes a doctrine "for belief as being divinely revealed" (DV 10 § 2), and as the teaching of Christ, the definitions "must be adhered to with the obedience of faith" (LG 25 § 2). This infallibility extends as far as the deposit of divine Revelation itself (Cf. LG 25). (CCC 892) Divine assistance is also given to the successors of the apostles, teaching in communion with the successor of Peter, and, in a particular way, to the bishop of Rome, pastor of the whole Church, when, without arriving at an infallible definition and without pronouncing in a "definitive manner," they propose in the exercise of the ordinary Magisterium a teaching that leads to better understanding of Revelation in matters of faith and morals. To this ordinary teaching the faithful "are to adhere to it with religious assent" (LG 25) which, though distinct from the assent of faith, is nonetheless an extension of it.

(2Tim 4, 6-8) I am already being poured out like a libation

[6] For I am already being poured out like a libation, and the time of my departure is at hand. [7] I have competed well; I have finished the race; I have kept the faith. [8] From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance.

(CCC 2473) *Martyrdom* is the supreme witness given to the truth of the faith: it means bearing witness even unto death. The martyr bears witness to Christ who died and rose, to whom he is united by charity. He bears witness to the truth of the faith and of Christian doctrine. He endures death through an act of fortitude. "Let me become the food of the beasts, through whom it will be given me to reach God" (St. Ignatius of Antioch, *Ad Rom.* 4, 1: SCh 10, 110). (CCC 2474) The Church has painstakingly collected the records of those who persevered to the end in witnessing to their faith. These are the acts of the Martyrs. They form the archives of truth written in letters of blood: "Neither the pleasures of the world nor the kingdoms of this age will be of any use to me. It is better for me to die [in order to unite myself] to Christ Jesus than to reign over the

ends of the earth. I seek him who died for us; I desire him who rose for us. My birth is approaching..." (St. Ignatius of Antioch, *Ad Rom.* 6, 1-2: SCh 10, 114). "I bless you for having judged me worthy from this day and this hour to be counted among your martyrs.... You have kept your promise, God of faithfulness and truth. For this reason and for everything, I praise you, I bless you, I glorify you through the eternal and heavenly High Priest, Jesus Christ, your beloved Son. Through him, who is with you and the Holy Spirit, may glory be given to you, now and in the ages to come. Amen." (*Martyrium Polycarpi* 14, 2-3: PG 5, 1040; SCh 10, 228).

(2Tim 4, 9-17) The Lord stood by me, gave me strength

[9] Try to join me soon, [10] for Demas, enamored of the present world, deserted me and went to Thessalonica, Crescens to Galatia, and Titus to Dalmatia. [11] Luke is the only one with me. Get Mark and bring him with you, for he is helpful to me in the ministry. [12] I have sent Tychicus to Ephesus. [13] When you come, bring the cloak I left with Carpus in Troas, the papyrus rolls, and especially the parchments. [14] Alexander the coppersmith did me a great deal of harm; the Lord will repay him according to his deeds. [15] You too be on guard against him, for he has strongly resisted our preaching. [16] At my first defense no one appeared on my behalf, but everyone deserted me. May it not be held against them! [17] But the Lord stood by me and gave me strength, so that through me the proclamation might be completed and all the Gentiles might hear it. And I was rescued from the lion's mouth.

(CCC 1154) The *liturgy of the Word* is an integral part of sacramental celebrations. To nourish the faith of believers, the signs which accompany the Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith). (CCC 1155) The liturgical word and action are inseparable both insofar as they are signs and instruction and insofar as they accomplish what they signify. When the Holy Spirit awakens faith, he not only gives an understanding of the Word of God, but through the sacraments also makes present the "wonders" of God which it proclaims. The Spirit makes present and communicates the Father's work, fulfilled by the beloved Son.

(2Tim 4, 18-22) The Lord will bring me safe to his kingdom

[18] The Lord will rescue me from every evil threat and will bring me safe to his heavenly kingdom. To him be glory forever and ever. Amen. [19] Greet Prisca and Aquila and the family of Onesiphorus. [20] Erastus remained in Corinth, while I left Trophimus sick at Miletus. [21] Try to get here before winter. Eubulus, Pudens, Linus, Claudia, and all the brothers send greetings. [22] The Lord be with your spirit. Grace be with all of you.

(CCC 1023) Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they "see him as he is," face to face (1 Jn 3:2; cf. 1 Cor 13:12; Rev 22:4): By virtue of our apostolic authority, we define the following: According to the general disposition of God, the souls of all the saints... And other faithful who died after receiving Christ's holy Baptism (provided they were not in need of purification when they

died,... or, if they then did need or will need some purification, when they have been purified after death,...) already before they take up their bodies again and before the general judgment - and this since the Ascension of our Lord and Savior Jesus Christ into heaven - have been, are and will be in heaven, in the heavenly Kingdom and celestial paradise with Christ, joined to the company of the holy angels. Since the Passion and death of our Lord Jesus Christ, these souls have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature (Benedict XII, *Benedictus Deus* (1336): DS 1000; cf. LG 49.). (CCC 1024) This perfect life with the Most Holy Trinity - this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed - is called "heaven." Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness. (CCC 1064) Thus the Creed's final "Amen" repeats and confirms its first words: "I believe." To believe is to say "Amen" to God's words, promises and commandments; to entrust oneself completely to him who is the "Amen" of infinite love and perfect faithfulness. The Christian's everyday life will then be the "Amen" to the "I believe" of our baptismal profession of faith: May your Creed be for you as a mirror. Look at yourself in it, to see if you believe everything you say you believe. And rejoice in your faith each day (St. Augustine, *Sermo* 58, 11, 13: PL 38, 399).