

Letter to Titus

Titus 1

(Tit 1, 1) Apostle of Jesus Christ for the sake of the faith

[1] Paul, a slave of God and apostle of Jesus Christ for the sake of the faith of God's chosen ones and the recognition of religious truth,

(CCC 1539) The chosen people was constituted by God as "a kingdom of priests and a holy nation" (Ex 19:6; cf. Isa 61:6). But within the people of Israel, God chose one of the twelve tribes, that of Levi, and set it apart for liturgical service; God himself is its inheritance (Cf. Num 1:48-53; Josh 13:33). A special rite consecrated the beginnings of the priesthood of the Old Covenant. The priests are "appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins." (Heb 5:1; cf. Ex 29:1-30; Lev 8). (CCC 1540) Instituted to proclaim the Word of God and to restore communion with God by sacrifices and prayer (Cf. Mal 2:7-9), this priesthood nevertheless remains powerless to bring about salvation, needing to repeat its sacrifices ceaselessly and being unable to achieve a definitive sanctification, which only the sacrifice of Christ would accomplish (Cf. Heb 5:3; 7:27; 10:1-4). (CCC 1541) The liturgy of the Church, however, sees in the priesthood of Aaron and the service of the Levites, as in the institution of the seventy elders (Cf. Num 11:24-25), a prefiguring of the ordained ministry of the New Covenant. Thus in the Latin Rite the Church prays in the consecratory preface of the ordination of bishops: God the Father of our Lord Jesus Christ,... by your gracious word you have established the plan of your Church. From the beginning, you chose the descendants of Abraham to be your holy nation. You established rulers and priests and did not leave your sanctuary without ministers to serve you.... (*Roman Pontifical*, Ordination of Bishops 26, Prayer of Consecration). (CCC 1542) At the ordination of priests, the Church prays: Lord, holy Father,... when you had appointed high priests to rule your people, you chose other men next to them in rank and dignity to be with them and to help them in their task.... you extended the spirit of Moses to seventy wise men.... You shared among the sons of Aaron the fullness of their father's power (*Roman Pontifical*, Ordination of Priests 22, Prayer of Consecration). (CCC 1543) In the consecratory prayer for ordination of deacons, the Church confesses: Almighty God..., You make the Church, Christ's body, grow to its full stature as a new and greater temple. You enrich it with every kind of grace and perfect it with a diversity of members to serve the whole body in a wonderful pattern of unity. You established a threefold ministry of worship and service, for the glory of your name. As ministers of your tabernacle you chose the sons of Levi and gave them your blessing as their everlasting inheritance (*Roman Pontifical*, Ordination of Deacons 21, Prayer of Consecration).

(Tit 1, 2) In the hope of eternal life that God promised

[2] in the hope of eternal life that God, who does not lie, promised before time began,

(CCC 2657) The Holy Spirit, who instructs us to celebrate the liturgy in expectation of Christ's return, teaches us - to pray in *hope*. Conversely, the prayer of the Church and personal prayer nourish hope in us. The psalms especially, with

their concrete and varied language, teach us to fix our hope in God: "I waited patiently for the LORD; he inclined to me and heard my cry" (Ps 40:2). As St. Paul prayed: "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Rom 15:13). (CCC 1404) The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. Therefore we celebrate the Eucharist "awaiting the blessed hope and the coming of our Savior, Jesus Christ" (*Roman Missal* 126, embolism after the Our Father: *expectantes beatam spem et adventum Salvatoris nostri Jesu Christi*; cf. Titus 2:13), asking "to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord" (EP III 116: prayer for the dead). (CCC 1402) In an ancient prayer the Church acclaims the mystery of the Eucharist: "O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us." If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled "with every heavenly blessing and grace" (*Roman Missal*, EP I (Roman Canon) 96: *Supplices te rogamus*), then the Eucharist is also an anticipation of the heavenly glory. (CCC 1405) There is no surer pledge or dearer sign of this great hope in the new heavens and new earth "in which righteousness dwells" (2 Pet 3:13), than the Eucharist. Every time this mystery is celebrated, "the work of our redemption is carried on" and we "break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ" (LG 3; St. Ignatius of Antioch, *Ad Eph.* 20, 2: SCh 10, 76).

(Tit 1, 3) The proclamation with which I was entrusted

[3] who indeed at the proper time revealed his word in the proclamation with which I was entrusted by the command of God our savior,

(CCC 1555) "Amongst those various offices which have been exercised in the Church from the earliest times the chief place, according to the witness of tradition, is held by the function of those who, through their appointment to the dignity and responsibility of bishop, and in virtue consequently of the unbroken succession going back to the beginning, are regarded as transmitters of the apostolic line" (LG 20). (CCC 1554) "The divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests, and deacons" (LG 28). Catholic doctrine, expressed in the liturgy, the Magisterium, and the constant practice of the Church, recognizes that there are two degrees of ministerial participation in the priesthood of Christ: the episcopacy and the presbyterate. The diaconate is intended to help and serve them. For this reason the term *sacerdos* in current usage denotes bishops and priests but not deacons. Yet Catholic doctrine teaches that the degrees of priestly participation (episcopate and presbyterate) and the degree of service (diaconate) are all three conferred by a sacramental act called "ordination," that is, by the sacrament of Holy Orders: Let everyone revere the deacons as Jesus Christ, the bishop as the image of the Father, and the presbyters as the senate of God and the assembly of the apostles. For without them one cannot speak of the Church (St. Ignatius of Antioch, *Ad Trall.* 3,1: SCh 10, 96). (CCC 91) All the faithful share in understanding and handing on revealed truth.

They have received the anointing of the Holy Spirit, who instructs them (Cf. 1 Jn 2:20, 27) and guides them into all truth (Cf. Jn 16:13). (CCC 92) "The whole body of the faithful... cannot err in matters of belief. This characteristic is shown in the supernatural appreciation of faith (*sensus fidei*) on the part of the whole people, when, from the bishops to the last of the faithful, they manifest a universal consent in matters of faith and morals" (LG 12; cf. St. Augustine, *De praed. sanct.* 14, 27: PL 44, 980). (CCC 93) "By this appreciation of the faith, aroused and sustained by the Spirit of truth, the People of God, guided by the sacred teaching authority (*Magisterium*),... receives... the faith, once for all delivered to the saints.... The People unflinchingly adheres to this faith, penetrates it more deeply with right judgment, and applies it more fully in daily life" (LG 12; cf. Jude 3).

(Tit 1, 4) Titus, my true child in our common faith

[4] to Titus, my true child in our common faith: grace and peace from God the Father and Christ Jesus our savior.

(CCC 147) The Old Testament is rich in witnesses to this faith. The *Letter to the Hebrews* proclaims its eulogy of the exemplary faith of the ancestors who "received divine approval" (Heb 11:2, 39). Yet "God had foreseen something better for us": the grace of believing in his Son Jesus, "the pioneer and perfecter of our faith" (Heb 11:40; 12:2). (CCC 181) "Believing" is an ecclesial act. The Church's faith precedes, engenders, supports and nourishes our faith. The Church is the mother of all believers. "No one can have God as Father who does not have the Church as Mother" (St. Cyprian, *De unit.* 6: PL 4, 519). (CCC 182) We believe all "that which is contained in the word of God, written or handed down, and which the Church proposes for belief as divinely revealed" (Paul VI, CPG § 20). (CCC 185) Whoever says "I believe" says "I pledge myself to what we believe." Communion in faith needs a common language of faith, normative for all and uniting all in the same confession of faith. (CCC 188) The Greek word *symbolon* meant half of a broken object, for example, a seal presented as a token of recognition. The broken parts were placed together to verify the bearer's identity. The symbol of faith, then, is a sign of recognition and communion between believers. *Symbolon* also means a gathering, collection or summary. A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis.

(Tit 1, 5) You might appoint presbyters in every town

[5] For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you,

(CCC 1546) Christ, high priest and unique mediator, has made of the Church "a kingdom, priests for his God and Father" (Rev 1:6; cf. Rev 5:9-10; 1 Pet 2:5, 9). The whole community of believers is, as such, priestly. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ's mission as priest, prophet, and king. Through the sacraments of Baptism and Confirmation the faithful are "consecrated to be... a holy priesthood" (LG 10 § 1). (CCC 1545) The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. The same is true of the one priesthood of Christ; it is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood: "Only Christ is the true priest, the others being

only his ministers" (St. Thomas Aquinas, *Hebr* 8, 4). (CCC 1547) The ministerial or hierarchical priesthood of bishops and priests, and the common priesthood of all the faithful participate, "each in its own proper way, in the one priesthood of Christ." While being "ordered one to another," they differ essentially (LG 10 § 2). In what sense? While the common priesthood of the faithful is exercised by the unfolding of baptismal grace -a life of faith, hope, and charity, a life according to the Spirit-, the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a *means* by which Christ unceasingly builds up and leads his Church. For this reason it is transmitted by its own sacrament, the sacrament of Holy Orders.

(Tit 1, 6) A man be blameless, married only once

[6] on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious.

(CCC 1552) The ministerial priesthood has the task not only of representing Christ - Head of the Church - before the assembly of the faithful, but also of acting in the name of the whole Church when presenting to God the prayer of the Church, and above all when offering the Eucharistic sacrifice (Cf. SC 33N; LG 10). (CCC 1548) In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts *in persona Christi Capitis* (Cf. LG 10; 28; SC 33; CD 11; PO 2; 6): It is the same priest, Christ Jesus, whose sacred person his minister truly represents. Now the minister, by reason of the sacerdotal consecration which he has received, is truly made like to the high priest and possesses the authority to act in the power and place of the person of Christ himself (*virtute ac persona ipsius Christi*) (Pius XII, encyclical, *Mediator Dei*: AAS, 39 (1947) 548). Christ is the source of all priesthood: the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ (St. Thomas Aquinas, *STh* III, 22, 4c). (CCC 1538) Integration into one of these bodies in the Church was accomplished by a rite called *ordinatio*, a religious and liturgical act which was a consecration, a blessing or a sacrament. Today the word "*ordination*" is reserved for the sacramental act which integrates a man into the order of bishops, presbyters, or deacons, and goes beyond a simple *election*, *designation*, *delegation*, or *institution* by the community, for it confers a gift of the Holy Spirit that permits the exercise of a "sacred power" (*sacra potestas*) (Cf. LG 10) which can come only from Christ himself through his Church. Ordination is also called *consecratio*, for it is a setting apart and an investiture by Christ himself for his Church. The *laying on of hands* by the bishop, with the consecratory prayer, constitutes the visible sign of this ordination.

(Tit 1, 7-8) A bishop must be hospitable, lover of goodness

[7] For a bishop as God's steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, [8] but hospitable, a lover of goodness, temperate, just, holy, and self-controlled,

(CCC 1558) "Episcopal consecration confers, together with the office of sanctifying, also the offices of teaching and ruling.... In fact... by the imposition of hands and through the words of the consecration, the grace of the Holy Spirit is

given, and a sacred character is impressed in such wise that bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (*in Eius persona agant*)" (LG 21). "By virtue, therefore, of the Holy Spirit who has been given to them, bishops have been constituted true and authentic teachers of the faith and have been made pontiffs and pastors" (CD 2 § 2). (CCC 1583) It is true that someone validly ordained can, for a just reason, be discharged from the obligations and functions linked to ordination, or can be forbidden to exercise them; but he cannot become a layman again in the strict sense (Cf. CIC, cann. 290-293; 1336 § 1 3°, 5°, 1338 § 2; Council of Trent: DS 1774), because the character imprinted by ordination is for ever. The vocation and mission received on the day of his ordination mark him permanently. (CCC 1557) The Second Vatican Council "teaches... that *the fullness of the sacrament of Holy Orders* is conferred by episcopal consecration, that fullness namely which, both in the liturgical tradition of the Church and the language of the Fathers of the Church, is called the high priesthood, the acme (*summa*) of the sacred ministry" (LG 21 § 2).

(Tit 1, 9) Able to exhort with sound doctrine

[9] holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents.

(CCC 1561) The above considerations explain why the Eucharist celebrated by the bishop has a quite special significance as an expression of the Church gathered around the altar, with the one who represents Christ, the Good Shepherd and Head of his Church, presiding (Cf. SC 41; LG 26). (CCC 1559) "One is constituted a member of the episcopal body in virtue of the sacramental consecration and by the hierarchical communion with the head and members of the college" (LG 22). The character and *collegial nature* of the episcopal order are evidenced among other ways by the Church's ancient practice which calls for several bishops to participate in the consecration of a new bishop (Cf. LG 22). In our day, the lawful ordination of a bishop requires a special intervention of the Bishop of Rome, because he is the supreme visible bond of the communion of the particular Churches in the one Church and the guarantor of their freedom. (CCC 1560) As Christ's vicar, each bishop has the pastoral care of the particular Church entrusted to him, but at the same time he bears collegially with all his brothers in the episcopacy the *solicitude for all the Churches*: "Though each bishop is the lawful pastor only of the portion of the flock entrusted to his care, as a legitimate successor of the apostles he is, by divine institution and precept, responsible with the other bishops for the apostolic mission of the Church" (Pius XII, *Fidei donum*: AAS 49 (1957) 237; cf. LG 23; CD 4; 36; 37; AG 5; 6; 38).

(Tit 1, 10-12) The Jewish Christians

[10] For there are also many rebels, idle talkers and deceivers, especially the Jewish Christians. [11] It is imperative to silence them, as they are upsetting whole families by teaching for sordid gain what they should not. [12] One of them, a prophet of their own, once said, "Cretans have always been liars, vicious beasts, and lazy gluttons."

(CCC 1150) *Signs of the covenant*. The Chosen People received from God distinctive signs and symbols that marked its liturgical life. These are no longer solely celebrations of cosmic cycles and social gestures, but signs of the covenant, symbols of God's mighty deeds for his people. Among these liturgical signs from the Old Covenant are circumcision, anointing and consecration of

kings and priests, laying on of hands, sacrifices, and above all the Passover. The Church sees in these signs a prefiguring of the sacraments of the New Covenant. (CCC 1152) *Sacramental signs*. Since Pentecost, it is through the sacramental signs of his Church that the Holy Spirit carries on the work of sanctification. The sacraments of the Church do not abolish but purify and integrate all the richness of the signs and symbols of the cosmos and of social life. Further, they fulfill the types and figures of the Old Covenant, signify and make actively present the salvation wrought by Christ, and prefigure and anticipate the glory of heaven. (CCC 527) Jesus' *circumcision*, on the eighth day after his birth (Cf. Lk 2:21), is the sign of his incorporation into Abraham's descendants, into the people of the covenant. It is the sign of his submission to the Law (Cf. Gal 4:4) and his deputation to Israel's worship, in which he will participate throughout his life. This sign prefigures that "circumcision of Christ" which is Baptism (Cf. Col 2:11-13).

(Tit 1, 13-14) They may be sound in the faith

[13] That testimony is true. Therefore, admonish them sharply, so that they may be sound in the faith, [14] instead of paying attention to Jewish myths and regulations of people who have repudiated the truth.

(CCC 1829) The *fruits* of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion: Love is itself the fulfillment of all our works. There is the goal; that is why we run: we run toward it, and once we reach it, in it we shall find rest (St. Augustine, *In ep. Jo.* 10, 4: PL 35, 2057). (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).

(Tit 1, 15-16) To the clean all things are clean

[15] To the clean all things are clean, but to those who are defiled and unbelieving nothing is clean; in fact, both their minds and their consciences are tainted. [16] They claim to know God, but by their deeds they deny him. They are vile and disobedient and unqualified for any good deed.

(CCC 2517) The heart is the seat of moral personality: "Out of the heart come evil thoughts, murder, adultery, fornication...." (Mt 15:19). The struggle against carnal covetousness entails purifying the heart and practicing temperance: Remain simple and innocent, and you will be like little children who do not know the evil that destroys man's life (*Pastor Hermae*, Mandate 2, 1: PG 2, 916). (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). (CCC 2519) The "pure in heart" are promised that they will see God face to face and be like him (Cf. 1 Cor 13:12; 1 Jn 3:2). Purity of heart is the precondition of the vision of God. Even now it enables us to see *according* to God, to accept others as "neighbors"; it lets us perceive the human body - ours and our neighbor's - as a temple of the Holy Spirit, a manifestation of divine beauty.

Titus 2

(Tit 2, 1) Say what is consistent with sound doctrine

[1] As for yourself, you must say what is consistent with sound doctrine,

(CCC 427) In catechesis "Christ, the Incarnate Word and Son of God,... is taught - everything else is taught with reference to him - and it is Christ alone who teaches - anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips.... Every catechist should be able to apply to himself the mysterious words of Jesus: 'My teaching is not mine, but his who sent me'" (CT 6; cf. Jn 7:16). (CCC 2763) All the Scriptures - the Law, the Prophets, and the Psalms - are fulfilled in Christ (Cf. Lk 24:44). The Gospel is this "Good News." Its first proclamation is summarized by St. Matthew in the Sermon on the Mount (Cf. Mt 5- 7); The prayer to our Father is at the center of this proclamation. It is in this context that each petition bequeathed to us by the Lord is illuminated: The Lord's Prayer is the most perfect of prayers.... In it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them (St. Thomas Aquinas, *STh* II-II, 83, 9). (CCC 2764) The Sermon on the Mount is teaching for life, the Our Father is a prayer; but in both the one and the other the Spirit of the Lord gives new form to our desires, those inner movements that animate our lives. Jesus teaches us this new life by his words; he teaches us to ask for it by our prayer. The rightness of our life in him will depend on the rightness of our prayer. (CCC 10) It is therefore no surprise that catechesis in the Church has again attracted attention in the wake of the Second Vatican Council, which Pope Paul VI considered the great catechism of modern times. The General Catechetical Directory (1971) the sessions of the Synod of Bishops devoted to evangelization (1974) and catechesis (1977), the apostolic exhortations *Evangelii nuntiandi* (1975) and *Catechesi tradendae* (1979), attest to this. The Extraordinary Synod of Bishops in 1985 asked "that a catechism or compendium of all Catholic doctrine regarding both faith and morals be composed" (Extraordinary Synod of Bishops 1985, *Final Report* II B a, 4). The Holy Father, Pope John Paul II, made the Synod's wish his own, acknowledging that "this desire wholly corresponds to a real need of the universal Church and of the particular Churches." (John Paul II, Discourse at the Closing of the Extraordinary Synod of Bishops, 7 December 1985: AAS 78, 1986). He set in motion everything needed to carry out the Synod Fathers' wish.

(Tit 2, 2-5) Be self-controlled, chaste, good homemakers

[2] namely, that older men should be temperate, dignified, self-controlled, sound in faith, love, and endurance. [3] Similarly, older women should be reverent in their behavior, not slanderers, not addicted to drink,

teaching what is good, [4] so that they may train younger women to love their husbands and children, [5] to be self-controlled, chaste, good homemakers, under the control of their husbands, so that the word of God may not be discredited.

(CCC 2340) Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the *means* for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer. "Indeed it is through chastity that we are gathered together and led back to the unity from which we were fragmented into multiplicity" (St. Augustine, *Conf.* 10, 29, 40: PL 32, 796). (CCC 2341) The virtue of chastity comes under the cardinal virtue of *temperance*, which seeks to permeate the passions and appetites of the senses with reason. (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 2350) Those who are *engaged to marry* are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to married love. They will help each other grow in chastity. (CCC 2342) Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life (Cf. *Titus* 2:1-6). The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence.

(Tit 2, 6-8) Showing yourself as a model of good deeds

[6] Urge the younger men, similarly, to control themselves, [7] showing yourself as a model of good deeds in every respect, with integrity in your teaching, dignity, [8] and sound speech that cannot be criticized, so that the opponent will be put to shame without anything bad to say about us.

(CCC 1700) The dignity of the human person is rooted in his creation in the image and likeness of God; it is fulfilled in his vocation to divine beatitude. It is essential to a human being freely to direct himself to this fulfillment. By his deliberate actions, the human person does, or does not, conform to the good promised by God and attested by moral conscience. Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth. With the help of grace they grow in virtue, avoid sin, and if they sin they entrust themselves as did the prodigal son (Lk 15:11-32) to the mercy of our Father in. In this way they attain to the perfection of charity. (CCC 1702) The divine image is present in every man. It shines forth in the communion of persons, in the likeness of the union of the divine persons among themselves (cf. Chapter two). (CCC 1703) Endowed with "a spiritual and immortal" soul (GS 14 § 2), the human person is "the only creature on earth that God has willed for its own

sake" (GS 24 § 3). From his conception, he is destined for eternal beatitude. (CCC 1704) The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection "in seeking and loving what is true and good" (GS 15 § 2). (CCC 1705) By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an "outstanding manifestation of the divine image" (GS 17). (CCC 1706) By his reason, man recognizes the voice of God which urges him "to do what is good and avoid what is evil" (GS 16). Everyone is obliged to follow this law, which makes itself heard in conscience and is fulfilled in the love of God and of neighbor. Living a moral life bears witness to the dignity of the person. (CCC 1714) Man, having been wounded in his nature by original sin, is subject to error and inclined to evil in exercising his freedom. (CCC 1715) He who believes in Christ has new life in the Holy Spirit. The moral life, increased and brought to maturity in grace, is to reach its fulfillment in the glory of heaven. (CCC 1639) The consent by which the spouses mutually give and receive one another is sealed by God himself (Cf. Mk 10:9). From their covenant arises "an institution, confirmed by the divine law,... even in the eyes of society" (GS 48 § 1). The covenant between the spouses is integrated into God's covenant with man: "Authentic married love is caught up into divine love" (GS 48 § 2).

(Tit 2, 9-10) Adorn the doctrine of God in every way

[9] Slaves are to be under the control of their masters in all respects, giving them satisfaction, not talking back to them [10] or stealing from them, but exhibiting complete good faith, so as to adorn the doctrine of God our savior in every way.

(CCC 2455) The moral law forbids acts which, for commercial or totalitarian purposes, lead to the enslavement of human beings, or to their being bought, sold or exchanged like merchandise. (CCC 2460) The primordial value of labor stems from man himself, its author and beneficiary. By means of his labor man participates in the work of creation. Work united to Christ can be redemptive. (CCC 2461) True development concerns the whole man. It is concerned with increasing each person's ability to respond to his vocation and hence to God's call (cf. CA 29). (CCC 2450) "You shall not steal" (Ex 20:15; Deut 5:19). "Neither thieves, nor the greedy, nor robbers will inherit the kingdom of God" 1 Cor 6:10). (CCC 2451) The seventh commandment enjoins the practice of justice and charity in the administration of earthly goods and the fruits of men's labor. (CCC 2452) The goods of creation are destined for the entire human race. The right to private property does not abolish the universal destination of goods. (CCC 2453) The seventh commandment forbids theft. Theft is the usurpation of another's goods against the reasonable will of the owner. (CCC 2454) Every manner of taking and using another's property unjustly is contrary to the seventh commandment. The injustice committed requires reparation. Commutative justice requires the restitution of stolen goods. (CCC 2456) The dominion granted by the Creator over the mineral, vegetable, and animal resources of the universe cannot be separated from respect for moral obligations, including those toward generations to come. (CCC 2457) Animals are entrusted to man's stewardship; he must show them kindness. They may be used to serve the just satisfaction of man's needs. (CCC 2458) The Church makes a judgment about economic and social matters when the fundamental rights of the person or the salvation of souls

requires it. She is concerned with the temporal common good of men because they are ordered to the sovereign Good, their ultimate end. (CCC 2459) Man is himself the author, center, and goal of all economic and social life. The decisive point of the social question is that goods created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity.

(Tit 2, 11) The grace of God has appeared

[11] For the grace of God has appeared, saving all

(CCC 759) "The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe and chose to raise up men to share in his own divine life" (LG 2), to which he calls all men in his Son. "The Father... determined to call together in a holy Church those who should believe in Christ" (LG 2). This "family of God" is gradually formed and takes shape during the stages of human history, in keeping with the Father's plan. In fact, "already present in figure at the beginning of the world, this Church was prepared in marvellous fashion in the history of the people of Israel and the old Alliance. Established in this last age of the world and made manifest in the outpouring of the Spirit, it will be brought to glorious completion at the end of time" (LG 2). (CCC 760) Christians of the first centuries said, "The world was created for the sake of the Church" (*Pastor Hermae*, Vision 2, 4, 1: PG 2, 899; cf. Aristides, *Apol.* 16, 6; St. Justin, *Apol.* 2, 7: PG 6, 456; Tertullian, *Apol.* 31, 3; 32, 1: PL 1, 508-509). God created the world for the sake of communion with his divine life, a communion brought about by the "convocation" of men in Christ, and this "convocation" is the Church. The Church is the goal of all things (Cf. St. Epiphanius, *Panarion* 1, 1, 5: PG 41, 181C), and God permitted such painful upheavals as the angels' fall and man's sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world: Just as God's will is creation and is called "the world," so his intention is the salvation of men, and it is called "the Church" (Clement of Alex., *Paed.* 1, 6, 27: PG 8, 281). (CCC 766) The Church is born primarily of Christ's total self-giving for our salvation, anticipated in the institution of the Eucharist and fulfilled on the cross. "The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus" (LG 3; cf. Jn 19:34). "For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the 'wondrous sacrament of the whole Church'" (SC 5). As Eve was formed from the sleeping Adam's side, so the Church was born from the pierced heart of Christ hanging dead on the cross (Cf. St. Ambrose, *In Luc.* 2, 85-89: PL 15,1666-1668). (CCC 767) "When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church" (LG 4; Cf. Jn 17:4). Then "the Church was openly displayed to the crowds and the spread of the Gospel among the nations, through preaching, was begun" (AG 4). As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them (Cf. Mt 28:19-20; AG 2; 5-6).

(Tit 2, 12) To live temperately, justly, and devoutly

[12] and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age,

(CCC 774) The Greek word *mysterion* was translated into Latin by two terms: *mysterium* and *sacramentum*. In later usage the term *sacramentum*

emphasizes the visible sign of the hidden reality of salvation which was indicated by the term *mysterium*. In this sense, Christ himself is the mystery of salvation: "For there is no other mystery of God, except Christ" (St. Augustine, *Ep* 187,11, 34: PL 33, 846). The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacraments (which the Eastern Churches also call "the holy mysteries"). The seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a "sacrament." (CCC 776) As sacrament, the Church is Christ's instrument. "She is taken up by him also as the instrument for the salvation of all," "the universal sacrament of salvation," by which Christ is "at once manifesting and actualizing the mystery of God's love for men" (LG 9 § 2, 48 § 2; GS 45 § 1) The Church "is the visible plan of God's love for humanity," because God desires "that the whole human race may become one People of God, form one Body of Christ, and be built up into one temple of the Holy Spirit" (Paul VI, June 22, 1973; AG 7 § 2; cf. LG 17). (CCC 777) The word "Church" means "convocation." It designates the assembly of those whom God's Word "convokes," i.e., gathers together to form the People of God, and who themselves, nourished with the Body of Christ, become the Body of Christ. (CCC 779) The Church is both visible and spiritual, a hierarchical society and the Mystical Body of Christ. She is one, yet formed of two components, human and divine. That is her mystery, which only faith can accept. (CCC 780) The Church in this world is the sacrament of salvation, the sign and the instrument of the communion of God and men. (CCC 784) On entering the People of God through faith and Baptism, one receives a share in this people's unique, *priestly* vocation: "Christ the Lord, high priest taken from among men, has made this new people 'a kingdom of priests to God, his Father.' The baptized, by regeneration and the anointing of the Holy Spirit, are *consecrated* to be a spiritual house and a holy priesthood" (LG 10; Cf. Heb 5:1-5; Rev 1:6). (CCC 785) "The holy People of God shares also in Christ's *prophetic* office," above all in the supernatural sense of faith that belongs to the whole People, lay and clergy, when it "unfailingly adheres to this faith... once for all delivered to the saints" (LG 12; Cf. Jude 3), and when it deepens its understanding and becomes Christ's witness in the midst of this world.

(Tit 2, 13) The appearance of the glory of the great God

[13] as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ,

(CCC 2857) In the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. The four others present our wants to him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil. (CCC 2858) By asking "hallowed be thy name" we enter into God's plan, the sanctification of his name - revealed first to Moses and then in Jesus - by us and in us, in every nation and in each man. (CCC 2859) By the second petition, the Church looks first to Christ's return and the final coming of the Reign of God. It also prays for the growth of the Kingdom of God in the "today" of our own lives. (CCC 2860) In the third petition, we ask our Father to unite our will to that of his Son, so as to fulfill his plan of salvation in the life of

the world. (CCC 2861) In the fourth petition, by saying "give us," we express in communion with our brethren our filial trust in our heavenly Father. "Our daily bread" refers to the earthly nourishment necessary to everyone for subsistence, and also to the Bread of Life: the Word of God and the Body of Christ. It is received in God's "today," as the indispensable, (super-) essential nourishment of the feast of the coming Kingdom anticipated in the Eucharist. (CCC 2865) By the final "Amen," we express our "fiat" concerning the seven petitions: "So be it". (CCC 2856) "Then, after the prayer is over you say 'Amen,' which means 'So be it,' thus ratifying with our 'Amen' what is contained in the prayer that God has taught us" (St. Cyril of Jerusalem, *Catech. myst.* 5,18: PG 33, 1124; cf. Lk 1:38). (CCC 2760) Very early on, liturgical usage concluded the Lord's Prayer with a doxology. In the *Didache*, we find, "For yours are the power and the glory for ever" (*Didache* 8, 2: SCh 248, 174). The *Apostolic Constitutions* add to the beginning: "the kingdom," and this is the formula retained to our day in ecumenical prayer (*Apostolic Constitutions*, 7, 24, 1: PG 1, 1016). The Byzantine tradition adds after "the glory" the words "Father, Son, and Holy Spirit." the *Roman Missal* develops the last petition in the explicit perspective of "awaiting our blessed hope" and of the Second Coming of our Lord Jesus Christ (Titus 2:13; cf. *Roman Missal* 22, Embolism after the Lord's Prayer). Then comes the assembly's acclamation or the repetition of the doxology from the *Apostolic Constitutions*.

(Tit 2, 14-15) Who gave himself for us to deliver us

[14] who gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good. [15] Say these things. Exhort and correct with all authority. Let no one look down on you.

(CCC 802) Christ Jesus "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own" (Titus 2:14). (CCC 811) "This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic" (LG 8). These four characteristics, inseparably linked with each other (Cf. DS 2888), indicate essential features of the Church and her mission. The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities. (CCC 805) The Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all the Eucharist, Christ, who once was dead and is now risen, establishes the community of believers as his own Body. (CCC 806) In the unity of this Body, there is a diversity of members and functions. All members are linked to one another, especially to those who are suffering, to the poor and persecuted. (CCC 807) The Church is this Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her. (CCC 808) The Church is the Bride of Christ: he loved her and handed himself over for her. He has purified her by his blood and made her the fruitful mother of all God's children. (CCC 809) The Church is the Temple of the Holy Spirit. The Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and of the riches of its gifts and charisms. (CCC 812) Only faith can recognize that the Church possesses these properties from her divine source. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the "Church herself, with her marvellous propagation,

eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission" (Vatican Council I, *Dei Filius* 3: DS 3013).

Titus 3

(Tit 3, 1) To be obedient, open to every good enterprise

[1] Remind them to be under the control of magistrates and authorities, to be obedient, to be open to every good enterprise.

(CCC 2246) It is a part of the Church's mission "to pass moral judgments even in matters related to politics, whenever the fundamental rights of man or the salvation of souls requires it. The means, the only means, she may use are those which are in accord with the Gospel and the welfare of all men according to the diversity of times and circumstances" (GS 76 § 5). (CCC 2197) The fourth commandment opens the second table of the Decalogue. It shows us the order of charity. God has willed that, after him, we should honor our parents to whom we owe life and who have handed on to us the knowledge of God. We are obliged to honor and respect all those whom God, for our good, has vested with his authority. (CCC 2198) This commandment is expressed in positive terms of duties to be fulfilled. It introduces the subsequent commandments which are concerned with particular respect for life, marriage, earthly goods, and speech. It constitutes one of the foundations of the social doctrine of the Church. (CCC 2199) The fourth commandment is addressed expressly to children in their relationship to their father and mother, because this relationship is the most universal. It likewise concerns the ties of kinship between members of the extended family. It requires honor, affection, and gratitude toward elders and ancestors. Finally, it extends to the duties of pupils to teachers, employees to employers, subordinates to leaders, citizens to their country, and to those who administer or govern it. This commandment includes and presupposes the duties of parents, instructors, teachers, leaders, magistrates, those who govern, all who exercise authority over others or over a community of persons. (CCC 2200) Observing the fourth commandment brings its reward: "Honor your father and your mother, that your days may be long in the land which the LORD your God gives you" (Ex 20:12; Deut 5:16). Respecting this commandment provides, along with spiritual fruits, temporal fruits of peace and prosperity. Conversely, failure to observe it brings great harm to communities and to individuals. (CCC 2243) Armed *resistance* to oppression by political authority is not legitimate, unless all the following conditions are met: 1) there is certain, grave, and prolonged violation of fundamental rights; 2) all other means of redress have been exhausted; 3) such resistance will not provoke worse disorders; 4) there is well-founded hope of success; and 5) it is impossible reasonably to foresee any better solution.

(Tit 3, 2) To be peaceable, considerate toward everyone

[2] They are to slander no one, to be peaceable, considerate, exercising all graciousness toward everyone.

(CCC 701) *The dove*. At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable (Cf. Gen 8:8-12). When Christ

comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him (Cf. Mt 3:16 and parallels). The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (*columbarium*) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit.

(Tit 3, 3) We were once foolish, disobedient, deluded

[3] For we ourselves were once foolish, disobedient, deluded, slaves to various desires and pleasures, living in malice and envy, hateful ourselves and hating one another.

(CCC 403) Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul" (Cf. Council of Trent: DS 1512). Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin (Cf. Council of Trent: DS 1514). (CCC 1871) Sin is an utterance, a deed, or a desire contrary to the eternal law (St. Augustine, *Faust* 22: PL 42, 418). It is an offense against God. It rises up against God in a disobedience contrary to the obedience of Christ. (CCC 1872) Sin is an act contrary to reason. It wounds man's nature and injures human solidarity. (CCC 1873) The root of all sins lies in man's heart. The kinds and the gravity of sins are determined principally by their objects. (CCC 1874) To choose deliberately - that is, both knowing it and willing it - something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. This destroys in us the charity without which eternal beatitude is impossible. Unrepented, it brings eternal death. (CCC 1875) Venial sin constitutes a moral disorder that is reparable by charity, which it allows to subsist in us. (CCC 1876) The repetition of sins - even venial ones - engenders vices, among which are the capital sins.

(Tit 3, 4-6) The kindness and generous love of God

[4] But when the kindness and generous love of God our savior appeared, [5] not because of any righteous deeds we had done but because of his mercy, he saved us through the bath of rebirth and renewal by the holy Spirit, [6] whom he richly poured out on us through Jesus Christ our savior,

(CCC 1949) Called to beatitude but wounded by sin, man stands in need of salvation from God. Divine help comes to him in Christ through the law that guides him and the grace that sustains him: Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure (Phil 2:12-13). (CCC 1217) In the liturgy of the Easter Vigil, *during the blessing of the baptismal water*, the Church solemnly commemorates the great events in salvation history that already prefigured the mystery of Baptism: Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power. In Baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament (*Roman Missal*, Easter Vigil 42: Blessing of Water). (CCC 1233) Today in all the rites, Latin and Eastern, the Christian initiation of adults begins with their entry into the catechumenate and reaches its culmination in a single celebration of the three sacraments of initiation: Baptism, Confirmation, and the Eucharist (Cf. AG 14;

CIC, cann. 851; 865; 866). In the Eastern rites the Christian initiation of infants also begins with Baptism followed immediately by Confirmation and the Eucharist, while in the Roman rite it is followed by years of catechesis before being completed later by Confirmation and the Eucharist, the summit of their Christian initiation (Cf. CIC, cann. 851, 2°; 868). (CCC 1234) The meaning and grace of the sacrament of Baptism are clearly seen in the rites of its celebration. By following the gestures and words of this celebration with attentive participation, the faithful are initiated into the riches this sacrament signifies and actually brings about in each newly baptized person.

(Tit 3, 7) Justified by his grace and become heirs

[7] so that we might be justified by his grace and become heirs in hope of eternal life.

(CCC 1236) The proclamation of the Word of God enlightens the candidates and the assembly with the revealed truth and elicits the response of faith, which is inseparable from Baptism. Indeed Baptism is "the sacrament of faith" in a particular way, since it is the sacramental entry into the life of faith. (CCC 1239) The *essential rite* of the sacrament follows: *Baptism* properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head. (CCC 1240) In the Latin Church this triple infusion is accompanied by the minister's words: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." In the Eastern liturgies the catechumen turns toward the East and the priest says: "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit." At the invocation of each person of the Most Holy Trinity, the priest immerses the candidate in the water and raises him up again.

(Tit 3, 8) Be careful to devote themselves to good works

[8] This saying is trustworthy. I want you to insist on these points, that those who have believed in God be careful to devote themselves to good works; these are excellent and beneficial to others.

(CCC 1950) The moral law is the work of divine Wisdom. Its biblical meaning can be defined as fatherly instruction, God's pedagogy. It prescribes for man the ways, the rules of conduct that lead to the promised beatitude; it proscribes the ways of evil which turn him away from God and his love. It is at once firm in its precepts and, in its promises, worthy of love. (CCC 1951) Law is a rule of conduct enacted by competent authority for the sake of the common good. The moral law presupposes the rational order, established among creatures for their good and to serve their final end, by the power, wisdom, and goodness of the Creator. All law finds its first and ultimate truth in the eternal law. Law is declared and established by reason as a participation in the providence of the living God, Creator and Redeemer of all. "Such an ordinance of reason is what one calls law" (Leo XIII, *Libertas praestantissimum*: AAS 20 (1887/88), 597; cf. St. Thomas Aquinas, *STh* I-II, 90, 1). Alone among all animate beings, man can boast of having been counted worthy to receive a law from God: as an animal endowed with reason, capable of understanding and discernment, he is to govern his conduct by using his freedom and reason, in obedience to the One who has

entrusted everything to him (Cf. Tertullian, *Adv. Marc*, 2, 4: PL 2, 288-289). (CCC 1952) There are different expressions of the moral law, all of them interrelated: eternal law - the source, in God, of all law; natural law; revealed law, comprising the Old Law and the New Law, or Law of the Gospel; finally, civil and ecclesiastical laws. (CCC 1953) The moral law finds its fullness and its unity in Christ. Jesus Christ is in person the way of perfection. He is the end of the law, for only he teaches and bestows the justice of God: "For Christ is the end of the law, that every one who has faith may be justified" (Rom 10:4).

(Tit 3, 9) Avoid foolish arguments, genealogies, rivalries

[9] Avoid foolish arguments, genealogies, rivalries, and quarrels about the law, for they are useless and futile.

(CCC 1960) The precepts of natural law are not perceived by everyone clearly and immediately. In the present situation sinful man needs grace and revelation so moral and religious truths may be known "by everyone with facility, with firm certainty and with no admixture of error" (Pius XII, *Humani generis*: DS 3876; cf. *Dei Filius* 2: DS 3005) The natural law provides revealed law and grace with a foundation prepared by God and in accordance with the work of the Spirit. (CCC 1961) God, our Creator and Redeemer, chose Israel for himself to be his people and revealed his Law to them, thus preparing for the coming of Christ. The Law of Moses expresses many truths naturally accessible to reason. These are stated and authenticated within the covenant of salvation. (CCC 1962) The Old Law is the first stage of revealed Law. Its moral prescriptions are summed up in the Ten Commandments. The precepts of the Decalogue lay the foundations for the vocation of man fashioned in the image of God; they prohibit what is contrary to the love of God and neighbor and prescribe what is essential to it. The Decalogue is a light offered to the conscience of every man to make God's call and ways known to him and to protect him against evil: God wrote on the tables of the Law what men did not read in their hearts (St. Augustine, *En. in Ps.* 57, 1: PL 36, 673). (CCC 1966) The New Law is the *grace of the Holy Spirit* given to the faithful through faith in Christ. It works through charity; it uses the Sermon on the Mount to teach us what must be done and makes use of the sacraments to give us the grace to do it: If anyone should meditate with devotion and perspicacity on the sermon our Lord gave on the mount, as we read in the Gospel of Saint Matthew, he will doubtless find there... the perfect way of the Christian life.... This sermon contains... all the precepts needed to shape one's life (St. Augustine, *De serm. Dom.* 1, 1: PL 34, 1229-1230). (CCC 1986) Besides its precepts the New Law includes the evangelical counsels. "The Church's holiness is fostered in a special way by the manifold counsels which the Lord proposes to his disciples in the Gospel" (LG 42 § 2).

(Tit 3, 10-11) After a first and second warning...

[10] After a first and second warning, break off contact with a heretic,
[11] realizing that such a person is perverted and sinful and stands self-condemned.

(CCC 870) "The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic,... subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines" (LG 8). (CCC 821) Certain things are required in order to respond adequately to this call: - a permanent *renewal* of the Church in greater

fidelity to her vocation; such renewal is the driving-force of the movement toward unity (Cf. UR 6); - *conversion of heart* as the faithful "try to live holier lives according to the Gospel" (UR 7 § 3); for it is the unfaithfulness of the members to Christ's gift which causes divisions; - *prayer in common*, because "change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name 'spiritual ecumenism'" (UR 8 § 1); - *fraternal knowledge of each other* (Cf. UR 9); - *ecumenical formation* of the faithful and especially of priests (Cf. UR 10); - *dialogue* among theologians and meetings among Christians of the different churches and communities (Cf. UR 4; 9; 11); - *collaboration* among Christians in various areas of service to mankind (Cf. UR 12). "Human service" is the idiomatic phrase. (CCC 865) The Church is ultimately *one, holy, catholic, and apostolic* in her deepest and ultimate identity, because it is in her that "the Kingdom of heaven," the "Reign of God" (Rev 19:6), already exists and will be fulfilled at the end of time. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love" (Eph 1:4), will be gathered together as the one People of God, the "Bride of the Lamb" (Rev 21:9), "the holy city Jerusalem coming down out of heaven from God, having the glory of God" (Rev 21:10-11). For "the wall of the city had twelve foundations, and on them the twelve names of the *twelve apostles of the Lamb*" (Rev 21:14).

(Tit 3, 12-15) To devote themselves to good works

[12] When I send Artemas to you, or Tychicus, try to join me at Nicopolis, where I have decided to spend the winter. [13] Send Zenas the lawyer and Apollos on their journey soon, and see to it that they have everything they need. [14] But let our people, too, learn to devote themselves to good works to supply urgent needs, so that they may not be unproductive. [15] All who are with me send you greetings. Greet those who love us in the faith. Grace be with all of you.

(CCC 1955) The "divine and natural" law (GS 89 § 1) shows man the way to follow so as to practice the good and attain his end. The natural law states the first and essential precepts which govern the moral life. It hinges upon the desire for God and submission to him, who is the source and judge of all that is good, as well as upon the sense that the other is one's equal. Its principal precepts are expressed in the Decalogue. This law is called "natural," not in reference to the nature of irrational beings, but because reason which decrees it properly belongs to human nature: Where then are these rules written, if not in the book of that light we call the truth? In it is written every just law; from it the law passes into the heart of the man who does justice, not that it migrates into it, but that it places its imprint on it, like a seal on a ring that passes onto wax, without leaving the ring (St. Augustine, *De Trin.* 14, 15, 21: PL 42,1052). The natural law is nothing other than the light of understanding placed in us by God; through it we know what we must do and what we must avoid. God has given this light or law at the creation (St. Thomas Aquinas, *Dec. praec.* I). (CCC 1959) The natural law, the Creator's very good work, provides the solid foundation on which man can build the structure of moral rules to guide his choices. It also provides the indispensable moral foundation for building the human community. Finally, it provides the necessary basis for the civil law with which it is connected, whether by a

reflection that draws conclusions from its principles, or by additions of a positive and juridical nature. (CCC 1958) The natural law is *immutable* and permanent throughout the variations of history (Cf. GS 10) it subsists under the flux of ideas and customs and supports their progress. The rules that express it remain substantially valid. Even when it is rejected in its very principles, it cannot be destroyed or removed from the heart of man. It always rises again in the life of individuals and societies: Theft is surely punished by your law, O Lord, and by the law that is written in the human heart, the law that iniquity itself does not efface (St. Augustine, *Conf.* 2, 4, 9: PL 32, 678).

Letter to Philemon

(Philem, vv. 1-3) Peace to the church at your house

[1] Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker, [2] to Apphia our sister, to Archippus our fellow soldier, and to the church at your house. [3] Grace to you and peace from God our Father and the Lord Jesus Christ.

(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 1656) In our own time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason the Second Vatican Council, using an ancient expression, calls the family the *Ecclesia domestica* (LG 11; cf. FC 21). It is in the bosom of the family that parents are "by word and example... the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation" (LG 11).

(Philem, vv. 4-7) Always remembering you in my prayers

[4] I give thanks to my God always, remembering you in my prayers, [5] as I hear of the love and the faith you have in the Lord Jesus and for all the holy ones, [6] so that your partnership in the faith may become effective in recognizing every good there is in us that leads to Christ. [7] For I have experienced much joy and encouragement from your love, because the hearts of the holy ones have been refreshed by you, brother.

(CCC 1844) By charity, we love God above all things and our neighbor as ourselves for love of God. Charity, the form of all the virtues, "binds everything together in perfect harmony" (Col 3:14). (CCC 1391) *Holy Communion augments our union with Christ.* The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus. Indeed, the Lord said: "He who eats my flesh and drinks my blood abides in me, and I in him" (Jn 6:56). Life in Christ has its foundation in the Eucharistic banquet: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me" (Jn 6:57). On the feasts of the Lord, when the faithful receive the Body of the Son, they proclaim to one another the Good News that the first fruits of life have been given, as when the angel said to Mary Magdalene, "Christ is risen!" Now too

are life and resurrection conferred on whoever receives Christ (Fanqîth, *Syriac Office of Antioch*, Vol. 1, Commun., 237 a-b). (CCC 1394) As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins* (Cf. Council of Trent (1551): DS 1638). By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him: Since Christ died for us out of love, when we celebrate the memorial of his death at the moment of sacrifice we ask that love may be granted to us by the coming of the Holy Spirit. We humbly pray that in the strength of this love by which Christ willed to die for us, we, by receiving the gift of the Holy Spirit, may be able to consider the world as crucified for us, and to be ourselves as crucified to the world.... Having received the gift of love, let us die to sin and live for God (St. Fulgentius of Ruspe, *Contra Fab.* 28, 16-19: CCL 19A, 813-814). (CCC 1395) By the same charity that it enkindles in us, the Eucharist *preserves us from future mortal sins*. The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin. The Eucharist is not ordered to the forgiveness of mortal sins - that is proper to the sacrament of Reconciliation. The Eucharist is properly the sacrament of those who are in full communion with the Church.

(Philem, vv. 8-9) I rather urge you out of love

[8] Therefore, although I have the full right in Christ to order you to do what is proper, [9] I rather urge you out of love, being as I am, Paul, an old man, and now also a prisoner for Christ Jesus.

(CCC 1738) Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order (Cf. DH 2 § 7). (CCC 1710) "Christ... makes man fully manifest to man himself and brings to light his exalted vocation" (GS 22 § 1). (CCC 1711) Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in "seeking and loving what is true and good" (GS 15 § 2). (CCC 1712) In man, true freedom is an "outstanding manifestation of the divine image" (GS 17). (CCC 1713) Man is obliged to follow the moral law, which urges him "to do what is good and avoid what is evil" (cf. GS 16). This law makes itself heard in his conscience.

(Philem, vv. 10-14) The good you do might not be forced

[10] I urge you on behalf of my child Onesimus, whose father I have become in my imprisonment, [11] who was once useless to you but is now useful to (both) you and me. [12] I am sending him, that is, my own heart, back to you. [13] I should have liked to retain him for myself, so that he might serve me on your behalf in my imprisonment for the gospel, [14] but I did not want to do anything without your consent, so that the good you do might not be forced but voluntary.

(CCC 1734) Freedom makes man *responsible* for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts. (CCC 1735) *Imputability* and

responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors. (CCC 1736) Every act directly willed is imputable to its author: Thus the Lord asked Eve after the sin in the garden: "What is this that you have done?" (Gen 3:13). He asked Cain the same question (Cf. Gen 4:10). The prophet Nathan questioned David in the same way after he committed adultery with the wife of Uriah and had him murdered (Cf. 2 Sam 12:7-15). An action can be indirectly voluntary when it results from negligence regarding something one should have known or done: for example, an accident arising from ignorance of traffic laws. (CCC 1737) An effect can be tolerated without being willed by its agent; for instance, a mother's exhaustion from tending her sick child. A bad effect is not imputable if it was not willed either as an end or as a means of an action, e.g., a death a person incurs in aiding someone in danger. For a bad effect to be imputable it must be foreseeable and the agent must have the possibility of avoiding it, as in the case of manslaughter caused by a drunken driver.

(Philem, vv. 15-18) No longer as a slave

[15] Perhaps this is why he was away from you for a while, that you might have him back forever, [16] no longer as a slave but more than a slave, a brother, beloved especially to me, but even more so to you, as a man and in the Lord. [17] So if you regard me as a partner, welcome him as you would me. [18] And if he has done you any injustice or owes you anything, charge it to me.

(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). (CCC 2455) The moral law forbids acts which, for commercial or totalitarian purposes, lead to the enslavement of human beings, or to their being bought, sold or exchanged like merchandise.

(Philem, vv. 19-25) You owe me your very self

[19] I, Paul, write this in my own hand: I will pay. May I not tell you that you owe me your very self. [20] Yes, brother, may I profit from you in the Lord. Refresh my heart in Christ. [21] With trust in your compliance I write to you, knowing that you will do even more than I say. [22] At the same time prepare a guest room for me, for I hope to be granted to you through your prayers. [23] Epaphras, my fellow prisoner in Christ Jesus, greets you, [24] as well as Mark, Aristarchus, Demas, and Luke, my co-workers. [25] The grace of the Lord Jesus Christ be with your spirit.

(CCC 1896) Where sin has perverted the social climate, it is necessary to call for the conversion of hearts and appeal to the grace of God. Charity urges just reforms. There is no solution to the social question apart from the Gospel (cf. CA 3, 5). (CCC 1886) Society is essential to the fulfillment of the human vocation. To attain this aim, respect must be accorded to the just hierarchy of values, which "subordinates physical and instinctual dimensions to interior and spiritual ones" (CA 36 § 2). Human society must primarily be considered something pertaining

to the spiritual. Through it, in the bright light of truth, men should share their knowledge, be able to exercise their rights and fulfill their obligations, be inspired to seek spiritual values; mutually derive genuine pleasure from the beautiful, of whatever order it be; always be readily disposed to pass on to others the best of their own cultural heritage; and eagerly strive to make their own the spiritual achievements of others. These benefits not only influence, but at the same time give aim and scope to all that has bearing on cultural expressions, economic, and social institutions, political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed (John XXIII, PT 36). (CCC 1887) The inversion of means and ends (Cf. CA 41), which results in giving the value of ultimate end to what is only a means for attaining it, or in viewing persons as mere means to that end, engenders unjust structures which "make Christian conduct in keeping with the commandments of the divine Law-giver difficult and almost impossible" (Pius XII, Address at Pentecost, June 1, 1941). (CCC 1888) It is necessary, then, to appeal to the spiritual and moral capacities of the human person and to the permanent need for his *inner conversion*, so as to obtain social changes that will really serve him. The acknowledged priority of the conversion of heart in no way eliminates but on the contrary imposes the obligation of bringing the appropriate remedies to institutions and living conditions when they are an inducement to sin, so that they conform to the norms of justice and advance the good rather than hinder it (Cf. LG 36).