

MODERN CATHOLIC DICTIONARY

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MENDICANT FRIARS. Members of religious orders who are forbidden to own property in common, are therefore required to work or beg for their living, and are not bound to one monastery by a vow of stability. Originally the name was restricted to the Franciscans and Dominicans. Later on the name and privileges were extended to the Carmelites (1245), the Hermits of St. Augustine (1256), and the Servites (1424). Other orders received the same title later on. According to the Church law, mendicant friars are allowed to beg for alms where their houses are located, given the permission of their own superiors. In other places they must also obtain the permission of the bishop of the diocese. (Etym. Latin *mendicus*, beggar; an infirm, wretched, miserable person.)

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templative love and is a fruit of the gift of wisdom. During the prayer of quiet the mind is specially enlightened by divine grace and a spiritual delight pervades the whole person. Although the lower faculties and senses are free to exercise their natural activities, God makes himself felt in the subtle part of the soul obscurely as the Great Reality. At first this prayer is of short duration. Under the influence of grace it becomes longer and may eventually become habitual.

PRAYER OF RECOLLECTION. Also called the prayer of simplicity, in which the soul gathers its various faculties to concentrate the mind and will on God.

PRAYER OF SIMPLICITY. Meditation replaced by a purer, more intimate prayer consisting in a simple regard or loving thought on God, or on one of his attributes, or on some mystery of the Christian faith. Reasoning is put aside and the soul peacefully attends to the operations of the Spirit with sentiments of love.

PRAYER OF THE FAITHFUL. The General Intercession or Bidding prayer. In this the people exercise their priestly function by praying for all mankind. The prayer is normally to be included whenever there are people attending the Mass. The normal sequence of intentions recommended is for: the needs of the Church, civil authorities, and the salvation of the whole world, those oppressed by any kind of need, and the local community. On special occasions the intentions may be adjusted accordingly. It is the function of the priest to preside over this part of the liturgy by opening and concluding the Prayer of the Faithful, with an assistant reading the intentions and the congregation responding with an appropriate invocation.

PRAYER OF THE HEART. See PRAYER, CONSTANT.

PRAYER OF UNION. A most intimate union of the soul with God, accompanied by a certitude of his presence within the soul and a suspension of all interior faculties. With this prayer there is an absence of distractions because the soul is entirely absorbed in God. There is no fatigue, no matter how long the union may last, because no personal effort is involved, but rather an extraordinary experience of joy. The soul is left with an ardent zeal to glorify God; complete detachment from all created things; perfect submission to God's will; and great charity for one's neighbor.

PRAYER. The voluntary response to the awareness of God's presence. This response may be an acknowledgment of God's greatness and of a person's total dependence on him (adoration), or gratitude for his benefits to oneself and others (thanksgiving), or sorrow for sins committed and begging for mercy (expiation), or asking for graces needed (petition), or affection for God, who is all good (love).

PRAYER, CONSTANT. The Christian practice, advocated by St. Paul, "Pray constantly" (1 Thessalonians 5:17), by which a person always remains united with God. Also called the prayer of the heart, it need not be conscious awareness of God's presence. It implies that a person is constantly ready to do the will of God.

PRAYER AND PENANCE, ARCH-CONFRATERNITY OF. See POINTE AUX TREMBLES.

PRAYER BOOK. A manual of prayers for private devotion by the faithful or for communal use by members of a religious community or confraternity. There is no Catholic counterpart to the Anglican Book of Common Prayer because Catholic liturgical books of prayer and chant are totally distinct from ordinary prayer books, which may contain a variety of authorized prayers, meditations, or reflective readings.

PRAYER DURING THE DAY. The third hour of the Divine Office, also called the "Middle Hour." It consists essentially of three psalms, a short biblical reading, and prayer that vary according to the time of the day they are said.

PRAYER OF CHRIST. Formerly a liturgical feast, on the Tuesday after Septuagesima, in commemoration of Christ's prayer of agony in the Garden of Olives.

PRAYER OF QUIET. A peaceful internal repose by which the soul is captivated by the divine presence. It is the result of con-

MENTAL PRAYER. The form of prayer in which the sentiments expressed are one's own and not those of another person and the expression of these sentiments is mainly, if not entirely, interior and not externalized. Mental prayer is accomplished by internal acts of the mind and affections and is either simple meditation or contemplation. As meditation, it is a loving and discursive (reflective) consideration of religious truths or some mystery of faith. As contemplation, it is a loving and intuitive (immediately perceptive) consideration and admiration of the

same truths or mysteries of faith. In mental prayer the three powers of the soul are engaged: the memory, which offers the mind material for meditation or contemplation; the intellect, which ponders or directly perceives the meaning of some religious truth and its implications for practice; and the will, which freely expresses its sentiments of faith, trust, and love, and (as needed) makes good resolutions based on what the memory and intellect have made known to the will.

MEDITATION. Reflective prayer. It is that form of mental prayer in which the mind, in God's presence, thinks about God and divine things. While the affections may also be active, the stress in meditation is on the role of the intellect. Hence this is also called discursive mental prayer. The objects of meditation are mainly three: mysteries of faith; a person's better knowledge of what God wants him or her to do; and the divine will, to know how God wants to be served by the one who is meditating. (Etym. Latin *meditatio*, a thinking over.)

CONTEMPLATION. The enjoyable admiration of perceived truth (St. Augustine). Elevation of mind resting on God (St. Bernard). Simple intuition of divine truth that produces love (St. Thomas). (Etym. Latin *contemplatio*, simple gazing of the mind at manifest truth; from *con-*, with + *templum*, open space for observation [by augurs]: *contemplari*, to observe, consider.)

CONTEMPLATIVE LIFE. Human life insofar as it is occupied with God and things of the spirit. Compared with the active life, it stresses prayer and self-denial as a means of growing in the knowledge and love of God. As a form of religious life, it identifies "institutes which are entirely ordered towards contemplation, in such wise that their members give themselves over to God alone in solitude and silence, in constant prayer and willing penance" (*Perfectae Caritatis*, 7).

CONTEMPLATIVE PRAYER. In general, that form of mental prayer in which the affective sentiments of the will predominate, as distinct from discursive reflections of the mind. Or again, it is that prayer which looks at God by contemplating and adoring his attributes more than by asking him for favors or thanking him for graces received.

EX OPERE OPERATOR. A term defined by the Council of Trent to describe how the sacraments confer the grace they signify. Trent condemned the following proposition: "That grace is not conferred 'ex opere operato' by the sacraments of the New Law" (Denzinger 1608). Literally the expression means "from the work performed," stating that grace is always conferred by a sacrament, in virtue of the rite performed and not as a mere sign that grace has already been given, or that the sacrament stimulates the faith of the recipient and thus occasions the obtaining of grace, or that what determines the grace is the virtue of either the minister or recipient of a sacrament. Provided no obstacle (*obex*) is placed in the way, every sacrament properly administered confers the grace intended by the sacrament. In a true sense the sacraments are instrumental causes of grace.

1. = Private devotions
2. = Liturgical acts beyond the precise matter and form of the sacraments
3. = The matter and form of the sacraments.

The seven ritual sacraments were instituted by Christ. Only the Church can declare other rites to also be liturgical.

LITTLE OFFICE OF OUR LADY. A shortened form of the Divine Office in honor of the Blessed Virgin. It contains seven hours, but the psalms do not vary each day. Already known in the tenth century, it originated in the monasteries and was early adopted by the Cistercians and Camaldolese. Retained after the Breviary reform of St. Pius V in 1568, but no longer binding under sin. Recited by many religious communities and used as a private devotion by the faithful.

LITURGIAE INSTAURATIONES. Instruction of the Sacred Congregation for Divine Worship, calling attention to the Church's liturgical norms and warning against abuses since the Second Vatican Council. Its most explicit directive states that "the liturgical texts composed by the Church . . . deserve the greatest respect. No one on his own authority may make changes, substitutions, additions, or deletions in them" (September 5, 1970).

LITURGICAL BOOKS. Texts approved by the Holy See, containing the orderly arrangement of the prayers, hymns, readings, and directives to be followed by the celebrant and ministers in the Church's liturgy. All the liturgical books have been revised since the Second Vatican Council, including the sacramentary and lectionary for Mass, the Liturgy of the Hours, the order for the celebration of each of the sacraments, and for religious profession.

LITURGICAL DRAMAS. Plays in medieval times developed from religious dialogues and resulting in chants about biblical characters and later in mystery plays. A few survive today as Old Testament plays without musical accompaniment.

LITURGICAL YEAR. The annual cycle of the mysteries of Christ, the Blessed Virgin, angels, and saints, which the Church commemorates in the Mass, the Divine Office,

and other forms of public worship. The liturgical year begins with the first Sunday of Advent and closes with the thirty-fourth week "through the year."

LITURGY. A public service, duty, or work. In Scripture it refers to the religious duties to be performed by priests and levites in the Temple, especially those related to the Sacrifice; in Christian use among the Eastern Churches it means the Eucharistic Sacrifice.

In present day usage liturgy is the official public worship of the Church and is thus distinguished from private devotion. It is the special title of the Eucharist, and the administration of the sacraments with the annexed use of the sacramentals.

From a theological viewpoint, the liturgy is the exercise now on earth of Christ's priestly office, as distinct from his role as teacher and ruler of his people. Christ forms this priestly office as Head of his Mystical Body, so that Head and members together offer the sacred liturgy. Its function, therefore, is twofold: to give honor and praise to God, which is worship, and to obtain blessings for the human race, which is sanctification. (Etym. Latin *liturgia*; from Greek *leitōs*, of the people + *ergon*, work: *leitourgia*, public duty, public worship.)

LITURGY OF THE EUCHARIST. The most solemn part of the Mass, from the Presentation of the Gifts to the Postcommunion included. The Church has arranged this part of the Mass so that its several parts correspond to the words and actions of Christ at the Last Supper, and specifically in three stages: in the Presentation of the Gifts are brought the bread, wine, and water, even as Christ took these elements into his hands; in the Eucharistic prayer God is thanked for the whole work of redemption and the gifts become the body and blood of Christ; in the Breaking of the one Bread the unity of the faithful is signified, and in Communion they receive the same Christ who gave himself on Holy Thursday to his Apostles.

LITURGY OF THE HOURS. See DIVINE OFFICE.

LITURGY OF THE WORD. The second part of the Mass, during which the faithful are instructed in the revealed word of God. It consists of readings from Sacred Scripture and the songs occurring between them. The homily, profession of faith, and the prayer of the faithful develop and conclude the Liturgy of the Word.

LIVING WAGE. The compensation given to a worker, based on family responsibilities.