



(Continued from last week's bulletin)

**S**ome of the words used in the new translation of the Mass may be unfamiliar to some Catholics. The following list of definitions may help to increase your understanding of the rich theology that underlies these texts.

**Ineffable:** That which cannot be conceived or expressed fully (see 1 Cor 2:6-9). One cannot, for example, adequately describe in concepts and words the mystery of the Trinity or the mystery of the Incarnation.

**Infusion:** The Holy Spirit is poured into the hearts and souls of believers, and so they are filled, or infused, with grace.

**Intercessor:** One who makes a petition on behalf of others. Our unique intercessor is Jesus Christ, who intercedes on our behalf with the Father (see Rom 8:34). The priest at Mass acting in the person of Christ intercedes on behalf of the whole Church.

**Justification:** The gracious action by which God frees us from sin and makes us holy and righteous before him.

**Lord, God of Hosts:** From the word "sabaoth," hosts are the invisible powers that work at God's command over heaven and earth.

**Mediator:** One who unites or reconciles separate or opposing parties. Thus, Jesus Christ is the "one mediator between God and the human race" (1 Tm 2:5). Through his sacrificial offering he has become high priest and unique mediator who has gained for us access to the Father through the Holy Spirit.

**Merit:** The reward that God promises and gives to those who love him and who by his grace perform good works. One cannot earn justification or eternal life; they are the free gifts of God. Rather our merit is from God through Christ in the Holy Spirit. The Father freely justifies us in Christ through the indwelling of the Spirit; and Christians, by the same Holy Spirit, are empowered to do good works of love and justice. In cooperating with the Holy Spirit, the faithful receive further grace and thus, in Christ, cooperate in the work of their salvation.

**Oblation:** A gift or sacrifice offered to God.

**Only-Begotten Son:** This title "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)" (CCC, no. 454). Jesus is the Son of God not by adoption but by nature.

**Paschal:** Referring to Christ's work of redemption accomplished through his Passion, death, Resurrection, and Ascension. Through the Paschal Mystery, Jesus destroyed our death and restored us to life. The Paschal Mystery is celebrated and made present in the Liturgy so that we can obtain the fruit of Jesus' death and Resurrection, that is, the forgiveness of our sins and the new life of the Holy Spirit.

**Patriarchs:** Title given to the venerable ancestors or "fathers" of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election.

**Precursor:** One who comes before as a herald. John the Baptist is the precursor of Jesus.

**Provident grace:** The free and undeserved gift that God gives us as he protects and governs all creation.

**Redemption:** Jesus Christ is our Savior and Redeemer because he frees us from our sin through his sacrificial death on the Cross.

**Temporal:** What pertains to this world of time and history, as opposed to what pertains to God, such as our new life in Christ through the indwelling of the Holy Spirit.

**Venerate:** To show devotion and respect to holy things and people. Catholics venerate relics and saints. Veneration must be clearly distinguished from adoration and worship, both of which pertain solely to the Trinity and Jesus as the Son of God.

#### REFERENCES

*Catechism of the Catholic Church* (2nd ed.). Washington, DC: United States Conference of Catholic Bishops, 2000.

*General Instruction of the Roman Missal*. Liturgy Documentary Series 2. Washington, DC: United States Conference of Catholic Bishops, 2003.

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