

UPDATES FOR MODERN CATHOLIC DICTIONARY

KY: Eternal Life Publisher, 2008 and previous editions

His Eminence Raymond Leo Cardinal Burke has completed a partial review of the vocabulary words used in the courses and has made some adjustments to them. Please make the following changes in your *Modern Catholic Dictionary*. This updated erratum is also available on the Marian Catechist Apostolate website—MarianCatechist.com.

Altar Boy, p. 20: Delete the last sentence, “*Also called an acolyte*” from the definition, since the two are not synonymous. The ministry of Acolyte, unlike that of altar server, is an installed ministry reserved to men alone.

Baptismal Vows, p. 54: In the first sentence, replace “*sponsor*” with “*godparent*.”

Godparents, p. 233: In the body of the definition, replace the word “*sponsors*” with “*Godparents*.”

Note that the terms Godparents and sponsors are NOT synonymous. Godparents contract a spiritual relationship with the person baptized. This relationship is recognized in ecclesiastical law. The Godparent assumes an obligation to instruct the child in the event of the parents’ death or neglect in order to fulfill the baptismal promises. A Confirmation sponsor, on the other hand, serves as a type of mentor but does not contract a spiritual relationship that is recognized in Church law. A sponsor has a moral obligation to the confirmand, while the Godparent has both a moral obligation and an ecclesiastical duty based in the law of the Church.

Joseph, p. 296, first entry: “The youngest of Jacob’s twelve sons” should read “**The second youngest** of Jacob’s twelve sons.” Benjamin was Jacob’s youngest son (cf. *Genesis* 35:22-26).

Lector, p. 314: In the first sentence, delete “*otherwise known as reader*.” A lector, unlike a reader, must be formally installed as such. In addition, the ministry of lector is reserved to men alone.

Minor Orders, p. 352: In the first sentence, delete “*reader or*.”

Sentence should read: “The present ministries of **acolyte and lector** which for centuries had been called minor orders.”

Major Orders, p. 329: In the first sentence, add “*subdiaconate*.”

The first sentence should read:

“MAJOR ORDERS. The **subdiaconate**, diaconate, priesthood and episcopate.”

Delete the second sentence:

“**Until the Second Vatican Council and the...major order**.”

Replace with,

“**The subdiaconate was, and still is, one of the major orders in the Latin Church; however, it is not a Sacrament**.”

Preventing Grace, p. 437: This should read ***Prevenient Grace***. Also make this change in the body of the definition.

Reader, p. 456: The definition given for “Reader” more correctly defines a lector.

Delete “The ministry of reader is reserved to men.”

Add “Readers may be men or women. Ideally, they receive formal training before assisting at the Liturgy, but they are not formally installed by the Bishop or Major Superior, as are lectors.”

Sacramental Character, p. 477: In the first sentence, replace “*the priesthood*” with “**Holy Orders**.” The word “*priesthood*” should be replaced with “**Holy Orders**,” since permanent and transitional deacons also receive the sacramental character at their ordination. This replacement should also be made in other definitions in which “*priesthood*” is used instead of the more appropriate, “**Holy Orders**.”

Sentence should read:

“The indelible sign imprinted on the soul when the Sacraments of **Baptism, Confirmation, and Holy Orders** are received.”

Seal of Confession, p. 494

Add the phrase “**in very limited and specific circumstances**” to the last sentence of the definition.

The last sentence should read:

“Under no circumstances may any of this information be revealed unless the penitent freely gives permission **in very limited and specific circumstances**.”

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Slander, p. 508: Delete the first word, “**Detraction**” and replace it with “**Calumny**.”

Delete the phrase, “**although it may be either spoken or written**.”

Yahweh. The use of *Yahweh* in the text of various definitions throughout the Dictionary should be changed to “God.” The Congregation for the Doctrine of the Faith has asked that *Yahweh* no longer be employed in liturgical texts, Biblical translations, etc., out of respect for the fact that it is the name of God, spoken to Moses at the Burning Bush. The Jewish people never pronounce the name, out of respect; neither does Our Lord pronounce the name in the Gospel. After the Second Vatican Council, there developed, for the first time, the practice of using the name in liturgical and other texts.

Blessed Virgin Mary, p. 69:

In third paragraph, change the Scripture reference from **1 Kings** to **1 Samuel**.

Sentence should read:

On her visit to Elizabeth, Mary sang the *Magnificat*, “My soul magnifies the Lord,” which recalls the canticle of Anna, mother of Samuel the prophet (1 **Samuel** 2:1-10).

Add the following paragraph to the end of the definition:

The common position of a majority of theologians and with the weight of Sacred Tradition, are in favor of the position that Mary died, but as yet the Magisterium of the Church has not taken a stand on this question. *Munificentissimus Deus*, in defining the dogma of the Assumption, makes it clear that both opinions may still be held on the death of Mary. In as much as the Magisterium has so far made no decision on this question, did Mary die or did she end her terrestrial existence without dying, hence, it is permissible to hold the one or the other position on how Mary ended her life on earth. But whether one holds the majority opinion that she died or the minority opinion that she did not die, it must be understood that the opinion is held under the condition that should the Magisterium at some point define the contrary, all will accept the Magisterium’s decision. (The opinion that Mary did not die is a relatively new one, it began in the 18th century.)

Poverty, Evangelical, p. 429: Add the following underlined sentences.

“Evangelical Poverty is a general term used for the poverty practiced and taught by Christ in the Gospels. This term includes the *evangelical counsel of poverty* (a Christian counsel by which a person voluntarily renounces all or part of his right to the ownership of material things) and the *evangelical poverty of precept, which is mandatory for all Christians to practice. Evangelical poverty can also include *poverty of sharing and poverty of dispossession*.*”

Consummated Marriage, p. 129:

Add the underlined text to the definition. Delete this sentence, “Contraceptive intercourse does not consummate Christian marriage.”

Should read: “A marriage in which after the matrimonial contract is made, husband and wife have marital intercourse, that is, the penetration of the male member-penis into the female member-vagina with ejaculation. Some forms of contraception, for example, condoms and shields, prevent consummation of a Christian marriage because consummation is, in essence, the conjugal act with the deposit of the semen in the vagina. See canon 1061. ~~Contraceptive intercourse does not consummate Christian marriage.~~ (Etym. Latin *consummare*, to bring into one sum, to perfect.)”

Contraceptive Intercourse, p. 130:

Add the underlined text to the definition. Delete this sentence, “Such intercourse does not consummate the Sacrament of Marriage.”

Should read: “Contraceptive Intercourse. Sexual intercourse in which some physical or chemical means is used to prevent conception. Some forms of contraception, for example, condoms and shields, prevent the consummation of the Sacrament of Marriage because consummation is, in essence, the conjugal act with the deposit of the semen in the vagina. See canon 1061. ~~Such intercourse does not consummate the Sacrament of Marriage.~~”

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Epiklesis, p. 190: Also spelled *Epiclesis*. In the first sentence, replace the word “**after**” with the words “**before and after**.”

Sentence should read: “An invocation of the Holy Spirit said by the celebrant of the Mass **before and after** the words of Consecration.”

You may also want to include the following information:

There have always been two epiklesis in the Canon: one before and one after the Consecration. The first epiklesis occurs when the celebrant extends his hands over the offerings just before they are consecrated and become the Body and Blood of Jesus; the second is found implicitly in the three prayers following the Consecration. As to names, *first* or *major* epiklesis and *second* or *minor* epiklesis are in use, but not universally.

Mary’s Death, p. 336: Add the following paragraph to the end of the definition.

The common position of a majority of theologians and with the weight of Sacred Tradition, are in favor of the position that Mary died, but as yet the Magisterium of the Church has not taken a stand on this question. *Munificentissimus Deus*, in defining the dogma of the Assumption, makes it clear that both opinions may still be held on the death of Mary. In as much as the Magisterium has so far made no decision on this question, did Mary die or did she end her terrestrial existence without dying, hence, it is permissible to hold the one or the other position on how Mary ended her life on earth. But whether one holds the majority opinion that she died or the minority opinion that she did not die, it must be understood that the opinion is held under the condition that should the Magisterium at some point define the contrary, all will accept the Magisterium’s decision. (The opinion that Mary did not die is a relatively new one, it began in the 18th century.)

Nullity, p. 381: Delete the second sentence: “**Even when entered in good faith, an invalid marriage requires that it be dissolved or regulated by revalidation.**”

Also delete the last sentence: “**Since the Second Vatican Council, local bishops have been given jurisdiction over many nullity cases previously reserved to the Holy See.**”

The word “nullity” can be used in various cases, but in this definition, it is applied to marriage. You may also want to include the following information:

Natural and sacramental marriages are considered valid until a declaration is issued by a competent tribunal or authority after the proper procedures are followed. A declaration of nullity is never required unless a legitimate party petitions the tribunal to investigate the validity of the marriage and it is found to lack a constitutive element or the canonical form necessary for validity. Thus, even when entered in good faith, an invalid marriage can be declared null. Marriages that are invalid due to lack of canonical form or invalid due to the existence of an impediment (as listed in canons 1083-1094) that has ceased must be convalidated in order to be valid.

Purgatory, p. 452: In the last two sentences move “Purgatory will not continue after the General Judgment” to the end. Delete “but its” and replace it with “The.”

Add the following underlined words, “in Purgatory,” “the soul,” “temporal,” and “due to sin”.

Original: Purgatory will not continue after the general judgment, ~~but its~~ duration for any particular soul continues until it is free from all guilt and punishment. Immediately on purification the soul is assumed into Heaven. (Etym. Latin *purgatio*, cleansing, purifying.)

The sentences should read:

“The duration for any particular soul in Purgatory continues until the soul is free from all guilt and temporal punishment due to sin. Immediately on purification the soul is assumed into Heaven. Purgatory will not continue after the General Judgment. (Etym. Latin *purgatio*, cleansing, purifying.)”

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Sponsor, p. 517: Delete the current definition for “Sponsor.” As currently stated, the text of the definition correctly defines a Godparent, not a sponsor. Replace it with:

A Confirmation sponsor is one who undertakes a spiritual responsibility for the confirmand. He is to “take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament” (CIC, canon 892). There is only one sponsor for the Sacrament of Confirmation. Because of the unity of the Sacraments of Initiation, it is entirely appropriate that one of the confirmand’s Godparents also be his or her sponsor. He or she should be a practicing Catholic who has received the Holy Eucharist and been confirmed, who is at least sixteen years of age, and is not the parent of the confirmand. It is preferred, but not necessary, that the sponsor be of the same sex.

The Latin word *patrini*, meaning *Godparents*, is often incorrectly translated as *sponsor*. Sponsors and Godparents are not the same. Being a Godparent creates a spiritual relationship with the person baptized, so that Godparents have both a moral obligation and an ecclesiastical duty based in and recognized by ecclesiastical (Church) law. This is not the case with sponsors.

Subdiaconate, p. 522: In the first sentence, delete “Formerly”.

Sentence should read:

“**One** of the major orders, although not considered a Sacrament.”

Delete the last sentence, “The subdiaconate was suppressed by Pope Paul VI for the Latin Church in 1973.”

Replace with:

“The major orders include the subdiaconate, diaconate, priesthood and episcopate. Still today, the subdiaconate, which was never considered a Sacrament, may be received in the Institutes of Consecrated Life and Societies of Apostolic Life which are under the Pontifical Commission *Ecclesia Dei*, and in those which use the liturgical books of the *forma extraordinaria*.”