

# Glossary

**Acts of the Apostles (n.):** The book of the New Testament immediately following the four Gospels that recounts the Ascension of Jesus into Heaven and the life of the early Church. (pg. 145)

**Ambo (n.):** A raised podium or lectern in a Church sanctuary from which the Scripture readings are proclaimed during Mass. (pg. 94)

**Analogy of Faith (n.):** The coherence of the truths of the Faith among themselves and within the whole plan of revelation. (pg. 117)

**Anthropology (n.):** The study of the origins and nature of the human person. (pg. 6)

**Apocryphal Books (n.):** Those seven books of the Old Testament and parts of the books of Esther and Daniel that are not considered by most Protestants to be inspired writings but are still considered valuable for their historical, spiritual, and theological significance. Also called the “apocrypha”. See also Deuterocanonical. (pg. 80)

**Apostolic Succession (n.):** The handing on of apostolic preaching and authority from the Apostles to their successors, the bishops, through the laying on of hands, as a permanent office in the Church. (pg. 49)

**Arianism (n.):** An influential heresy of the early Church that taught that Jesus, the Son of God, was created by God the Father, and therefore not truly equal to Him or of the same substance. (pg. 79)

**Bishops (n.):** A successor to the Apostles, who has received the fullness of the Sacrament of Holy Orders. He is the leader of a particular church, or diocese, entrusted to him. (pg. 49)

**Book of Revelation (n.):** The final book of the New Testament and the Bible that is a highly symbolic account of a vision of Heaven granted to St. John the Evangelist. (pg. 147)

**Bread of Life Discourse (n.):** The name given to Jesus’ explicit teaching about the Eucharist in John 6:22-71. (pg. 193)

**Canon of Scripture (n.):** The official list of inspired books that make up the Bible. (pg. 77)

**Catena (n.):** From the Latin for “chain,” the practice of Medieval biblical scholars of including comments from the early Church Fathers and other important teachers in the margins and between the lines of their Bibles, forming a chain of commentary. (pg. 116)

**Catholic Epistles (n.):** The seven letters written to the entire Church by Apostles. They are the epistles of James, 1 and 2 Peter, 1, 2, and 3, John, and Jude. (pg. 147)

**Council of Trent (n.):** An ecumenical council held from 1545-1563 in Trent, Italy that sought to affirm Church teaching, answer Protestant heresies, and end abusive practices within the Church. (pg. 80)

**Covenant (n.):** A sacred permanent bond of family relationship. God entered into a series of covenants with His People throughout Salvation History to invite us to be part of His divine family and to prepare us gradually and in stages, words and deeds to receive the gift of salvation. (pg. 34)

**Covenantal Sign (n.):** An external representation of the interior reality occurring within a covenant. Every covenant included a sign taken from human experience to represent the depth of God’s love and mercy present at the heart of the covenant. (pg. 157)

**Creed (n.):** A brief summary or profession of our Christian Faith, such as the Nicene Creed and the Apostles' Creed. (pg. 20)

**Dead Sea Scrolls (n.):** Ancient scrolls written by the Jewish sect known as the Essenes found in 1946 in a cave near the Dead Sea. These scrolls contain some of the oldest known versions of Old Testament books. (pg. 131)

**Deposit of Faith (n.):** The full content of divine revelation communicated by Christ, contained in Sacred Scripture and Sacred Tradition, handed on in the Church from the time of the Apostles, and from which the Magisterium draws all that it proposes for belief as being divinely revealed. (pg. 48)

**Deuterocanonical Books (n.):** Those seven books of the Old Testament and parts of the books of Esther and Daniel that are not considered by most Protestants to be inspired writings, (while remaining valuable for their historical, spiritual, and theological significance). However, these books have always been a part of the Greek version of the Old Testament used by the early Church and were affirmed by the Council of Trent to be inspired writings and part of the traditional canon of Scripture. *Deuterocanonical* is Latin for "of the second canon". (pg. 145)

**Divine Inspiration (n.):** The gift of the Holy Spirit that God gave to the human authors of the Bible which enabled them to write that which He wanted committed to writing for the sake of our salvation. (pg. 62)

**Divine Logos (n.):** The Divine Word of God. Logos is Greek for "word." (pg. 190)

**Divine Revelation (n.):** God's communication of Himself, by which He makes known the mystery of His divine plan by deeds and words over time, and most fully by sending His Son, Jesus Christ. (pg. 9)

**Dynamically Equivalent Translation (n.):** A translation of the Bible that uses different words or different figures of speech from those in the original in the attempt to preserve the actual, deep meaning of the original. (pg. 83)

**Ecumenical Council (n.):** A meeting of all the world's bishops together in union with the pope. (pg. 25)

**Encyclical (n.):** A pastoral letter written by the pope and sent to the whole Church and even to the whole world, to express Church teaching on some important matter. Encyclicals are expressions of the ordinary papal Magisterium. (pg. 128)

**Enlightenment (n.):** A philosophical movement of the eighteenth century that denied the value of faith and maintained that reason alone leads us to truth and holds the potential to solve the problem of evil. (pg. 25)

**Epistles of Paul (n.):** Letters written by St. Paul to communities of early Christians and other individuals to encourage their faith. (pg. 145)

**Exegesis (n.):** An interpretation or analysis of a scriptural text. (pg. 110)

**The Fall (n.):** When Adam and Eve, due to the temptation and lies of Satan, disobeyed God and rejected His love. Also called the Fall of Man. (pg. 9)

**Fathers of the Church (n.):** The bishops and teachers of the early Church. (pg. 20)

**Five Proofs for the Existence of God (n.):** Arguments developed by St. Thomas Aquinas that use human reason and observation of the created world to conclude that God exists. Also called the "five ways." (pg. 21)

**Fundamentalist (n.):** An exclusive and overly literal reading of the words of Scripture. (pg. 64)

**Garden of Eden (n.):** The place where Adam and Eve originally dwelled in perfect harmony with themselves, with all of creation, and with God. Paradise. (pg. 8)

**Gentiles (n.):** People of non-Jewish ethnicity. (pg. 19)

**Gnostic Gospels (n.):** Ancient books about the life of Christ that are infused with theology that reflects the Gnostic heresy rampant at the time. Two are falsely attributed to St. Thomas the Apostle and St. Mary Magdalene. (pg. 79)

**Gnosticism (n.):** The name given to a heresy of the early Church that taught, among other things, that Jesus was not fully human, the material world was evil, and salvation was achieved through secret knowledge, or gnosis. (pg. 79)

**Gospels (n.):** The first four books of the New Testament. They are the heart of the Scriptures and proclaim the Good News of salvation won for us by the Passion, Death, and Resurrection of Jesus Christ. The Gospels are our primary source of knowledge of life of Jesus Christ. The word “Gospel” means “Good News.” (pg. 145)

**Grace (n.):** The free and undeserved gift of His own divine life that God gives us to human persons. (pg. 158)

**High Christology (n.):** A theological exploration of Christ’s divinity. (pg. 193)

**High Priestly Prayer (n.):** The name given to Jesus’ prayer at the end of the Last Supper discourse in John’s Gospel. It includes a sequence of petitions from Jesus to the Father through which He passes His mission on to the Apostles and asks God to protect and strengthen them so they might remain united with each other and with God. (pg. 194)

**Historical Books (n.):** The books of the Old Testament that are primarily focused on telling the history of Israel from the time of the judges to approximately 150 years before the birth of Christ. (pg. 144)

**Historical-critical method (n.):** The name given to the method of Scripture analysis that considers the historical context of Scripture. (pg. 112)

**Homily (n.):** A preaching by an ordained minister to explain the Scriptures proclaimed at Mass. (pg. 95)

**Immaculate Conception (n.):** The dogma that from the first moment of her conception, by the grace of God, Mary was preserved from Original Sin. (pg. 94)

**Incarnation (n.):** The fact that the Son of God assumed human nature and became man in order to accomplish our salvation. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man. (pg. 11)

**Inerrant (adj.):** Without error. Scripture is inerrant: it teaches without error the truth God wanted known for the sake of our salvation. (pg. 65)

**Infallible (adj.):** Incapable of error. (pg. 51)

**Infancy Narrative (n.):** The name given to the Gospel stories of Christ’s birth and infancy. (pg. 174)

**Institution Narrative (n.):** The name given to the Gospel’s accounts of the Last Supper when Jesus gave the Eucharist for the first time. (pg. 193)

**Israel (n.):** Hebrew word meaning “He who strives with God.” God changed Jacob’s name to Israel after he wrestled with an angel. God’s Chosen People became known as the People of Israel. (pg. 34)

**Last Supper (n.):** The last meal, a Passover, Jesus ate with His Apostles, on the night before He died during which He instituted the Eucharist. (pg. 182)

**Latin (n.):** The universal language of the Roman empire, which, until modern times, was read and understood by most educated people in the Western world. To this day, it is the official language of the Catholic Church. (pg. 81)

**Lectio Divina (n.):** An ancient form of praying with Scripture that is a slow and thoughtful encounter with the Word of God. Latin for “divine reading.” (pg. 97)

**Lectionary (n.):** The official liturgical book from which the reader proclaims the Scripture readings during Mass. (pg. 94)

**Literal Sense (n.):** The meaning that comes directly from the Scripture text and is intended by the sacred author. (pg. 118)

**Literal Translation (n.):** A straightforward translation of the Bible that replaces words in the original language with words in the secondary language that have the same simple meaning and without regard for figures of speech or nuances in meaning. (pg. 83)

**Liturgy (n.):** The public work or worship of the Church. It is the participation of the people of God in the “work of God,” which is our salvation from sin. (pg. 93)

**Liturgy of the Eucharist (n.):** The second part of the Mass in which we receive the Body and Blood, Soul and Divinity of Jesus Christ in the Eucharist. Here, the priest prays the words of consecration and changes the bread and wine into the Body and Blood of Christ. Those well disposed also come to the altar to receive Holy Communion. (pg. 97)

**Liturgy of the Hours (n.):** The public prayer of the Church which sanctifies the whole course of the day and night. It consists of a variety of prayers, Scripture readings, most especially the Psalms, and writings of the saints, divided into “hours,” which are prescribed to be prayed at specific times of day. (pg. 93)

**Liturgy of the Word (n.):** The first part of the Mass in which we receive the written word of God. Here, the Scriptures are proclaimed and the priest teaches in a homily. We also join together in prayer for others and profess our faith. (pg. 97)

**Magisterium (n.):** The living teaching authority of the Catholic Church whose task it is to give authentic interpretation of the Word of God found in Scripture and Tradition, and to ensure the faithfulness of the Church to the teachings of the Apostles in matters of faith and morals. This authority is exercised by all of the world’s bishops in union with the pope, and by the pope alone when he defines infallibly a doctrine of faith or morals. (pg. 49)

**Mediator (n.):** The person whom God chose to represent all those entering into a covenant with Him. Adam, Noah, Abraham, Moses, David, and Jesus Christ are the mediators of the six primary covenants throughout Salvation History. (pg. 156)

**Messiah (n.):** The Hebrew word for “anointed one” and the title given to the Savior God promised to the people of Israel. (pg. 19)

**Miracles (n.):** A supernatural act of God that demonstrates His power over all things and are signs of the Kingdom of God. (pg. 181)

**Nag Hammadi (n.):** A collection of ancient Gnostic texts found buried in a jar in Egypt in 1946. These texts give unique insight about the Gnostic heresy of the time. (pg. 131)

**Natural Revelation (n.):** God's communication of Himself to us through the created order. (pg. 9)

**New Covenant (n.):** The new and everlasting covenant won for us by Christ's Paschal Mystery. In this covenant is the fulfillment of centuries of prophecies and all of God's promises for the forgiveness of sins. We are made members of the New Covenant by our Baptism and we renew and participate in the covenant every time we receive the Eucharist. All people are invited to be members of the New Covenant. (pg. 142)

**New Testament (n.):** The 27 books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God as their central theme. (pg. 11)

**Old Testament (n.):** The 46 books of the Bible, which record the history of salvation from creation through the old covenant with Israel, in preparation for the appearance of Christ as Savior of the World. (pg. 11)

**Original Sin (n.):** The state of human nature deprived of the original holiness and justice Adam and Even enjoyed before the fall. (pg. 9)

**Pagan (n.):** A person who practices polytheism, or the worship of many gods. (pg. 20)

**Parables (n.):** Short stories that convey unfamiliar or complex truths in a simple and easy to understand way by using characters and situations that are familiar. (pg. 180)

**Paschal Mystery (n.):** Christ's work of redemption accomplished by His Passion, Death, Resurrection, and Ascension. (pg. 182)

**Patriarchs (n.):** The fathers of the People of Israel: Abraham, Isaac, and Jacob. (pg. 35)

**Pentateuch (n.):** The Greek name for the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Also known as the Books of Moses. (pg. 37)

**Pope (n.):** The successor of St. Peter as bishop of Rome and Supreme Pontiff of the universal Catholic Church. The pope exercises a primacy of authority as the vicar of Christ on earth and the shepherd of the whole Church. (pg. 49)

**Prophetic Books (n.):** The books of the Old Testament that are primarily focused on recounting what God communicated to His people through the prophets. (pg. 144)

**Protestant Reformation (n.):** A 16th century revolt began by Martin Luther that divided and eventually splintered Christianity. Many Christian churches formed as a result of this split, which are known as Protestant churches, or denominations. Though Jesus desires that His Church be one, all baptized Christians are brothers and sisters in Christ. (pg. 100)

**"Q" Source (lost source of Jesus' sayings) (n.):** A collection of Jesus' sayings that Matthew, Mark, and Luke are believed by some to have drawn upon for the writing of their Gospels. There is no evidence for the existence of the "Q" source; its existence and purported use by the Evangelists is purely speculation. (pg. 130)

**Relativism (n.):** A dangerous philosophy that says moral principles are a matter of individual preference based on personal experience, socioeconomic status, education, and particular culture, rather than based on absolute objective moral truths. Relativism denies the existence of good and evil and harms our ability choose the good. (pg. 26)

**Rosary (n.):** A prayer in honor of the Blessed Virgin Mary, which repeats the "Hail Mary" prayer in "decades" of ten prayers, each preceded by an "Our Father" and concluded by a "Glory Be," accompanied by meditation on the mysteries of Christ's life. It is typically prayed using a chain of beads. (pg. 98)

**Sacred Scripture (n.):** The written record of God's revelation of Himself contained in the Old and New Testaments. It was composed by human authors inspired by the Holy Spirit. The Bible. The Word of God. (pg. 11)

**Sacred Tradition (n.):** The living transmission of the Gospel message in the Church. (pg. 48)

**Scholasticism (n.):** An intellectual method originating in medieval Europe that sought to integrate classical philosophy and Christian thought in order to understand and explain revealed truths. (pg. 21)

**Second Vatican Council (n.):** The most recent ecumenical council of the Church held at the Vatican between 1963 and 1965. Also called Vatican II. (pg. 92)

**Senses of Scripture (n.):** The various meanings of the Scripture text. (pg. 118)

**Sensus Fidei (n.):** The supernatural appreciation of faith on the part of the whole people of God, when, from the bishops to the last of the faithful, they manifest a universal consent in matters of faith and morals and cannot in such a case err in belief. Latin for "sense of the faithful." (pg. 52)

**Septuagint (n.):** The pre-Christian Greek translation of the Old Testament books made by Jewish scholars and later adopted by Greek speaking Christians. (pg. 78)

**Sola Scriptura (n.):** The belief that the Bible is the only source of divine revelation held by most non-Catholic Christian churches. Latin for "by Scripture alone." (pg. 100)

**Source Criticism (n.):** The name given to the analysis of the original sources from where the sacred authors of Scripture may have drawn material for their own writing. (pg. 130)

**Spiritual Sense (n.):** The meaning of the Scripture text that reveals the inner unity of God's plan through the realities and events of Scripture, which are signs God uses to point to deeper meaning. The spiritual sense is further broken down into three parts: the allegorical sense, the moral sense, and the anagogical sense. (pg. 119)

**Synod (n.):** A meeting of bishops of a particular region, of the whole world, or of bishops and priests and other members of the faithful within a particular diocese to address the doctrinal and pastoral needs of the Church. (pg. 79)

**Synoptic Gospels (n.):** The Gospels of Matthew, Mark, and Luke, which present the story of Christ's life in a similar way and even borrow stories and the structure of their Gospels from each other. The word synoptic comes from the Greek for "viewed together." (pg. 172)

**Synoptic Problem (n.):** The name given to the questions surrounding the similarities between the synoptic Gospels such as who wrote first, did the Gospel writers borrow or share information from each other's Gospels, or did they have a common source. (pg. 183)

**Targumim (n.):** Aramaic paraphrases of the Old Testament originating from around the time of Christ that help us understand how the Jews of Jesus' time understood Scripture and are important for textual criticism of the Old Testament. (pg. 131)

**Textual Criticism (n.):** The name given to the analysis of early manuscripts of Scripture to establish the text's earliest form. (pg. 130)

**Theology (n.):** The study of God based on divine revelation. (pg. 93)

**Theopneustos (adj.):** Greek for "God-breathed." (pg. 62)

**Types (n.):** People or things in the Old Testament that foreshadow people or things in the New Testament. *(pg. 119)*

**Vulgate (n.):** The 4th century Latin translation of the Bible that was mostly completed by St. Jerome. It became the official Latin translation of the Bible for the Catholic Church in the 16th century. The Latin word *vulgata* means “commonly used.” *(pg. 81)*

**Way of the Cross (n.):** A traditional devotional prayer that focuses on the Passion of Jesus. It follows Jesus’ path as He carried His Cross and was crucified. Most parishes have a series of plaques, icons, or other works of art that present the 14 stations for devotion, meditation, and prayer. *(pg. 101)*

**Wisdom Literature (n.):** The books of the Old Testament that are primarily focused on providing moral exhortation or insights into a well-lived life. *(pg. 144)*