

Glossary

Adam (n.): Hebrew for “man,” as in mankind or the entire human race. Also, in Scripture, the name given to the first man. (pg. 118)

Annunciation (n.): The visit of the angel Gabriel to Mary to inform her that she was to be the mother of the Savior. After giving her consent to God’s Word, Mary became the mother of Jesus by the power of the Holy Spirit. (pg. 150)

Apostles (n.): A term meaning “one who is sent,” as Jesus was sent by His Father, and as He sent His chosen disciples to preach the Gospel to the whole world. He called Twelve to become His Apostles, chosen witnesses of His Resurrection and the foundation on which the Church is built. (pg. 55)

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. 55)

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. 138)

Assumption of Mary (n.): The dogma which recognizes Mary’s unique participation in her Son’s Resurrection by which, at the end of her earthly life, she was taken body and soul into Heaven where she is crowned Queen of Heaven and sits at the right hand of her Son, Jesus Christ. (pg. 153)

Baptism (n.): The first Sacrament of Initiation, which makes us members of the Church, forgives sins, and gives new life in Christ. It is necessary for salvation. The celebration of Baptism involves being immersed in water, or having water poured over one’s head three times, in the name of the Holy Trinity: Father, Son, and Holy Spirit. (pg. 40)

Beatitude (n.): Supreme blessedness or happiness. (pg. 195)

The Beatitudes (n.): The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness or fulfillment. (pg. 197)

Begotten (adj.): Born from. The second Person of the Holy Trinity, God the Son, is eternally begotten of the Father. (pg. 115)

Bible (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 Word of God. (pg. 7)

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. 55)

Body of Christ (n.): Another name for the Church. Just as a body has many parts, so too does the Church have many members. Each of us plays a specific and important role in the Body of Christ. Together we continue Christ’s work in the world as His hands and feet. (pg. 45)

Christological Heresies (n.): The collective name for the various heresies of the early Church about the divine and human natures of Jesus Christ. (pg. 137)

Church (n.): The name given to the assembly of the People of God whom He has called together from all the ends of the earth. It is both the earthly institution established by Christ during His earthly life to mediate the gift of salvation on earth, and the heavenly communion of all the saints together with God and His angels. (pg. 39)

Church Fathers (n.): The bishops and teachers of the early Church. (pg. 132)

Communion of Saints (n.): The unity in Christ of all the redeemed, those souls in Heaven who enjoy the Beatific Vision, those souls in Purgatory enduring purification, and those souls on earth still working out their salvation. (pg. 216)

Consubstantial (adj.): Of the same substance. This word is used to describe how God the Father and God the Son are both fully God, or of the same divine substance. This teaching was definitively set forth in the Nicene Creed to combat false teachings about Jesus and affirm the Truth of His human and divine natures. (pg. 114)

Conversion (n.): A radical reorientation of one's whole life away from sin and evil and toward God. (pg. 195)

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. 39)

Development of Doctrine (n.): The process of how, over time, the Church reflects on who Jesus is, trying to understand more about Him so she can better communicate the Truth to the people of a particular age. Guided by the Holy Spirit, the Church's understanding of her own teaching deepens but does not change. (pg. 58)

Dignity (n.): The quality of being worthy of honor or respect; possessing great value or worth. (pg. 67)

Disciple (n.): Student. The disciples were followers, or students, of Jesus. Jesus had thousands of disciples. All Christians are His disciples today. (pg. 39)

Discipleship (n.): The process of growing in relationship with Jesus, learning from His teachings and example, and journeying on the path of life as His disciple. (pg. 80)

Divine Revelation (n.): God's communication of Himself by which He makes known the mystery of His divine plan through deeds and words over time, and most fully by sending His Son, Jesus Christ. (pg. 54)

Doctrine (n.): Something we believe as Christians that is defined and taught by the Magisterium of the Catholic Church. (pg. 130)

Dogma (n.): A doctrine of the Church that has been divinely revealed to us. (pg. 130)

Dulia (n.): Veneration or honor given to the saints. (pg. 155)

Economy of Salvation (n.): God's revelation and communication of Himself to the world, by His words and deeds, for the sake of the salvation of the world in the Person and work of Jesus Christ. (pg. 59)

Ecumenical Council (n.): A meeting of all the world's bishops together in union with the pope. (pg. 132)

Emmanuel (n.): The name given to God's promised Savior in the book of Isaiah. Hebrew for "God-with-us." (pg. 98)

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. 43)

Ethics (n.): A branch of philosophy that studies the moral quality of human nature, inquiring into what leads to human happiness and flourishing, and what harms us. (pg. 26)

Evangelization (n.): The act of sharing the Good News of the Gospel message of salvation. At the command of Jesus, the Church's mission is to evangelize the whole world. (pg. 86)

Faith (n.): A gift from God and a human act by which a person comes to know God and conform their minds, hearts, and wills to Him and the Truth He has revealed. (pg. 7)

Fiat (n.): Mary's "yes," or consent to God's will for her at the Annunciation and all throughout her life. Latin for "let it be done." (pg. 150)

Four Last Things (n.): The name given to the collective events and states of being of death and the afterlife. They are: death, judgment, Heaven, and Hell. (pg. 217)

Free Will (n.): One of the faculties of the human soul; a person's ability to choose and act based upon knowledge and understanding. (pg. 181)

Fruits of the Holy Spirit (n.): Twelve perfections formed in us by living a holy life in cooperation with the Holy Spirit. They are: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity. (pg. 122)

General/Last Judgment (n.): The judgment experienced on the Last Day in which the light of Christ, who is Truth itself, will illuminate everything. Nothing will remain hidden. We will see not only all of our own individual choices for or against God, but how each one affected everyone else and the whole order of creation. On this, then, we will be judged and welcomed to eternal life with Christ in the New Heavens and the New Earth, or banished into the eternal torment of Hell. (pg. 219)

Gifts of the Holy Spirit (n.): Seven gifts of grace given to us by God at our Baptism and again in Confirmation that help us respond to the promptings of the Holy Spirit in our lives. They are wisdom, knowledge, understanding, counsel, fortitude, piety, and fear of the Lord. (pg. 121)

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. 134)

Gospel (n.): One of 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. 56)

Grace (n.): The free and undeserved gift of His own life that God gives us to respond to our vocation and become His adopted children. (pg. 80)

Heaven (n.): The state of being after death in which "those who die in God's grace and friendship and are perfectly purified live forever with Christ" (CCC 1023). The souls in Heaven enjoy perfect communion and relationship with God, His angels, and all of the saints. In Heaven we will see God face-to-face, as He is. This is called the Beatific Vision. (pg. 216)

Hell (n.): The state of being after death in which those who die unrepentant of mortal sin and refuse the love and mercy of God to the end experience eternal separation from God and the Communion of Saints. The primary punishment in Hell is the eternal separation from God while continually thirsting for Him. (pg. 217)

Heresy (n.): The obstinate denial after Baptism of a truth which must be believed with divine and Catholic faith. (pg. 131)

Holy Communion (n.): A title for the Eucharist that refers to how all who receive the Body and Blood of Jesus are united to Christ and each other. (pg. 88)

Holy Family (n.): The earthly family of Jesus which includes His Blessed Mother Mary, and His foster father Joseph. (pg. 165)

Homo Sapien (n.): The scientific term for our human species. Latin for “wise man.” (pg. 66)

Homoousios (adj.): Greek for “of the same being,” or “of the same substance.” The Latin word consubstantial is a translation of this word. (pg. 139)

Hyperdulia (n.): The greatest of honor or veneration reserved specifically for the Blessed Virgin Mary. (pg. 155)

Hypostatic Union (n.): The union of the divine and human natures in the one divine Person of the Son of God, Jesus Christ. (pg. 138)

Hypothesis (n.): A proposed explanation of some observed reality that forms the basis for further investigation and experimentation to either prove or falsify the claim. (pg. 23)

Idol (n.): A representation of a false god. (pg. 130)

Idolatry (n.): The worship of false gods. (pg. 132)

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. 72)

Inductive Reasoning (n.): A logical process that begins with certain known premises to that draws a probable conclusion based on the particular evidence. (pg. 23)

Intelligible (adj.): Knowable and understandable. (pg. 28)

Intuition (n.): The ability to immediately understand something, often by “gut feeling” or instinct, without needing to think about it. (pg. 25)

Knowledge (n.): True understanding of a certain reality or realities. When what we think with our mind corresponds to what is real, we possess knowledge. (pg. 22)

Latria (n.): Adoration or worship that is due to God alone. (pg. 155)

Logos (n.): The Divine Word of God. *Logos* is Greek for “word.” (pg. 99)

Lord (n.): A title given to someone who has authority over others. Jesus is the Lord of all because He is God and has authority over all things. (pg. 39)

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. 56)

Marxism (n.): The political, economic, and social theory of Karl Marx which holds that all history is the history of class struggle. The perfect society to Marx is one where the workers control the means of production, all property is held in common, with each contributing according to his ability, and receiving according to his need. Communists later claimed to base their actions on Marxist thought. (pg. 43)

Monarchianism/Modalism (n.): The name given to a heresy of the early Church that taught that the three Persons of the Trinity were not distinct in themselves and there was only one divine Person who appeared in different ways. (pg. 135)

Natural Revelation (n.): God's communication of Himself to us through the created order. (pg. 54)

Nestorianism (n.): The name given to a heresy of the early Church that divided Jesus into two persons, an eternal divine Person and a created human person who were closely connected but not one and the same. (pg. 140)

New Creation (n.): The mysterious renewal of all things that will occur at the end of time when Jesus returns to usher in the reign of God. It will be the definitive realization of God's plan to bring the universe under the rule of His Son. God will dwell among men and there will be no suffering, pain, or death. Human beings will be filled forever with happiness, peace, and mutual communion with each other and with God. The world will be restored to its original state. (pg. 181)

New Eve (n.): A title for Mary that describes how eternal life became possible through her obedience to God. Just as sin and death entered the world through the disobedience of Eve, Mary's obedience to God led to the birth of God's Son, Jesus Christ, who died on the Cross and rose from the dead to save us from sin. (pg. 150)

Objective Reality (n.): The reality that truth describes. It is a reality that exists independent and regardless of one's own thoughts, feelings, preferences, or even knowledge of it. (pg. 20)

Omnipotent (adj.): All-powerful. (pg. 181)

Omniscient (adj.): All-knowing. (pg. 181)

Orthodox (adj.): Correct teaching about the Christian Faith. Not to be confused with a member of the Eastern Orthodox church. (pg. 133)

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, or in a mysterious way hidden in layers of metaphor and symbolism. (pg. 198)

Particular Judgment (n.): The judgment experienced immediately after death in which the sum total of our life's choices for or against God are revealed. Based on our own decisions throughout the course of our lives, we will be given entrance to Heaven (or Purgatory) or will be sent to Hell. (pg. 219)

Perpetual Virginity (n.): The dogma which recognizes Mary's virginity before, during, and after the birth of Christ. (pg. 154)

Person (n.): Someone, rather than something, with the inherent capability of self-knowledge, self-possession, and of freely giving themselves in love to another person. (pg. 68)

Philosophy (n.): From the Greek word *philosophia*, which means "love of wisdom." It is the study of immaterial realities not directly knowable by the human senses, such as reality itself, existence, morality, the human mind, and others. It is the study of ultimate reality and its causes by human reason alone. (pg. 26)

Protoevangelium (n.): The name given to Genesis 3:15 in which God promises to send a Savior to crush the head of the serpent (Satan), defeating sin and death. It is the first announcement of the Gospel, the Good News of salvation won by Jesus Christ. Latin for "first Gospel." (pg. 99)

Purgatory (n.): The state of being after death in which those who "die in God's grace and friendship, but [are] still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of Heaven" (CCC 1030). (pg. 216)

Rational Soul (n.): The philosophical name for the human soul, referring to the human powers of intellect or reason, and free will. (pg. 67)

Reason (n.): The powers of the mind, or intellect, to know and understand through the process of logic. (pg. 23)

Redeemer (n.): A person who saves or frees others from slavery or oppression. Jesus is our Redeemer because He saved us from the slavery and oppression of sin and death. (pg. 119)

Religion (n.): From the Latin, meaning “to bind together.” It is our human way of submitting ourselves to God and seeking and being in relationship with Him. (pg. 7)

Resurrection of the Dead (n.): The raising from the dead of the righteous, who will live forever with the Risen Christ on the last day. (pg. 153)

Sacraments (n.): Signs of God’s grace that actually gives the grace they signify. Jesus founded seven: Baptism, Confirmation, Holy Eucharist, Penance and Reconciliation, Anointing of the Sick, Holy Orders, and Holy Matrimony. (pg. 80)

Sacred Tradition (n.): The living transmission of the Gospel message in the Church. (pg. 55)

Saints (n.): A holy person who leads a life in union with God through the grace of Christ and receives the reward of eternal life, or Heaven. (pg. 81)

Salvation (n.): Deliverance from the power and effects of sin. From the beginning, God promised us freedom from sin. He revealed His plan to save us from sin throughout Salvation History. Jesus Christ completed the plan of salvation by His sacrifice on the Cross and Resurrection from the dead. (pg. 45)

Salvation History (n.): The story of God’s love and mercy revealed to us throughout human history, culminating in Christ’s sacrifice on the Cross and Resurrection from the Dead which won for us salvation from sin and death. (pg. 9)

Science (n.): The process of investigation into reality through observation and experiment. (pg. 22)

Sensible Reality (n.): Something we can grasp by use of our five senses. (pg. 23)

Subjective Opinion (n.): A point of view arising from one’s own thoughts, feelings, perceptions, and knowledge. (pg. 20)

Subordinationism (n.): The name given to a heresy of the early Church that denied the divinity of the Son and the Holy Spirit, arguing that only the Father was fully divine. (pg. 135)

Theological (Supernatural) Virtues (n.): Gifts infused by God into the souls of the faithful to make them capable of acting as His children and of meriting eternal life. They are Faith, Hope, and Charity (or love). (pg. 12)

Theology (n.): The study of God based on divine revelation. (pg. 26)

Truth (n.): That which corresponds to what is real. (pg. 20)

Virtue (n.): An habitual and firm disposition to do the good. Moral virtues are acquired through human effort. The infused moral virtues and the theological virtues are gifts from God. (pg. 12)

Word of God (n.): The entire content of divine revelation contained in Scripture and proclaimed in the Church. The Word of God is also Jesus Christ Himself, God’s only-begotten Son, who is the fullness of God’s revelation and who took flesh and became man for the sake of salvation. (pg. 56)