

Glossary

Acedia (n.): Spiritual sloth, or refusing the joy that comes from God and instead feeling repelled by divine goodness. (pg. 279)

Adoration (n.): The form of prayer in which we worship God and express our love for Him. (pg. 272)

Angel (n.): A purely spiritual, immortal, personal being created by God who serves as His servant and messenger. Angels have intelligence and free will, and have appeared to human beings in human form. Comes from the word *angelos*, which means “messenger.” (pg. 11)

The Angelus (n.): A Catholic prayer commemorating the Incarnation, traditionally said at noon-time. (pg. 258)

Apostle (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 12 men to become His Apostles, chosen witnesses of His Resurrection and the foundation on which the Church is built. (pg. 109)

Ark of the Covenant (n.): A chest made of the finest materials described in Exodus 25 which contained the stone tablets of the Ten Commandments, a piece of manna, and the staff of Aaron. Ark of the Covenant is also a title for Mary, the God-bearer: she carried God Himself in her body for nine months before delivering Him into the world. (pg. 253)

Assumption (n.): The taking up of the Virgin Mary, body and soul, into Heaven at the end of her earthly life. Mary is now in Heaven with her son, crowned Queen of Heaven and seated at His right hand. (pg. 173)

Bishop (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. 110)

Blessing (n.): The basic movement of prayer between God and man in which God’s gift and our acceptance of it are united in dialogue. We bless God by gratefully acknowledging Him as the source of all good things. (pg. 272)

Bread of Life Discourse (n.): The name given to Jesus’ explicit teaching about the Eucharist in John 6:22–58. (pg. 121)

Charity (n.): The Theological Virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God. (pg. 188)

Chastity (n.): The true integration of sexuality within a person’s bodily and spiritual being. It includes an apprenticeship in self-mastery. Each of us is called to chastity. (pg. 23)

Christ (n.): Anointed one, from the Greek *Christos*. (pg. 74)

Circumcision (n.): The sign of God’s covenant with Abraham that prefigures Baptism. It is the removal of the foreskin from the penis. (pg. 60)

Communion of Persons (n.): A phrase used to describe an exchange of self-giving love that unites the members of a family. God as Trinity is inherently a communion of Persons. (pg. 23)

Complementary (adj.): Combining in such a way as to enhance or complete one another. (pg. 23)

Concupiscence (n.): The tendency or inclination to sin that is an effect of Original Sin. Even though Baptism erases the stain of Original Sin, the tendency to sin remains. (pg. 43)

Conscience (n.): The gift God gave human beings to be able to use reason in order to judge right from wrong. Our conscience is God's voice in our hearts. We have a responsibility to inform our conscience with prayer and God's word about what is truly good. (pg. 206)

Contemplation (n.): A type of prayer in which we simply be in God's presence. It is a simple expression of the mystery of prayer: a gaze of faith fixed on Jesus, an attentiveness to the Word of God, a silent love. (pg. 264)

Conversion (n.): A radical reorientation of one's whole life away from sin and evil and toward God. (pg. 218)

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. 54)

Death (n.): The end of earthly life all people will endure that is a consequence of the Fall. It is the separation of the soul from the body. Death is one of the Four Last Things. (pg. 190)

Decalogue (n.): Title for the Ten Commandments, from the Greek for "Ten Words" (deca = ten; logos = word). (pg. 57)

Demons (n.): Fallen angels, created good by God, who chose evil and now seek to entice human beings to turn away from God. (pg. 36)

Dignity (n.): The quality of being worthy of honor or respect; possessing great value or worth. (pg. 20)

Dominion (n.): Ownership of something, including the kingly power to rule over it and make decisions about how it will be used for the common good. (pg. 20)

Eucharist (n.): The Sacrament in which we receive the Body and Blood, Soul and Divinity of our Lord Jesus Christ under the appearances of bread and wine. The Eucharist is the source and summit of our Christian life and spiritual food for the soul. Not merely a symbol, it is Jesus' true Flesh and Blood. (pg. 60)

Eucharisteo (n.): Greek word for "Thanksgiving" from which the word Eucharist is derived. (pg. 275)

Evangelical Counsels (n.): The vows of poverty, chastity, and obedience made by those who enter consecrated life. (pg. 224)

Faith (n.): The Theological Virtue that is 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. 186)

Fast (v.): To go for periods without eating. Catholics fast as a form of penance, especially during Lent. (pg. 93)

Fortitude (n.): A cardinal virtue that helps us persevere in the face of adversity and temptation. (pg. 223)

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. 20)

General Judgment (n.): The hour when Christ returns in glory and we will stand before Him to be judged one final time. We will see how all we have done, or failed to do, affected everyone and everything. Only the Father knows when the General Judgment, also known as the Last Judgment, will take place. (pg. 105)

Genesis (n.): The first book of the Bible, which describes God's creation of the world and humanity, and the drama of sin and the hope for salvation. (pg. 6)

Gentile (n.): A person of non-Jewish descent. (pg. 56)

Golgotha (n.): The site of Jesus' Crucifixion outside the walls of Jerusalem. A Hebrew word that means "place of the skull." (pg. 139)

The Hail Mary (n.): A traditional Catholic prayer asking for the intercession of the Blessed Virgin Mary. (pg. 258)

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. 192)

The Heavens and the Earth (n.): A poetic phrase used by the sacred author of Genesis that describes all God created, everything that is, both invisible and spiritual (heavens) and the material (the earth). (pg. 7)

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. 195)

Holy Trinity (n.): The Christian mystery revealed to us by God that He is three Persons in One God: God the Father, God the Son, and God the Holy Spirit. (pg. 8)

Hope (n.): The Theological Virtue by which we desire the Kingdom of God and eternal life and place our trust in all of God's promises to us. (pg. 187)

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. 77)

Indulgence (n.): A partial or complete remission of the temporal punishment due to sins which have already been forgiven. The Church dispenses indulgences under certain conditions from the stored treasure house of satisfaction gained by Christ and the saints. The faithful can gain indulgences for themselves or for those who have already died. (pg. 195)

Intellect (n.): One of the rational faculties of the human soul; a person's ability to use reason in pursuit of truth. (pg. 20)

Intercede (v.): To act as a mediator or go-between. (pg. 96)

Intercession (n.): Prayer for the needs of others. (pg. 251)

Judges (n.): Temporary leaders raised by God for His people as they settled into the Promised Land. These judges led military victories against foreign invaders, settled debts between the tribes, and called the people continually to right worship and relationship with God. (pg. 61)

Justification (n.): The transformation of the sinner (all of us) from a state of unrighteousness to a state of holiness with God. It is an act done by God that requires our free participation with His grace. We are justified by the Sacrament of Baptism, which makes us children of God. Our justification, or salvation, is won for us by Christ's sacrifice on the Cross and by His Resurrection. (pg. 161)

Keys of the Kingdom (n.): Sacred authority given by Jesus to St. Peter to make decisions that would be binding on earth as well as in Heaven (cf. Matt. 16:19). (pg. 109)

Kingdom of God (n.): God's reign, or rule, over all things. During His public ministry, Jesus proclaimed that the Kingdom of God was at hand. The Church is the seed, or beginning, of the Kingdom here on earth. The Kingdom will be fulfilled in Heaven. (pg. 104)

Kingdom of Israel (n.): The name of the northern kingdom, with its capital in Samaria, after the original Kingdom of David split into two. (pg. 62)

Kingdom of Judah (n.): The name of the southern kingdom, with its capital in Jerusalem, after the original Kingdom of David split into two. (pg. 62)

The Lamb of God (n.): A title given to Jesus that describes His sacrifice to free us from sin. Just as in the first Passover, a lamb was sacrificed in order to free the Israelites from slavery in Egypt, Jesus' sacrifice makes the forgiveness of sin possible for everyone for all time. (pg. 144)

The Law (n.): Rules for a moral life given to Moses by God at Mount Sinai and summarized in the Ten Commandments. (pg. 57)

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. 260)

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. 258)

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. 258)

Logos (n.): The Divine Word of God. Logos is Greek for "word." (pg. 8)

Meditation (n.): A form of mental prayer in which we focus our minds—our thoughts, imagination, feelings, and desires—on discerning what God wants for us. (pg. 262)

Messiah (n.): The Hebrew word for "anointed one" and the title given to the Savior God promised to the people of Israel. (pg. 54)

Moral Virtues (n.): Virtues that help us live a good (moral), more fully human life. We acquire the moral virtues primarily through our own effort. (pg. 185)

Mortal Sin (n.): Serious sin we choose to commit even though we know it is wrong. Mortal sin completely separates us from God, destroys His divine life within us, and rejects His love for us. (pg. 195)

Nephesh (n.): Hebrew word for “soul” but which can also mean “living being” or “breath.” (pg. 24)

New Adam (n.): A title for Jesus Christ reflecting His triumph over sin and death, and His creation of the world anew. The title refers to how Jesus redeems human nature which was wounded by the sin of the first man, Adam. (pg. 43)

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. 59)

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. 45)

Nicene Creed (n.): The Profession of Faith set forth by the Councils of Nicaea (AD 325) and Constantinople (AD 381), and typically recited at Sunday Mass, which affirms the essential tenets of the Christian Faith and belief in the Holy Trinity. (pg. 77)

Original Holiness (n.): The state of friendship with God enjoyed by Adam and Eve before their sin brought pain, suffering and death into the world. (pg. 27)

Original Justice (n.): The original state of human beings before sin. In the beginning there was no suffering or death, man was at peace with himself, there was harmony between men and women, and there was peace between Adam and Eve and all of creation. Original Justice was lost due to the Original Sin. (pg. 28)

Original Sin (n.): The state of human nature deprived of the Original Holiness and Justice Adam and Eve enjoyed before the Fall. The first sin of Adam and Eve that brought pain, suffering, and death into the world. (pg. 41)

The Our Father (n.): The prayer that Christ taught His disciples in the Gospels. In this prayer of seven petitions, Jesus shows us how to come to God and ask Him for our needs and wants. Also known as the Lord’s Prayer. (pg. 281)

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. 105)

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. 105)

Paschal Lamb (n.): The lamb the Hebrew people sacrificed in commemoration of the Feast of Passover. A title used for Jesus to identify Him as the Paschal sacrifice that establishes the New Covenant, when He offers His Body and Blood at the Crucifixion to redeem us from sin and the Devil. (pg. 140)

Paschal Mystery (n.): Christ's work of redemption accomplished by His Passion, Death, Resurrection, and Ascension. (pg. 59)

Passover (n.): The central event of the Exodus. The final plague God sent upon Egypt was the plague of the death of the first born of every family in Egypt. By sacrificing a lamb, spreading its blood on their doorposts, and eating its roasted flesh in a sacred meal of bread and wine, the Israelite homes would be passed over by the plague of death. God also commanded that the Israelites remember this original Passover event every year with a memorial meal. The original Passover foreshadows Christ's own sacrifice on the Cross. (pg. 57)

Pentecost (n.): The day when Jesus sent the Holy Spirit upon Mary and the Apostles and the Church was born. Fifty days after Jesus' Resurrection (10 days after His Ascension into Heaven), Mary and the Apostles gathered in the Upper Room and were filled with the Holy Spirit, who came in a rush of wind and appeared as tongues of fire over their heads. (pg. 170)

Petition (n.): The form of prayer in which we ask God for our own needs. (pg. 273)

Pharisee (n.): A member of a Jewish sect that strictly observed the Mosaic law in its ceremonies, practices, and oral tradition. They believed in the immortality of the soul and the resurrection of the body at the end of time. (pg. 191)

Polytheistic (adj.): Characterized by belief in many gods. (pg. 7)

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. 110)

Praise (n.): The form of prayer celebrating God's goodness. (pg. 276)

Prayer (n.): The raising of one's mind and heart to God in praise of His glory, asking for some desired good, giving thanks, or asking for His blessing on others. A relationship with God. (pg. 239)

Presumption (n.): The sin of presuming we can save ourselves through our own efforts, or of expecting God's forgiveness even if we do not repent of our sins and turn back to Him. Presumption breaks the First Commandment. (pg. 279)

Promised Land (n.): The land promised to Abraham's descendants by God, and the destination of the Israelites in the Exodus, where they would live in freedom from slavery in Egypt. The Promised Land foreshadows the coming of the Kingdom of God. (pg. 61)

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. 43)

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. 193)

Ransom (v.): To save or restore someone or something by a payment of debt. With His own life, Jesus paid the debt we owed for our sins. (pg. 142)

Rational Faculties (n.): The collective name for human soul's powers of intellect and free will. (pg. 20)

Real Presence (n.): Christ's true Body and Blood, Soul and Divinity contained in the Eucharist under the appearances of bread and wine. (pg. 121)

Reason (n.): One of the faculties of the human soul; the powers of the mind, or intellect, to know and understand through the process of logic. (pg. 205)

Redemption (n.): The act of reclaiming someone or something in exchange for payment of a debt. Jesus won our redemption from sin by His Death and Resurrection, paying the price for our sins with His life. (pg. 142)

Resurrection of the Dead (n.): The term used by the Church to describe how at the end of time, our souls will be reunited with our risen bodies. The just will enjoy eternal life in communion with God in their glorified bodies, while the bodies of the damned will share in their soul's eternal separation from God. (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. 258)

Ruah (n.): Hebrew word meaning "breath" or "spirit." (pg. 24)

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 Word of God. (pg. 6)

Sacrifice (v.): Giving up, or offering something valuable back to God as a sign of worship, thanksgiving, or atonement for sin. (pg. 54)

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. 54)

Sanctifying Grace (n.): The free and undeserved gift of a share in God's own life. It is a stable disposition, which means we remain in a state of grace unless we lose the divine life through mortal sin. We first receive sanctifying grace at Baptism, it is strengthened through the other Sacraments, and restored through the Sacrament of Penance and Reconciliation. (pg. 221)

Sermon on the Mount (n.): Jesus' most important moral teaching, found in Matthew 5, in which He explains the divine principles of justice guiding us to the narrow path that leads to Heaven. (pg. 79)

Sheol (n.): The Hebrew word for Hell, or the dwelling place of all the dead before Christ's Resurrection. (pg. 156)

Soul (n.): That which animates or gives life to a body. (pg. 26)

Steward (n.): One who has been given the duty to care for and cultivate something responsibly. (pg. 20)

Tabernacle (n.): The Portable house of worship that was the precursor to the Temple of Solomon, where God Himself dwelled, and in which were placed Old Testament types of the Lord: the Ark of the Covenant, and manna. (pg. 253)

Temple of Jerusalem (n.): God's dwelling place on earth during the time of the Davidic Kingdom. It was the primary Jewish house of worship destroyed and rebuilt three times between 1000–20 BC. All that remains of the third Temple is the Wailing Wall in Jerusalem. (pg. 253)

Temptation (n.): An attraction, either from outside oneself or from within, to act contrary to right reason and the Commandments of God. (pg. 93)

Theological 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. 185)

Theology (n.): The study of God based on divine revelation. (pg. 257)

Theology of the Body (n.): A series of talks given by Pope St. John Paul II over many months of Wednesday audiences, in which he provided a teaching on the nature of man rooted in the first three chapters of Genesis, and proposed that “the body, in fact, and only the body, is capable of making visible what is invisible: the spiritual and divine.” (pg. 26)

Theosis (n.): Greek word for the idea that human beings can have a true union with God, and so become partakers of His nature. (pg. 80)

Theotokos (n.): Title for the Blessed Virgin Mary which means she is the Mother of God, from the Greek for “God-bearer.” (pg. 72)

Transfiguration (n.): The event described in the three synoptic Gospels when Jesus took Peter, James, and John up a mountain to see Him transformed in radiant divine glory. They also saw the prophets Moses and Elijah and heard the voice of the Father telling them Jesus was His beloved Son and to listen to Him. The Transfiguration is one of the Luminous Mysteries of the Rosary. (pg. 110)

Two Great Commandments (n.): Jesus' summary of the Law and the prophets: Love God with all your heart, soul, and mind, and love your neighbor as yourself (Cf. Matt. 22:37–40). (pg. 79)

Types (n.): People or things in the Old Testament that foreshadow people or things in the New Testament. (pg. 59)

Venial Sin (n.): Less serious sin that hurts our relationship with God, but does not destroy it. (pg. 195)

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. 186)

Vocation (n.): A call from God to a permanent state of life: ordained priesthood, consecrated religious life, or Marriage. All people have the vocation from God to love and to be holy. (pg. 23)