

Glossary

Apollinarianism (n.): The name given to a heresy of the early Church which asserted that Christ had a human body and a human-sensitive soul but not a human rational mind. (pg. 110)

Apostasy (n.): Renunciation of a religion. Among sins against the First Commandment, apostasy is the sin of total repudiation of the Christian Faith. (pg. 115)

Apostolic See (n.): The seat of authority of the entire Roman Catholic Church that continues the Apostolic leadership of St. Peter in and through the pope. (pg. 178)

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. 46)

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. 110)

Atheism (n.): The belief that God does not exist. (pg. 167)

Babylonian Exile (n.): Period of forced captivity of the Jews in Babylon following that civilization's conquest of the Kingdom of Judah. Also known as the Babylonian Captivity. (pg. 65)

Bishops (n.): The successors to the Apostles, who have received the fullness of the Sacrament of Holy Orders. A bishop is the leader of a particular church, or diocese, entrusted to him. (pg. 15)

Bride of Christ (n.): Title for the Church that reflects how her Bridegroom Jesus gave Himself up for her. (pg. 76)

Canon Law (n.): The body of universal rules and regulations that govern the Roman Catholic Church. (pg. 29)

Catholic (adj.): Universal. (pg. 144)

Catholic Laity (n.): Baptized Catholics who are not members of the clergy. (pg. 185)

Charism (n.): A grace of the Holy Spirit which builds up the Church for the good of her members and the world. (pg. 184)

Charismatic Gifts (n.): Graces of the Holy Spirit granted to the members of the Church which build up the Church for the good of her members and the world. (pg. 29)

Chosen People (n.): A title given to the people of Israel, the People of God, whom He had called out or assembled in His name. Most often used to describe the Israelites led out of slavery in Egypt in the Exodus, to whom the Ten Commandments were given through Moses. (pg. 8)

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. 7)

Church Militant (n.): Those members of the Church still working out their salvation by waging the battle against sin here on earth. (pg. 129)

Church Suffering (n.): Those members of the Church undergoing purification in Purgatory before their entry into Heaven. (pg. 128)

Church Triumphant (n.): Those members of the Church who enjoy the Beatific Vision in Heaven. (pg. 128)

College of Bishops (n.): A phrase used to describe all the world's bishops who are in communion with the pope. (pg. 178)

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. 128)

Complementarity (n.): The relationship between two different persons or things in which each complements (enhances, emphasizes, or makes more complete) the qualities of the other, with their union producing something greater than either could be alone. God created man and woman to be complementary to one another to make for a deeper and more profound union. (pg. 78)

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. 215)

Consecrated Life (n.): The permanent vocation characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience in a stable state of life recognized by the Church. (pg. 182)

Consumerism (n.): The belief that fulfillment is found in the acquisition of consumer goods. (pg. 167)

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. 8)

Deacons (n.): Men ordained not for priesthood but for ministry and service as assistants to bishops and priests. They serve important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop. (pg. 15)

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 it proposes for belief as being divinely revealed. (pg. 200)

Diocese (n.): A community of the faithful, usually within a geographic area but sometimes constituted as a group of people of the same rite or language, who are led by a bishop ordained in apostolic succession; A particular church. (pg. 178)

Domestic Church (n.): A phrase that describes the Christian family, the original cell of society where we first learn the Faith. (pg. 179)

Donatism (n.): The name given to a heresy of the early Church which asserted that the validity and effectiveness of a clergyman's prayers and ministry depended on his personal holiness. (pg. 111)

Eastern Catholic Churches (n.): The term describing those Catholics who worship according to liturgical traditions developed in the East and who trace their origin to either Constantinople, Alexandria, Antioch, or Jerusalem. These 23 churches with approximately 16 million members are in full communion with the Catholic Church and recognize the primacy of the pope. (pg. 107)

Ecumenical Council (n.): Formal gatherings of all of the world's bishops called by the pope in order to authoritatively address issues of importance to the Church. (pg. 51)

Ecumenism (n.): The work of restoring unity among all Christians by bringing them back into the Catholic Church, which alone offers the fullness of the means of salvation. (pg. 117)

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. An encyclical is an expression of the ordinary papal Magisterium. (pg. 198)

Evangelical Counsels (n.): The vows of chastity, poverty, and obedience made by those who enter consecrated life. (pg. 184)

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. 166)

Ex Cathedra (adv.): A phrase describing a pope's definitive and infallible teaching as being given from his authority as the successor of St. Peter. Latin for "from the chair." (pg. 197)

Excommunication (n.): The exclusion of someone from reception of the Sacraments and participation in the Church in order that the person can correct their ways and return. Excommunication is the most severe ecclesiastical penalty. Except for when in danger of death, absolution may only be granted by the pope to a person who has been excommunicated from the Church. From Latin *ex*, or out of, and *communio*, communion. (pg. 116)

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. 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. 95)

Gentile (n.): A person of non-Jewish descent. (pg. 37)

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. 110)

Gospels (n.): The first four books of the New Testament. They are the heart of Scripture 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. 46)

The Great Schism (n.): The separation of Eastern Christians from the Catholic Church in 1054. The Eastern churches became known as the Orthodox Church. (pg. 115)

Heresy (n.): The obstinate denial after Baptism of a truth which must be believed with divine and Catholic faith. (pg. 108)

Hierarchical Communion (n.): A term that describes the visible leadership structure of the Church: the pope, bishops, priests, and deacons who are all united by faith, love, and the unity of Christ in the Sacraments. It is the task of those at every rank in the hierarchy to serve those below them for the good of the Church. (pg. 178)

Hierarchic Gifts (n.): The hierarchical organization of the Catholic Church that is understood to be a gift of the Holy Spirit. This leadership structure acknowledges the varied roles of each member of the Church: the leadership of the pope as the vicar of Christ, the bishops as leaders of their particular Churches, priests as co-workers with the bishops they are obedient to, and deacons as helpers of priests and bishops. Each rank is granted different gifts by the Holy Spirit as to their station so they may serve the Church more fully. (pg. 28)

Hierarchy of Truths (n.): The order (hierarchy) of the truths in Catholic doctrine, insofar as they vary in their relation to the central mystery and foundation of the Christian Faith, which is the mystery of the Holy Trinity. All the truths of the hierarchy are equally true. (pg. 199)

Holy (n.): Set apart by God and partaking in His life. (pg. 128)

Holy Matrimony (n.): The Sacrament that joins one man and one woman in a free, faithful, fruitful, and indissoluble union. (pg. 185)

Holy Orders (n.): The Sacrament through which the mission entrusted by Christ to His Apostles continues to be carried out in the Church until the end of time. This Sacrament has three distinct degrees, or “orders”: deacon, priest, and bishop. (pg. 182)

Image of God (n.): A phrase describing how God made human beings like Him: as persons with intellect, free will, and a capacity for love. (pg. 9)

In Persona Christi Capitis (adv.): Latin phrase describing how bishops and priests are ordained to act “in the person of Christ the head” when they perform their priestly functions. Priests do not preach, sanctify, and govern by their own authority, but by the authority given them by Christ, the head of the Church, to act in His person. (pg. 182)

Indefectible (adj.): Not subject to failure or decay. The Church is indefectible — she will endure until the end of time. (pg. 199)

Infallibility (n.): The charism of being infallible (incapable of error) in matters of faith and morals. (pg. 36)

Intercession (n.): Prayer for the needs of others. (pg. 135)

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. 62)

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 that Kingdom here on earth, which will be fulfilled in Heaven. (pg. 13)

Latin (or Roman) Church (n.): The term describing the large majority of Catholics whose liturgical worship is based on the Latin Rite and who trace their history to Rome. Rome was one of the five patriarchates along with Constantinople, Alexandria, Antioch, and Jerusalem. (pg. 107)

Libertinism (n.): The rejection of any moral rules, restraints, or responsibilities, especially with respect to sexual morality. (pg. 167)

Liturgical Year (n.): The calendar of the Church that consists of multiple seasons and feasts that structure the life of the Church in such a way that the whole mystery of Christ is re-experienced annually. The liturgical year is reflected in the liturgy through seasons such as Advent, Christmas, Lent, and Easter, the celebration of feast days commemorating the saints, prayers, and Scripture readings. (pg. 229)

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. 228)

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. 228)

Messiah (n.): The Hebrew word for "anointed one" and the title given to the Savior God promised to the people of Israel. (pg. 13)

Missionary Disciple (n.): One who follows Christ and shares the Gospel. (pg. 234)

Monophysitism (n.): The name given to a heresy of the early Church which asserted that Christ had only one nature: divine. (pg. 110)

Mortal Sin (n.): Serious sin that 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. 203)

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. 110)

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. 12)

New Law (n.): The law of the New Covenant established by Jesus, found especially in the teaching of the Sermon on the Mount and the two great commandments. It is the perfection here on earth of the Divine Law, natural and revealed. (pg. 27)

Noah's Ark (n.): The boat that saved Noah and his family from the destruction of sin and delivered them through water to a world made new. Noah's ark is a type, or prefiguring, of the Church. (pg. 60)

Offices of the Church (n.): Functions or responsibilities entrusted to the Church by Jesus. In her earthly dimension, she has three particular functions: teaching, sanctifying, and governing. (pg. 196)

Old Testament (n.): The 46 books of the Bible that 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. 8)

Parish (n.): A community of the faithful within a diocese under the pastoral care of a pastor or priest under the authority of his bishop; A local church. (pg. 178)

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 Israelites followed God's commands so that their 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. 27)

Pelagianism (n.): The name given to a heresy of the early Church which denied the effects of Original Sin on human nature and asserted that moral perfection was possible to achieve without divine help. (pg. 111)

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 (ten 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. 26)

Pilgrimage (n.): A spiritual journey to a religious destination, often physically challenging and typically undertaken to grow in holiness and/or as a penance. (pg. 92)

Pope (n.): 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. 35)

Precepts of the Church (n.): The minimum requirement for Christian living. The precepts are: to attend Mass and to rest from servile work on Sundays and Holy Days of Obligation, to confess our sins to a priest at least once a year, to receive our Lord Jesus Christ in the Holy Eucharist at least once a year during the Easter season, to observe the days of abstinence and fasting, and to contribute to the support of the Church. (pg. 200)

Priests (n.): The collaborators of the bishops. By virtue of the Sacrament of Holy Orders, priests are consecrated—set apart in a sacred way—to serve *in persona Christi Capitis* (in the person of Christ the Head). (pg. 15)

Protestant Reformation (n.): A 16th century revolt began by Martin Luther that divided and eventually splintered Christianity. Many Christian churches, which are known as Protestant churches or denominations, formed as a result of this split. Though Jesus desires that His Church be one, all baptized Christians are brothers and sisters in Christ. (pg. 111)

Remnant (n.): A small remaining amount. In the Old Testament, only a small group of faithful Jews chose to return to Jerusalem after the Babylonian Exile. The Church is the remnant of humanity that returns from spiritual exile to dwell with God. (pg. 65)

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. 45)

Sacred Tradition (n.): The living transmission of the Gospel message in the Church. (pg. 45)

Saints (n.): Holy persons who led a life in union with God through the grace of Christ and received the reward of eternal life, or Heaven. (pg. 128)

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. 7)

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. 203)

Schism (n.): A division caused by differences in belief. Among sins against the First Commandment, schism is the refusal of submission to the pope or of communion with the members of the Church subject to him. (pg. 115)

Secular Institute (n.): A form of consecrated life where members live out the evangelical counsels in their ordinary lives, but they do not necessarily live in community. Pope Pius XII described secular institutes as working "for the sanctification of the world from within." (pg. 185)

Secularization (n.): The diminishment of the significance of faith and religion in a society or culture, usually with a corresponding elevation of materialism, rationalism, and scientism. (pg. 166)

Society of Apostolic Life (n.): A group whose purpose is to build the Kingdom of God and who live in community but do not make religious vows. (pg. 185)

Sola Fide (n.): The belief that we are saved through faith alone, and that our willing cooperation with God's grace plays no role in our salvation. This belief is held by most non-Catholic Christian churches. Latin for "faith alone." (pg. 112)

Sola Gratia (n.): The belief that we are saved through God's grace, and that our own efforts play no role in our salvation. Catholics do not believe in *sola gratia*, Latin for "grace alone." (pg. 112)

Sola Scriptura (n.): The belief that the Bible is the only source of divine revelation. This belief is held by most non-Catholic Christian churches. Latin for "Scripture alone." (pg. 111)

Temple of the Holy Spirit (n.): A title for the Church that describes her as the dwelling place of God. In the Old Testament, God first dwelled in the tabernacle and later in the Temple of Solomon. In the New Covenant, God dwells within our hearts, making our bodies temples of the Holy Spirit, and He dwells within the Body of Christ, the Church. (pg. 79)

Transubstantiation (n.): The word used to describe the changing of the bread and wine during Mass into the Body and Blood, Soul and Divinity of Jesus Christ. (pg. 44)

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. 9)

The Twelve Apostles (n.): The Twelve men Jesus chose and endowed with special authority as the first leaders (bishops) of His Church. (pg. 14)

Upper Room (n.): The room in Jerusalem where Jesus and His Apostles gathered to celebrate the Last Supper. It is also the place where the Apostles hid after the Crucifixion, where Jesus first appeared to them after His Resurrection, and where the Holy Spirit descended upon them at Pentecost. (pg. 26)

Venial Sin (n.): Less serious sin that hurts our relationship with God but does not destroy it. (pg. 203)

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. 75)

The Way (n.): A title for the Church used by the earliest Christians that refers to the journey of the faithful on the path to salvation. This title echoes Jesus' statement that He is "the way and the truth and the life" (Jn. 14:6). (pg. 92)