

# Glossary

**Absolution (n.):** Forgiveness of a person's sins by a priest acting in the Person of Christ. (pg. 194)

**Act of Contrition (n.):** Prayer in which we express sorrow for our sins out of love for God, as well as our commitment not to sin again. (pg. 197)

**Actual Grace (n.):** Help given to us by God for the performance of good acts. (pg. 14)

**Anamnesis (n.):** A prayer recited by the priest during the Eucharistic prayers of the Mass following the words of institution, that calls to mind the Passion, Death, Resurrection, and Ascension of Jesus to make these mysteries present to us. Greek word for the recollection of a past event. (pg. 138)

**Annulment (n.):** A declaration by a Church tribunal (a Catholic Church court) that a Marriage thought to be valid according to Church law actually fell short of at least one of the essential elements required for a binding union. Rather than dissolving a Marriage that already exists, by this declaration of nullity, the Church formally recognizes that a valid Marriage was never entered into in the first place. (pg. 318)

**Anoint (v.):** To rub or mark with oil. (pg. 103)

**Anointing of the Sick (n.):** The Sacrament which gives spiritual healing and strength to a person seriously ill and sometimes also physical recovery.

**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. 161)

**Atone (v.):** To make an offering of penance as an expression of sorrow for an offense; to make amends or reparations. (pg. 133)

**Baptism (n.):** The Sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ.

**Baptism of Blood (n.):** The Church's conviction that a person who suffers martyrdom for the Christian faith without having received Baptism is baptized by their death for and with Christ, which brings about the fruits of Baptism without being a Sacrament. (pg. 85)

**Baptism of Desire (n.):** The Church's conviction that catechumens who die before their Baptism who have expressed the explicit desire to be baptized, together with charity and repentance for their sins, are assured of the salvation they were not able to receive through the Sacrament. (pg. 86)

**Beatific Vision (n.):** The immediate knowledge of God which the angels and saints enjoy in Heaven. (pg. 180)

**Betrothal (n.):** The promising of a spouse in marriage. (pg. 292)

**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. 260)

**Bread of Life Discourse (n.):** Jesus' teaching in John 6 that He is the Bread of Life, which He gives us for the life of the world. He firmly teaches that we must eat His Body and drink His Blood or we do not have life within us. (pg. 137)

**Catechumen (n.):** One who is preparing for Christian initiation. (pg. 74)

**Celibacy (n.):** The state of abstaining from marriage. (pg. 260)

**Chancery (n.):** The administrative offices of a diocese. (pg. 263)

**Charism (n.):** A grace of the Holy Spirit which builds up the Church for the good of her members and the world. (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. 84)

**Chrism (n.):** Fragrant, blessed oil used to anoint the recipients of Baptism, Confirmation, and Holy Orders, and used to bless the altar and walls of a church building. Chrism is also called myron in the Eastern Churches. (pg. 105)

**Chrismation (n.):** Name for Confirmation in Eastern rite Catholic churches. (pg. 102)

**Common Good (n.):** The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. (pg. 256)

**Communion (n.):** Intimate and mutual exchange in friendship, from the Latin *communio*, for "sharing in common." (pg. 133)

**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. 296)

**Concupiscence (n.):** The inclination or tendency toward sin that is a result of our wounded human nature. (pg. 88)

**Confession, see Penance and Reconciliation (n.):** The Sacrament through which sins committed after Baptism can be forgiven and reconciliation with God and community can be effected.

**Confirmand (n.):** The person who is to receive the Sacrament of Confirmation. (pg. 99)

**Confirmation (n.):** The Sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others.

**Conjugal (adj.):** Relating to marriage. (pg. 293)

**Consecrated (adj.):** Set apart as holy. (pg. 105)

**Consummation (n.):** The point at which something is finalized or completed. (pg. 133)

**Contraception (n.):** Any action taken by a man and woman engaging in sexual relations that actively and intentionally is contrary to conception or prevents the conception of a child. (pg. 313)

**Contrition (n.):** Sorrow of the soul and detestation of sin together with the resolution not to sin again. Contrition motivated by love for God is called perfect contrition. When it is motivated by fear of punishment, it is called imperfect contrition. (pg. 197)

**Conversion (n.):** A radical reorientation of one's whole life away from sin and evil and toward God. (pg. 190)

**Counsel (n.):** The Gift of the Holy Spirit that gives us supernatural prudence to order our actions according to the will of God. It helps us to know right from wrong and judge whether something will lead us toward or away from God. (pg. 118)

**Courtship (n.):** The period in a romantic relationship between a man and a woman during which they discern whether or not to marry. (pg. 292)

**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. 67)

**Culpable (adj.):** Deserving of blame (pg. 212)

**Deacon (n.):** A man ordained not for priesthood but for ministry and service as an assistant to bishops and priests. A deacon serves important functions in the ministry of the Word, divine worship, pastoral governance, and the service of charity, tasks which must be carried out under the pastoral authority of his bishop. (pg. 260)

**Demon (n.):** A fallen angel, created good by God, who chose evil and now seeks to entice human beings to turn away from God. (pg. 230)

**Despair (n.):** The sin of voluntarily giving up hope in our salvation from God, in help attaining it, or in the forgiveness of sins. Despair is contrary to God's goodness, justice, and mercy and breaks the First Commandment. (pg. 210)

**Diaconia (n.):** The first degree of Holy Orders in which a deacon, configured to Christ the servant of all, is ordained for service to the Church. He carries out this service under the authority of his proper bishop by the ministry of the Word, of divine worship, of pastoral care, and of charity. (pg. 259)

**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. 260)

**Dispensation (n.):** The dividing and sharing of something according to a plan. (pg. 244)

**Disposition (n.):** The quality, character, or state of mind of a person necessary to perform a specific action, especially to be prepared for an encounter with God. (pg. 42)

**Eastern Church (n.):** The term for various Catholic rites who trace their foundations to patriarchies other than Rome, for example Byzantine, Melkite, and others. While the liturgies and rituals in these Churches look and sound very different from the Ordinary Form of the Mass celebrated in the West, these churches are in full communion with the pope. (pg. 102)

**Ecumenical (adj.):** Relating to 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. 179)

**Efficacious (adj.):** Having the power to produce an effect. (pg. 64)

**Epiousios (n.):** Mysterious Greek word for “daily bread” in the Lord’s Prayer. From the Greek *epi*, meaning “above,” and *ousia*, meaning “being,” “essence,” or “substance,” it is translated as “super-substantial,” or “super-essential.” The only place in the Bible where this word *epiousios* is found is the Our Father passages in Matthew 6:11 and Luke 11:3. (pg. 171)

**Episcopacy (n.):** The highest of the three degrees of Holy Orders and the fullness of the Sacrament, that of bishops. It makes the bishop a legitimate successor of the Apostles and integrates him into the episcopal college to share with the pope and the other bishops care for all the churches. It confers on him the offices of teaching, sanctifying, and ruling. (pg. 259)

**Eternal (adj.):** Without beginning or end; not constrained by time. (pg. 151)

**Eucharistein (v.):** Greek word meaning “to give thanks,” from which the word *Eucharist* is derived. (pg. 140)

**Euthanasia (n.):** The intentional killing of a person in order to spare them a painful death. The word comes from the Greek *eu*, for good, and *thanatos*, death. (pg. 230)

**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. 122)

**Ex Opere Operato (adv.):** Phrase referring to how the grace we receive in the Sacraments comes from God’s power and does not depend on the righteousness of the minister or the recipient. Nevertheless, the fruits of grace also depend on the disposition of the one who receives them. Latin for “from the work worked.” (pg. 41)

**Examen (n.):** Daily exercise of reflecting on the morality of one’s conduct. (pg. 209)

**Extreme Unction (n.):** The traditional name for the Sacrament of Anointing of the Sick, especially when offered to a person close to death. (pg. 235)

**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. 82)

**Family (n.):** A man and woman united in marriage, together with their children: a communion of persons who are a sign and image of the Holy Trinity. The family is the original cell of social life, in which husband and wife are called to give themselves in love and in the gift of life, and to dedicate themselves to the education of their children in morality, honor of God, and the proper use of their freedom. (pg. 256)

**Fear of the Lord (n.):** The Gift of the Holy Spirit that helps us to respect God as the source of all goodness, to be in awe of His glory and might, and to seek Him in all our desires. It helps us to resist temptations by developing in us a filial fear of displeasing our Heavenly Father. (pg. 119)

**Fidelity (n.):** Faithfulness, loyalty, and continuing support. (pg. 133)

**Filial (adj.):** Relating to the duty of a son or daughter, from the Latin *filius/filia* for son/daughter. (pg. 119)

**Form (n.):** The words said, or the formula, which communicates what God is doing in the celebration of a Sacrament. (pg. 41)

**Fortitude (n.):** The Gift of the Holy Spirit that gives us the supernatural strength of God, fortifying our will to overcome adversity and suffering faced as disciples of Christ and to do God’s will in all things with perseverance and joy and without fear. By this gift, we are strengthened to stand up for and defend the Catholic Faith even to the point of physical harm or martyrdom. (pg. 119)

**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. 7)

**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. 121)

**Generative (adj.):** Capable of producing life. (pg. 276)

**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. 115)

**Glorification (n.):** The manifestation of divine nature. (pg. 244)

**Gospel (n.):** From the Greek for "Good News," the essential Christian message that God so loved the world that He gave His only Son so that those who believed in him might not perish but have everlasting life in Him. One of the first four books of the New Testament that are the heart of the Scriptures and that proclaim the Good News of salvation. (pg. 86)

**Grace (n.):** The free and undeserved gift of His own divine life that God gives us to human persons. (pg. 11)

**The Great Flood (n.):** The cleansing and recreation of the world by God when the human race had become so sinful that only one righteous man, Noah, remained. The Ark (a type of the Church) carried Noah and his family to salvation through the Flood waters. (pg. 66)

**Headship (n.):** The quality of being the head, or the leader and representative, of a society. Headship is reflected in how Christ is head of His bride, the Church, and the way a husband is head of his wife; husbands are called to self-giving love, laying down their lives for their brides as Christ gave His life for His Church. (pg. 276)

**Holiness (n.):** The state of being holy, or set apart by God. It is the fullness of the Christian life and the perfection of charity. We do not make ourselves holy; rather, holiness comes from God's initiative. (pg. 64)

**Holy Communion (n.):** A mutual exchange of love between God and His people, much like the covenantal love celebrated between a husband and wife in marriage; A name given to reception of the Eucharist. (pg. 132)

**Holy Eucharist (n.):** The Sacrament which re-presents in the Mass the sacrificial Death of Christ and His Resurrection—making it possible for us to eat His Body and drink His Blood.

**Holy Matrimony (n.):** The Sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union.

**Holy Orders (n.):** The Sacrament through which a man is made a bishop, priest, or deacon and is given the grace and power to fulfill the responsibilities of the order to which he is ordained.

**Holy Week (n.):** Name for the last week of Lent, leading up to and including Triduum and Easter Sunday. (pg. 179)

**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. 84)



**Immanence (n.):** God's quality of omnipresence, of being fully present and knowable in the physical world. From the Latin *immaneo* for "to remain in." (pg. 280)

**Imperfect Contrition (n.):** Contrition arising out of disgust with sin and/or with the fear of punishment. (pg. 209)

**In Persona Christi (adv.):** The 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. 198)

**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. 9)

**Incorporate (v.):** To take something in and make it part of the whole. From the Latin root *corpus*, for "body." (pg. 85)

**Incorruptibility (n.):** The state of being preserved from decay. (pg. 243)

**Indelible (adj.):** Permanent; unable to be erased or removed. (pg. 275)

**Indissoluble (adj.):** Permanent; unable to be destroyed. (pg. 312)

**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. 215)

**Intellect (n.):** One of the rational faculties of the human soul; a person's ability to use reason in pursuit of truth. (pg. 7)

**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. 84)

**Knowledge (n.):** The Gift of the Holy Spirit that gives us divine knowledge about created things and their relationship to God in order to judge correctly about matters of faith and right action and to act justly. (pg. 118)

**Laicize (v.):** To dismiss a man under Holy Orders from the clerical state. A priest who has been laicized is still a priest, as nothing can remove the indelible spiritual mark of the Sacrament of Holy Orders, yet by the removal of his priestly faculties, he is effectively a lay-person. (pg. 275)

**Last Supper (n.):** The last meal, at Passover, Jesus ate with His Apostles on the night before He died, during which He instituted the Eucharist. It was at the Last Supper that Christ instituted the Sacraments of the Eucharist and Holy Orders, and that He washed the Apostles' feet, giving them a New Commandment to love one another. (pg. 151)

**Law of Moses (n.):** Divine precepts contained in the Torah, or first five books of the Bible. (pg. 98)

**Lex Orandi, Lex Credendi (n.):** Latin phrase expressing that the law of prayer is the law of belief; the way we pray forms what we believe, and vice versa. Prayer and belief are mutually reinforcing. (pg. 45)

**Liturgical Prayer (n.):** The prayers of the particular Sacramental celebrations, crafted by the Church to express what we are asking God to do and to show what God is doing. (pg. 43)

**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. 43)

**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. 157)

**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. 157)

**Lust (n.):** A disordered desire for or inordinate enjoyment of sexual pleasure for its own sake, isolated from its procreative and unitive purposes. (pg. 296)

**Manna (n.):** A miraculous food, “bread from Heaven,” that God provided Israel under the harsh conditions of desert life and that would come with the morning dew. (pg. 135)

**Martyr (n.):** A person who is killed for bearing witness to his faith. (pg. 116)

**Matter (n.):** The material sign in the celebration of a Sacrament used by Christ to reveal His presence and show His work. (pg. 41)

**Memorial (n.):** Something that has the purpose of keeping a memory alive. The Eucharist is the memorial of Christ’s Passover, but, unlike ordinary memorials, the Mass makes truly present the once and for all sacrifice of Christ on the Cross rather than merely calling to mind its memory. In all the Eucharistic Prayers, we find after the words of institution a prayer called the *anamnesis*, or memorial. (pg. 134)

**Messiah (n.):** The Hebrew word for “anointed one” and the title given to the Savior God promised to the people of Israel. (pg. 98)

**Minister (n.):** The person with the authority to use the matter and speak the form to administer a Sacrament. (pg. 41)

**Ministerial Priesthood (n.):** The ordained priesthood who share in the priesthood of Christ by acting *in persona Christi capitis*, that is, “in the person of Christ, the head.” These men do not preach, sanctify, and govern by their own authority but rather by the authority given them by Christ, the head of the Church, to act in His Person. (pg. 161)

**Miracle (n.):** A supernatural act of God that demonstrates His power over all things and are signs of the Kingdom of God. (pg. 24)

**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. 84)

**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. 14)

**Mortality (n.):** The state of being subject to death. (pg. 229)

**Mystical (adj.):** Having a spiritual quality or significance because of a connection with God that goes beyond our understanding. (pg. 149)

**Mystical Body of Christ (n.):** A title for the Church that signifies how the members of Christ's body are united with Him as our head. (pg. 52)

**Natural Law (n.):** Humans' participation in the eternal law by reading what is written upon our hearts through the use of our reason. It is unchanging and permanent throughout history. (pg. 314)

**Neophyte (n.):** One who is newly initiated into the Sacred Mysteries of Christ's Death and Resurrection; a beginner at something. From the Greek for "newly planted." (pg. 72)

**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. 132)

**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. 98)

**Nuptial Mass (n.):** A Mass during which a baptized man and woman are sacramentally united as husband and wife. (pg. 298)

**Ordain (v.):** To make a man a priest through the conferring of the Sacrament of Holy Orders. (pg. 258)

**Original Sin (n.):** The state of human nature deprived of the original holiness and justice Adam and Eve enjoyed before the fall. (pg. 8)

**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. 229)

**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. 260)

**Paschal Mystery (n.):** Christ's work of redemption accomplished by His Passion, Death, Resurrection, and Ascension. (pg. 31)

**Penance (n.):** A prayer, good work, or other act assigned by the priest in the Sacrament of Penance and Reconciliation in order to make satisfaction for sins and turn the penitent back to the habits of discipleship. (pg. 193)

**Penitent (n.):** One who approaches the Lord with contrition for sins in the Sacrament of Penance and Reconciliation. (pg. 193)

**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. 98)

**Perfect Contrition (n.):** Contrition arising out of love for God. (pg. 209)



**Piety (n.):** The Gift of the Holy Spirit that helps us show reverence for God and holy things and love for our neighbor as brothers and sisters. It helps us to honor and trust God as His adopted children, love Him and worship Him as we ought, and show a holy generosity toward all members of the Body of Christ. (pg. 119)

**Polygamy (n.):** The practice of taking on multiple wives. (pg. 296)

**Prayer (n.):** The raising 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. 43)

**Presbyterum (n.):** The second degree of Holy Orders, in which the anointing of the Spirit seals a priest with an indelible, spiritual character that configures him to Christ the priest and enables him to act in the name of Christ the Head. (pg. 259)

**Priesthood (n.):** The office of those men who mediate between God and man, offering sacrifices for the good of their people. (pg. 258)

**Procreative (adj.):** Giving life. (pg. 313)

**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. 88)

**Real Presence (n.):** The unique, true presence of Christ in the Eucharist under the appearances of bread and wine. (pg. 153)

**Reality (n.):** The existence or the state of something as it truly is. (pg. 28)

**Reconciliation (n.):** The restoration of friendship; the bringing back together of what has been wrongly separated. (pg. 207)

**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. 190)

**Sacramentals (n.):** Objects or actions that are sacred signs of God's grace, which prepare us to receive His grace and cooperate with it. (pg. 172)

**Sacraments (n.):** Signs of God's grace that actually give the grace they signify. Jesus founded seven: Baptism, Confirmation, Holy Eucharist, Penance and Reconciliation, Anointing of the Sick, Holy Orders, and Holy Matrimony. (pg. 10)

**Sacraments at the Service of Communion (n.):** Sacraments oriented toward the salvation of others: Marriage (spouses serve one another and help each other get to Heaven) and Holy Orders (a priest, bishop, or deacon serves his flock and helps them get to Heaven). (pg. 256)

**Sacraments of Healing (n.):** Sacraments in which Christ restores us to spiritual health: Penance and Reconciliation and Anointing of the Sick. (pg. 51)

**Sacraments of Initiation (n.):** The Sacraments that bring us into the life of grace, help us grow and develop as disciples of Jesus Christ, sustain us throughout our life, and serve as the source of our life in Christ. They are Baptism, Confirmation, and Eucharist. (pg. 64)

**Sacramentum Exeuntium (n.):** Latin for "the sacrament of those departing"; a title for the Sacrament of Anointing of the Sick. (pg. 246)

**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. 45)

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

**Salvation (n.):** Deliverance from the power and effects of sin. (pg. 88)

**Sanctification (n.):** The process of being made holy and increasingly conformed to Christ. (pg. 88)

**Sanctify (v.):** To set apart and make holy. (pg. 11)

**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, and it is strengthened through the other Sacraments, and restored through the Sacrament of Penance and Reconciliation. (pg. 14)

**Sanctoral Cycle (n.):** The celebration of certain saints throughout the Church year. (pg. 172)

**Satisfaction (n.):** The repair or restoration of what has been broken. In the Sacrament of Confession, the two parts of satisfaction are prayer and penance. (pg. 197)

**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. 178)

**Seal of Confession (n.):** The sacred obligation binding the priest never to reveal what he has heard in the Sacrament of Penance and Reconciliation. (pg. 198)

**Self-Mastery (n.):** The ability to control our desires and to subject our passions and wills to our intellects. Encompassing self-discipline or self-control. (pg. 314)

**Seminary (n.):** A school in which candidates for the priesthood are trained. (pg. 264)

**Sign (n.):** Something that stands for or represents something else. (pg. 24)

**Sin of Omission (n.):** Sin resulting from a failure to act when we should have. (pg. 208)

**Society (n.):** A group of persons bound together by a principle of unity that goes beyond each one of them. Human beings are social beings and must live together in a society. It is a requirement of human nature. It is in society that human beings develop their fullest potential and respond to their vocation. (pg. 256)

**Stewardship (n.):** Carrying out of the duty to care for and cultivate something responsibly. (pg. 259)

**Substance (n.):** The essential nature of something. From the Latin *sub*, which means "under" and *stare* which means "to stand." The Greek word for this is *ousia*. (pg. 154)

**Supernatural (adj.):** Of origins beyond our senses or the laws of nature. (pg. 98)

**Temptation (n.):** An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. (pg. 197)

**Transcendent (adj.):** Beyond the limits of ordinary experience. (pg. 154)

**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. 153)

**Trinitarian (adj.):** Relating to the Trinity. (pg. 26)

**Understanding (n.):** The Gift of the Holy Spirit that helps us to know and understand the truths of our faith that are beyond our ability to grasp on our own. This understanding of the deeper truths and their connection to the mysteries of God helps us to follow God's will in our lives more fully. (pg. 118)

**Venial Sin (n.):** Less serious sin that hurts our relationship with God but does not destroy it. (pg. 39)

**Viaticum (n.):** Eucharist given in the Sacrament of Anointing of the Sick as food for the final journey into eternal life. (pg. 235)

**Western Church (n.):** The Roman or Latin rite of the Catholic Church. The majority of the world's Catholics belong to the Western Church. (pg. 102)

**Wisdom (n.):** The Gift of the Holy Spirit that helps us see all things with God's perspective. This gift is a foretaste of Heaven. When we see God face-to-face, we will be given this gift to the fullest. (pg. 118)

**Witness (n.):** The act of giving evidence of the Gospel through our words and actions. (pg. 115)

**Works of Mercy (n.):** Loving actions Christians are called to perform for the good of others' bodies (Corporal Works of Mercy) and souls (Spiritual Works of Mercy). (pg. 233)