

Glossary

Abortion (n.): The deliberate termination of pregnancy by killing the unborn child. Willed as an end or a means, abortion is gravely contrary to the moral law. (pg. 247)

Adultery (n.): Marital infidelity in thought or deed, or sexual relations between two partners, at least one of whom is married to another party. (pg. 252)

Anarchy (n.): A state of lawlessness. In political terms, it is a nation or polity lacking any authority and governance. (pg. 49)

Atomistic Individualism (n.): A philosophy that advocates for a primacy of individual choice to the exclusion of any other considerations necessary to the well-being of the community (or the common good). (pg. 26)

Authority (n.): The quality of exercising power over others and expecting obedience from them. All communities need someone or some institution in authority. Authority is exercised legitimately only when it seeks the common good of the group and employs morally licit means to attain it. (pg. 47)

Beatitude (n.): Supreme blessedness or happiness. (pg. 22)

The Beatitudes (n.): The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness or fulfillment. (pg. 284)

Calumny (n.): The intentional damaging of someone's reputation by saying false things about them. (pg. 272)

Capital Punishment (n.): The execution of a criminal, after being duly found guilty and sentenced to death in a manner authorized by the State. Also known as the death penalty. (pg. 247)

Capitalism (n.): An economic system based on the private ownership of the means of production and the voluntary exchange of labor and goods in which the production and value of labor and goods is determined by the producers and consumers themselves (supply and demand). (pg. 168)

Catholic Social Teaching (n.): A subdiscipline of moral theology, which outlines a holistic Catholic vision, based on both revelation and reason, of a good human society. It arises from faith and the commands to love God and neighbor, and proposes principles for reflection, provides criteria for judgment, and gives guidelines for action in social, economic, and cultural spheres. (pg. 7)

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. 33)

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. 253)

Christian 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. 7)

Civil Disobedience (n.): The refusal to obey civil laws or demands and the willingness to accept punishment for this disobedience, as a form of nonviolent protest. (pg. 50)

Civil Government (n.): The institution of authority on behalf of people in a region, with powers to promote the common good and safeguard individual rights through powers proper to its level, e.g., local, state, or national governments. Also called secular government. (pg. 13)

Civil Law (n.): A rule of conduct established by legitimate human authority. Just civil law corresponds to right reason and is derived from the eternal law of God. Unjust civil law is contrary to reason. Citizens are obligated to obey just civil laws because such laws are in accordance with the moral order. Citizens are obligated in conscience not to follow unjust civil laws because such laws are contrary to the demands of the moral order. Citizens must also not cooperate in practices allowed by civil law that are contrary to the Law of God. (pg. 48)

Collectivism (n.): A political and social philosophy in which the rights and freedom of the individual are subordinate to the group. It denies human dignity because a person's value is determined by his relationship to the group instead of recognized for his inherent worth as being made in the image and likeness of God. (pg. 26)

A Common Good (n.): An end to which authorities should direct society's members, like justice, peace, and truth. (Distinct from the common good.) (pg. 94)

The Common Good (n.): The sum total of social conditions that allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. (pg. 25)

Commonwealth (n.): A nation or state directed toward the common good of its members whose powers are derived from the consent of the people and is exercised by a representative government. (pg. 25)

Commutative Justice (n.): The regulation of exchange between persons and between institutions in accordance with a strict respect for their rights. It obligates both parties to responsibility, requires safeguarding of property rights, paying debts, and fulfilling obligations freely contracted. Without it, no other form of justice is possible. (pg. 50)

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. 233)

Consumerism (n.): The belief that fulfillment is to be found in the acquisition of consumer goods. (pg. 185)

Contract (n.): A legally binding agreement between two or more parties that can be dissolved once the conditions of the agreement have been fulfilled (or not) or upon mutual agreement. (pg. 50)

Conversion (n.): A radical reorientation of one's whole life away from sin and evil and toward God. (pg. 202)

Corporal Works of Mercy (n.): Loving actions taught to us by Christ that help us meet a person's physical needs. Corporal means "of the body." The Corporal Works of Mercy are: feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit the imprisoned, and bury the dead. (pg. 171)

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. 52)

Covetousness (n.): The inordinate desire to possess an object. (pg. 274)

Crony Capitalism (n.): A corrupt form of the capitalistic system in which businesses lobby the government to pass costly regulations to limit competition. (pg. 267)

Culture of Death (n.): A culture that is so excessively concerned with efficiency that it considers life that is vulnerable, inconvenient, or dependent as disposable. (pg. 209)

Decalogue (n.): Title for the Ten Commandments, from the Greek for “Ten Words” (*deca* = ten; *logos* = word). (pg. 225)

Demagoguery (n.): The practice of exploiting the fears and prejudices of the ordinary people in a society in order to gain political power in a democracy. (pg. 213)

Detraction (n.): The revealing of another person’s faults and failings to someone who did not know about them for no valid reason. Detraction is an instance where telling the truth can be a sin, if truth is given to someone who did not have the right to it. (pg. 272)

Dignity of the Human Person (n.): The inherent worth of the human person rooted in the fact that God loves the person for his own sake and created him in His image and likeness. (pg. 8)

Dignity (n.): The quality of being worthy of honor or respect; possessing great value or worth. (pg. 108)

Disposable Goods (n.): Consumer products designed to be thrown away after single use. (pg. 185)

Distributive Justice (n.): The most basic form of social relations pertaining to what any society owes its individual members in proportion to their contributions and needs. (pg. 45)

Divine Revelation (n.): God’s communication of Himself, by which He makes known the mystery of His divine plan by deeds and words over time, and most fully by sending His Son, Jesus Christ. (pg. 64)

Divorce (n.): The claim that the indissoluble marriage bond validly entered into between a man and a woman is broken. A civil dissolution of the marriage contract, however, does not free persons from their commitment to each other before God, so re-marriage after divorce is not possible. (pg. 253)

Domestic Church (n.): A phrase that describes the Christian family, the original cell of society where we first learn the Faith. (pg. 126)

Economic Justice (n.): A particular expression of commutative justice. It pertains exclusively to the moral obligations of individuals, business, and governments concerning just wages, stable currencies, fair interest rates on loans, safe working conditions for laborers, and other responsibilities associated with economic life. (pg. 52)

The Economy (n.): The structure and organization of society’s resources and the system for allocating them. These resources include: land and other natural resources, food, water, medical services, man’s own labor, leisure, and attention, and others. These all form the basis for the financial support and the stability of individuals, families, and society. (pg. 160)

Ecumenical Dialogue (n.): Interactions between the Roman Catholic Church and other Christian churches and ecclesiastical communities aimed at bringing about greater mutual understanding and, ultimately, Christian unity. (pg. 33)

Encyclical (n.): A pastoral letter written by the pope and sent to the whole Church and even to the whole world, to express Church teaching on some important matter. Encyclicals are expressions of the ordinary papal Magisterium. (pg. 75)

Envy (n.): The capital sin of sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. It is distinct from jealousy, where one feels righteous indignation at the usurpation of what is rightly one's own. (pg. 25)

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. 247)

Evangelist (n.): Someone who shares the message or good news of the Gospel with others. (pg. 126)

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. 7)

Externalities (n.): Negative or positive effects (costs or benefits) of economic activity experienced by people who did not choose to participate in that activity. (pg. 185)

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. 23)

Flourish (v.): To develop healthily for the fulfillment of one's nature. (pg. 142)

Freedom of Conscience (n.): The principle that nobody may be forced to act against his convictions, nor prevented from acting in accordance with his conscience in religious matters, within due limits. (pg. 233)

Freedom (n.): The power, rooted in reason and will, to act or not to act, and so to perform deliberate actions of one's own. Freedom attains perfection when it is directed toward God, the sovereign Good. (pg. 66)

Friendship (n.): The common bonds of mutual goodwill that hold persons together. There are three types of friendship: 1) friendship of utility, 2) friendship of pleasure, 3) and friendship of virtue. Friendship not only binds together individuals, but also communities and states. (pg. 22)

Fulfillment (n.): The achievement of a person's, object's or action's end or purpose. (pg. 22)

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. 73)

Generosity (n.): The quality of freely and abundantly giving to others. (pg. 56)

Golden Rule (n.): The rule to "do unto others as you would have done unto you." In other words, to treat others as you would wish to be treated, and to love your neighbor as yourself. (pg. 45)

Good (n.): That which directs something or someone toward its final purpose, or helps it function in accord with that purpose. (pg. 26)

Goods of Utility (n.): Goods that lead us toward some other purpose we wish to attain. (pg. 88)

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. 6)

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. Mt. 22:37–40) (pg. 299)

Greed (n.): The capital sin of inordinate love of riches, or of desiring to amass earthly goods without limit. (pg. 270)

Happiness (n.): The state of joy reached through obtaining the good we seek. (pg. 22)

Hierarchy of Goods (n.): The order of goods according to their value. (pg. 71)

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. 115)

Honest Goods (n.): Goods that deserve our love for their own sake and not for the sake of anything else. (pg. 88)

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. 214)

Human Rights (n.): Those things to which we have a just claim because we need them in order to fulfill the moral responsibilities of our human nature. For example, the right to freedom of religion allows us to fulfill the duty we owe to God. (pg. 143)

Idolatry (n.): The worship of false gods. (pg. 227)

In Vitro Fertilization (n.): A procedure whereby a human being is conceived by combining eggs taken from a woman’s ovaries with a man’s semen (usually collected by masturbation) in a test tube (*in vitro* is Latin for “in glass”), and, after a few days of development, the growing embryos are then implanted in a woman’s uterus or frozen. Extra unwanted fertilized eggs are then destroyed. (pg. 247)

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. 108)

Industry (the Personal Value) (n.): Diligence and effort directed at creating something of value for improving one’s life and the lives of others. (pg. 266)

Integral Human Development (n.): The development needed to make something a complete whole, taking into account the development of the whole human person: body and soul. (pg. 188)

Intellectual Property (n.): A category of property that derives from the work of the intellect. It typically refers to works of the mind such as inventions, artistic works, and other intangible creations. (pg. 266)

Just Wage (n.): Compensation for work that guarantees the worker the opportunity to obtain a dignified livelihood for himself and his family on a material, social, cultural, and spiritual level, while also taking into account the role, skills, and productivity of the worker, the sustained health of the business, and the common good. (pg. 166)

Just War Doctrine (n.): The conditions that must all exist at the same time for a war to be just. These conditions are: the damage by the aggressor(s) must be lasting, grave, and certain; all other means of avoiding war must have been tried; there must be a real chance of winning; and the war itself must not result in worse conditions than the conditions that cause the war. (pg. 248)

Justice (n.): A cardinal virtue that is the constant and firm will to give their due to God and neighbor. (pg. 11)

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, which will be fulfilled in Heaven. (pg. 6)

Laissez-faire (n.): An economic policy in which market transactions are made freely by individuals and businesses without government interference or regulation beyond what is necessary to maintain property rights. (pg. 169)

Law (n.): An ordinance of reason promulgated by a proper authority for the common good. (pg. 46)

Legal Justice (n.): What each person owes in fairness to the community, such as obeying just laws and respecting legitimate authority. (pg. 47)

Liberation Theology (n.): A discredited branch of theology influenced by the Marxist idea that oppression is rooted in certain social structures that must be radically changed—usually through revolution—in order to uproot the power structures that exploit the poor. It originated in Latin American in the 1950s. (pg. 203)

Lust (n.): A disordered desire for or inordinate enjoyment of sexual pleasure for its own sake, isolated from its procreative and unitive purposes. (pg. 275)

Marriage (n.): The union between one man and one woman that is unitive, indissoluble, faithful, and procreative. (pg. 128)

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. 54)

Materialism (n.): The idea that there is no transcendent origin to the world and that we are only material beings, without a rational soul, so that only material things will fulfill us. (pg. 113)

Modesty (n.): The virtue that moderates one's external appearance (especially in dress), behavior, humility, and studiousness, in order to avoid offending God or others, avoid attracting what is unnecessary, and temper excessive desire for personal distinction. It is the refusal to unveil what should remain hidden and, especially in matters of dress, is ordered to chastity. (pg. 274)

Moral Law (n.): A rule of conduct established by competent authority for the common good. In biblical terms, the moral law is the fatherly instruction of God, setting forth the ways that lead to happiness and proscribing those that lead to evil. (pg. 49)

Mystical 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. 29)

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. 31)

Objective Truth (n.): A truth that corresponds to reality. It exists independent and regardless of one's own thoughts, feelings, preferences, or even knowledge of it. (pg. 86)

Occasion of Sin (n.): External circumstances, whether a person or a thing, that tempts or leads a person to sin. (pg. 274)

Original Sin (n.): The state of human nature deprived of the original holiness and justice Adam and Eve enjoyed before the fall. (pg. 225)

Participation (n.): The voluntary and generous engagement of a person in social interchange and the promotion of the common good, each according to his position and role. This obligation is inherent in the dignity of the human person. (pg. 131)

Paschal Mystery (n.): Christ's work of redemption accomplished by His Passion, Death, Resurrection, and Ascension. (pg. 8)

Pastoral Letter (n.): An official letter from a bishop to the clergy and/or laity of his diocese. (pg. 97)

Peace (n.): The security and stability of a just order. We receive peace in the Sacrament of Penance and Reconciliation because our relationship with God and His Church is reconciled, or made just. (pg. 8)

Personal Responsibility (n.): The acceptance of and accountability for the consequences of a person's own freely made choices. Every person also possesses certain duties to the community and to contribute to the common good. (pg. 131)

Piety (n.): The respect we show toward those who have legitimate authority over us. Filial piety connotes reverence and respect by children toward their parents. (pg. 244)

Poverty (n.): The condition of being extremely poor. Christ called the poor "blessed," and had a special love for them. In imitation of Christ, the Church expresses her concern for the poor by working for justice and solidarity. (pg. 180)

Practical Reason (n.): Deliberative reflection by which we freely discern which actions are for the good of our nature. (pg. 69)

Preferential Love for the Poor (n.): The priority given to those oppressed by poverty as well as to all vulnerable people in terms of charitable love, help, and services, in imitation of Christ who identified Himself with the least of us. (pg. 170)

Pride (n.): The undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God. It is the Capital Sin that is traditionally considered the source of all other sins. (pg. 228)

Private Good (n.): Any good that belongs to an individual by right. (pg. 93)

Procreative (adj.): Giving life. One of the two purposes of marriage. (pg. 253)

Propaganda (n.): A communication campaign, typically mounted by a political entity, intended to inflame the passions of the public and sway public opinion. Propaganda techniques include presentation of biased, selectively chosen, or false information, the use of altered videos, bandwagon techniques such as slogans and hashtags, and many others. (pg. 273)

Property (n.): Those things we legitimately own, including our material possessions and the fruits of our labor. Property helps guarantee the freedom and dignity of persons, and helps us take care of ourselves and our families. We have a responsibility to make our property fruitful and share its benefits with others, especially our families. (pg. 47)

Prudence (n.): A cardinal virtue that helps us discern what is good and then choose the correct means to accomplish it. It is the “charioteer of the virtues,” right reason in action. (pg. 97)

Public Good (n.): Something that a commonwealth shares responsibility for, such as roads or a park. Public goods are always goods of utility. (pg. 94)

Rash Judgment (n.): An assumption about the moral fault of a neighbor without the proper foundation, deliberation, or knowledge of the facts. (pg. 272)

Reason (n.): The powers of the mind, or intellect, to know and understand through the process of logic. (pg. 64)

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. 31)

Relativism (n.): A dangerous philosophy that says moral principles are a matter of individual preference based on personal experience, socioeconomic status, education, and particular culture, rather than based on absolute objective moral truths. Relativism denies the existence of good and evil and harms our ability choose the good. (pg. 149)

Reparation (n.): A commensurate compensation or making of amends for a wrong or injury done. (pg. 272)

Restorative Punishment (n.): A just punishment that is intended to help individuals recover a sense of their own dignity, to which they have become blinded by sin. (pg. 112)

Right of Association (n.): A person's right to join and leave a group and for the group to collectively negotiate for its self-interest. Workers have the right to organize themselves into this kind of group known as a union to negotiate, and to strike if necessary, for better working conditions. (pg. 166)

Right (n.): That to which someone has a just claim. Some rights, called natural rights, are God-given, fundamental to the human person, and common to all people. It is the duty of government to protect our natural rights. Other rights, called political rights or civil rights, can be given and/or taken away by civil authority, such as the right to vote, serve on juries, or receive a public education. (pg. 44)

Rule of Law (n.): The principle that government should function according to duly established processes and not at the whim of the person(s) in authority. (pg. 12)

Saint (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. 116)

Scandal (n.): An attitude or behavior that leads another to do evil. (pg. 250)

Sermon on the Mount (n.): Jesus' most important moral teaching, found in Matt. 5, in which He explains the divine principles of justice guiding us to the narrow path that leads to Heaven. (pg. 284)

Sin (n.): A deliberate offense against God. A deliberate thought, word, deed, or omission contrary to the eternal law of God. It is a failure to love God and neighbor. (pg. 69)

Social Construct (n.): An idea or structure created, agreed upon, and promoted by society, which is not founded upon natural law. (pg. 124)

Social Justice (n.): The responsibility of each member of society to respect the dignity of every human being, and the rights which flow from that dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due according to their nature and vocation. (pg. 53)

Social Life (n.): The totality of those activities that take place within the public sphere or society. (pg. 11)

Social Responsibility (n.): The obligation of justice and charity that individuals owe to other members of their society. (pg. 64)

Social Sin (n.): The effect of sin over time, which can affect society and its institutions to create structures of sin. (pg. 202)

Socialism (n.): An economic and political philosophy in which the means of production, distribution, and exchange is owned by the centralized government. The individual does not own the fruits of his labor, but relies on the government to distribute goods. (pg. 54)

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. 11)

Solidarity (n.): A uniting principle in society by which people bear each other's sufferings together, make sure that material things such as food, clothing, and other resources are distributed justly, and most importantly, share spiritual goods such as prayer and penance. Solidarity is a direct demand of Christian brotherhood. (pg. 181)

The State (n.): A politically organized body of people under a system of government that usually occupies a defined territory. (pg. 125)

State of Nature (n.): The theoretical condition of human beings before the institution of any form of government. This hypothetical condition was advanced by social contract theorists such as Rousseau, Locke, and Hobbes, who viewed society as a "compact" or agreement among individuals in which they surrender some of their natural liberty to the State in exchange for protection. (pg. 124)

Stewardship (n.): The duty to care for and cultivate something responsibly. God gave human beings the responsibility of caring for His creation. (pg. 188)

Structures of Sin (n.): Social situations and institutions that are contrary to the divine goodness that shape a society's values and changes its structural ways of living. Structures of sin are the expression and effect of personal sins. They perpetuate sin by leading their victims to do evil in their turn. (pg. 202)

Subsidiarity (n.): The organizing principle that matters are best handled by the smallest, lowest, or least centralized authority. A community of a higher order should not interfere with the inner life of a community of a lower order, depriving it of its functions, but should support it in case of need and help integrate it into the larger society, with a view to the common good. (pg. 212)

Technocracy (n.): A government or society governed or controlled by those with technological expertise. (pg. 184)

Temperance (n.): The moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. (pg. 270)

Temporal Welfare (n.): The good pertaining to this earth, as opposed to the good pertaining to Heaven or eternity. (pg. 54)

Totalitarianism (n.): Form of government that assumes complete, dictatorial control over its peoples' lives, suppresses dissent and opposition, and subsumes the individual to the authority of the State. The most extreme form of authoritarianism. (pg. 26)

Tyranny (n.): The rule of an oppressive government or ruler who exercises absolute power over the people. (pg. 92)

Unitive (adj.): Making one. Producing union. One of the two purposes of marriage. (pg. 253)

The Universal Destination of Goods (n.): The doctrine that the goods of creation are meant for the whole human race. This doctrine remains fundamental even if the promotion of the common good requires respect for the right to private property and its exercise. (pg. 165)

Utilitarianism (n.): An ethical theory that states that the morality of an act is determined by the amount of material benefit and happiness it brings to the most people, often understood in terms of pleasure or pain, or lack thereof. (pg. 150)

Utopia (n.): An imagined earthly place of perfect peace and harmony. Such a place cannot exist because perfection cannot exist in a fallen world and we will only find perfection in God's Kingdom in Heaven. (pg. 185)

Veneration (n.): The devotion and respect given to Mary and the saints. Veneration must be clearly distinguished from adoration and worship, which are due to God alone. (pg. 116)

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. 151)

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. 116)

Work (Human Labor) (n.): The duty and right of every person to engage in activity to sustain and improve himself and his family. Work is a collaboration of man and woman with God in prolonging and perfecting the work of creation by subduing the earth, and honors the gifts and talents God has given to human beings. (pg. 161)