

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. 146)

Adam (n.): Hebrew for “man,” as in mankind or the entire human race. Also, in Scripture, the name given to the first man. (pg. 82)

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 the Church issues a declaration of nullity by which she formally recognizes that a valid marriage was never entered into in the first place. (pg. 165)

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 twelve to become His Apostles, chosen witnesses of His Resurrection and the foundation on which the Church is built. (pg. 198)

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. 253)

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. 199)

Archbishop (n.): A bishop who often governs an archdiocese (the chief diocese in a region) and who has authority over other bishops and smaller dioceses in a specifically defined geographic region. Also known as a metropolitan. (pg. 201)

Ascension (n.): Jesus’ return to Heaven in His glorified body that occurred 40 days after His Resurrection. There He is seated at the right hand of the Father in all His glory. (pg. 198)

Beatitudes (n.): The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness or fulfillment. (pg. 13)

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. 198)

Body (n.): The material, mortal flesh of the human person. Our bodies are essential to our identity, and express our inner selves, making the invisible visible. Our souls will be reunited with our resurrected bodies on the Last Day when Jesus comes again. (pg. 83)

Cardinal (n.): A member of the sacred college appointed by the pope to advise him on the government of the Church, and who together select the next pope. Cardinals are distinguished by red hats and cassocks. (pg. 201)

Celibacy (n.): The state of abstaining from marriage. (pg. 218)

Charism (n.): A grace of the Holy Spirit that builds up the Church for the good of her members and the world. (pg. 28)

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. 252)

Chastity (Evangelical Counsel) (n.): The Evangelical Counsel by which a person solemnly vows to live a life of perpetual virginity and celibacy for the sake of the Kingdom, freely committing to abstain from all sexual or romantic relationships. (pg. 250)

Chastity (the Virtue of) (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. 66)

The 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. 32)

Civil Divorce (n.): A government-recognized dissolution of a civil marriage. (pg. 165)

Civil Marriage (n.): A government-recognized marriage. A government's recognition of marriage protects an institution that predates any civil government: the family. (pg. 165)

College of Bishops (n.): A phrase used to describe all the world's bishops who are in communion with the pope. (pg. 201)

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. 27)

Complementarity (n.): The relationship between two different persons or things in which each complement (enhances or 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 each other to make for a deeper and more profound union. (pg. 85)

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. 91)

Concupiscence of the Eyes (n.): Unwholesome curiosity and inordinate desire for the world's goods, including coveting what belongs to others out of envy for their good fortune. (pg. 235)

Concupiscence of the Flesh (n.): Disordered desire for sensual pleasure. (pg. 235)

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. (pg. 201)

Conjugal (adj.): Marital; relating to husbands and wives. (pg. 126)

Consanguinity (n.): The fact of being descended from the same ancestor, which in the Catholic Church is an impediment to marriage when the relation is close. From the Latin *con*, or "common," and *sanguis*, or "blood." (pg. 166)

Consecrated (adj.): Set apart as holy. (pg. 234)

Consecrated Religious 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. 32)

Consecrated Virgins (n.): Women who have been consecrated by their bishop as brides of Christ, and who spend their life in works of penance and mercy, in apostolic activity, and prayer. (pg. 258)

Consent (n.): Permission or agreement given to do something or for something to happen. (pg. 125)

Consolation (n.): The comfort given someone who has experienced suffering or loss. (pg. 66)

Consumerism (n.): The belief that fulfillment is to be found in the acquisition of consumer goods. (pg. 141)

Contemplative Prayer (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. 61)

Contraceptive Mentality (n.): An outlook or frame of mind that treats sexual intercourse as a recreational activity, severing it from the procreation of children by employing various means of birth control. This outlook treats babies simply as inconvenient, avoidable, and if necessary, disposable by-products of sex. (pg. 145)

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. 13)

Crozier (n.): A staff with a curved crook that is given to a bishop upon his ordination, which signifies his role as shepherd of Christ's flock. (pg. 201)

Dalmatic (n.): Liturgical outer garment worn by deacons at Mass and at solemn processions. (pg. 222)

Deacon (n.): A man ordained, not for priesthood, but for ministry and service as an assistant to bishops and priests. He serves important functions in the ministry of the Word, divine worship, pastoral governance, and the service of charity, tasks that he must carry out under the pastoral authority of his bishop. (pg. 199)

Destiny (n.): The end, goal, or purpose for which each of us is created by God, which is to be with Him forever in Heaven. (pg. 6)

Difference of Confession (n.): An impediment to marriage that arises when one intended spouse is Catholic and the other is of a different Christian tradition. (pg. 127)

Diocesan Priest (n.): A priest who has committed to service of a bishop within a diocese (as opposed to within a religious community). (pg. 218)

Diocesan Vocations Director (n.): The person, typically an ordained priest, whose job at a diocese is to help young men discerning God's call and guide them on their journey to the priesthood. (pg. 216)

Diocese (n.): A community of the faithful, usually within a geographic area, but sometimes may be 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. 130)

Discernment (n.): The prayerful process of determining what God is calling one to do. (pg. 60)

Disciples (n.): Students. The disciples were followers, or students of, Jesus. Jesus had thousands of disciples. All Christians today are His disciples. Sometimes used interchangeably in the Gospels to refer to the Twelve Apostles. (pg. 12)

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. 12)

Disparity of Cult (n.): An impediment to marriage that arises when only one of the intended spouses is a baptized Catholic. (pg. 127)

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. 164)

Domestic Church (n.): A phrase that describes the Christian family, the original cell of society where we first learn the Faith. (pg. 131)

Eastern Rite (n.): The liturgy of the churches that trace their origin to areas East of Rome, e.g., Melkite, Byzantine, and others, and who are in communion with the pope. (pg. 125)

Ecclesial Movements (n.): Christian associations of predominantly laypersons that typically arise around a founder with a particular charism, and whose missionary work expresses that charism. (pg. 28)

Eternity (n.): A span of existence that stretches infinitely into the past and future, without beginning or end. (pg. 8)

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. 16)

Eucharistic Adoration (n.): Devotional prayer in which we worship our Eucharistic Lord displayed in a monstrance. (pg. 66)

Evangelical Counsels (n.): The vows of poverty, chastity, and obedience made by those who enter consecrated life. (pg. 33)

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. 92)

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. 140)

Great Commission (n.): The final words of Christ to His Apostles before His Ascension into Heaven, found in Matthew 28:18-20. In these words, Christ gave His Apostles, and thereby the Church, the mission of evangelization—making disciples of all the nations. (pg. 198)

Hermit (n.): A person who lives an eremitic life—i.e., a solitary life dedicated to prayer and meditation. (pg. 32)

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. 7)

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. 31)

Human Nature (n.): The essential traits of human beings, i.e. we are each a unity of body and soul, capable of rational thought, free will, and the capacity for love. Because of Original Sin our nature is wounded, and we are inclined to sin. (pg. 84)

In Persona Christi Capitis (adv.): A 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. 188)

Indissoluble (adj.): Permanent; unable to be destroyed. (pg. 165)

Intercessory Prayer (n.): Prayer for the needs of others. (pg. 61)

Irregular Union (n.): A term describing a couple living as spouses despite an existing obstacle to marriage—for example, one partner in a civil marriage is sacramentally married to another person. (pg. 170)

Laity (n.): Baptized Catholics who are not members of the clergy. (pg. 27)

The Last Supper (n.): The last meal, a Passover, Jesus ate with His Apostles on the night before He died, during which He instituted the Eucharist. (pg. 190)

Laying on of Hands (n.): An essential part of the rite of ordination, signifying the new priest is consecrated into the presbyterate. (pg. 220)

Legal Separation (n.): A court-ordered arrangement where a couple remain legally married but live apart. (pg. 164)

Levitical Priesthood (n.): The descendants of Levi set apart by God to serve the Temple and offer the sacrifices required by Mosaic Law. (pg. 185)

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. 218)

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. 124)

Lust (n.): A disordered desire for or inordinate enjoyment of sexual pleasure for its own sake, isolated from its procreative and unitive purposes. (pg. 91)

Major Seminary (n.): A Catholic institute that provides formal preparation for the priesthood, typically in a six-year program emphasizing theology and philosophy. (pg. 216)

Marriage (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. Also called Holy Matrimony. (pg. 31)

Mendicant Orders (n.): Religious communities who renounce ownership of all property and fixed sources of income, entrusting their needs and work completely to the providence of God by relying on almsgiving to support themselves. From the Latin mendicus for “beggar.” The original mendicant orders in the Middle Ages (the Franciscans were the first) begged for all their needs. (pg. 256)

Minor Seminary (n.): A Catholic institute that enrolls typically high school-age boys for the purpose of helping them discern and prepare for a vocation to the priesthood. Also called high school seminaries. Some college seminaries are also referred to as minor seminaries and serve a similar function. (pg. 216)

Missionary (n.): A person who engages in the work of initial evangelization and establishment of the Church in non-Christian lands. In recent decades, this work has extended to lands previously considered Christian but that have forgotten the Gospel message (the New Evangelization). (pg. 28)

Miter (n.): Liturgical headgear of a bishop, made of a front and back piece sewn together and coming to a peak. (pg. 201)

Monasticism (n.): The mode of life of monks, friars, or nuns in seclusion from the world, under religious vows and subject to a fixed rule. From the Greek for “dwelling alone.” (pg. 255)

Monks (n.): Members of a community of religious men, living apart from the world under the vows of poverty, chastity, and obedience, according to the community’s rule of life. (pg. 256)

NaPro Technology (n.): Natural Procreative Technology, a women’s health science that monitors and maintains reproductive and gynecological health, providing medical and surgical treatments that cooperate with the reproductive system. (pg. 114)

Natural Family Planning (NFP) (n.): The general title for the scientific, natural, and moral methods of family planning that can help married couples either achieve or postpone pregnancies, and which respect the unitive and procreative nature of the marital embrace. (pg. 113)

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. 93)

Novitiate (n.): Preparatory stage of membership in a religious community or institute, during which the novice continues to live in the community and discern whether God is calling them to take religious vows. The habit of a novice will typically differ from those of professed brothers and sisters. (pg. 269)

Nuns (n.): The word commonly used to refer to religious sisters living in a community under vows of poverty, chastity, and obedience. Strictly speaking, nuns are religious living a cloistered, contemplative life in a convent. (pg. 256)

Nuptial Mass (n.): A Mass during which a baptized man and woman are sacramentally united as husband and wife. (pg. 124)

Obedience (Evangelical Counsel) (n.): The Evangelical Counsels by which a person solemnly vows to freely submit his or her will to a rule of life and to the authority of a superior. (pg. 250)

Obedience of Faith (n.): The response due from man to God's revelation of Himself: to listen and freely submit to the Word of God. (pg. 13)

Ontological (adj.): Having to do with the nature of being. (pg. 84)

Original Innocence (n.): The state in which God created human beings, prior to the knowledge of good and evil. (pg. 87)

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. 89)

Original Sin (n.): The state of human nature deprived of the original holiness and justice Adam and Eve enjoyed before the Fall. (pg. 90)

Original Solitude (n.): The state before the creation of Eve during which God invited Adam to discover his own uniqueness and learn that he was unlike any other creature that God created. He alone was made in God's image and likeness. Only into Adam did God breathe His very Spirit." (pg. 81)

Original Unity (n.): God's plan of communion and complementarity for the human family experienced by Adam and Eve in the Garden of Eden before the Fall. (pg. 85)

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. 130)

Passions (n.): Emotions or feelings that incline us to act or not to act. They are changes the body and soul undergo as a response to something. They are neither morally good nor morally evil until they are commanded by the intellect and freely accepted or rejected by the will. (pg. 89)

Pastor (n.): A priest who leads a parish community of the faithful within a diocese, under the authority of his bishop. (pg. 130)

Pauline Privilege (n.): The Church's willingness to permit a baptized person to remarry after the dissolution of a natural but non-sacramental bond in the circumstance where the original non-sacramental marriage was entered between two non-baptized persons, and later, one spouse was baptized and then abandoned by the non-baptized spouse. This exception is based on St. Paul's teaching in 1 Corinthians 7:12–16. (pg. 166)

Person (n.): Someone, rather than something, with the inherent capability of self-knowledge, self-possession, and the capacity for love. (pg. 8)

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. 190)

Pornography (n.): Removing real or simulated sexual acts from the intimacy of the partners in order to display them deliberately in film, photographs, or other media for the sexual gratification of others. (pg. 151)

Postulancy (n.): A period of discernment, usually lasting less than six months, in which a postulant participates in the daily life of religious community in order to understand religious life and that particular community firsthand, and discern whether to continue into the novitiate. (pg. 269)

Poverty (Evangelical Counsel) (n.): The Evangelical Counsel by which a person solemnly vows to remain extremely poor in imitation of Christ, owning few possessions of their own, and in the case of those consecrated persons living in community, to sharing property in common with the others in their community. (pg. 250)

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. 15)

Presbyter (n.): The original word used for priest in the early Church. From the Greek *presbyteros*, which means "elder." (pg. 198)

Pride of Life (n.): The inordinate desire to have complete control of one's life to the point of refusing God's providence over all things. (pg. 235)

Priestly Formation (n.): The program of study completed by men preparing for the priesthood, which encompasses four aspects: human (aimed at personal integrity), spiritual (aimed at union with Christ), intellectual (aimed at understanding the Faith), and pastoral (aimed at imitating Christ in shepherding souls). (pg. 217)

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. 91)

Rational Faculties (n.): The collective name for the human soul's powers of intellect and free will. (pg. 83)

Redeemer (n.): A person who saves or frees others from slavery or oppression. Jesus is our Redeemer because He saved us from the slavery and oppression of sin and death. (pg. 92)

Religious Habit (n.): The distinctive clothing and headgear of men and women religious, which serve as an outward sign of consecration to God. (pg. 273)

Roe v. Wade (n.): The 1973 Supreme Court ruling holding that abortion was a right guaranteed by the U.S. Constitution and therefore state laws restricting first-trimester abortions were unconstitutional. This ruling overturned laws in 46 states and is protested each January in Washington DC at an annual March for Life. (pg. 146)

Rule of Life (n.): A formal set of expectations that define daily life for persons belonging to a religious order, leading to spiritual peace and harmony in a community. (pg. 251)

Rule of Saint Basil (n.): Rule of St. Basil written for his monastery in AD 356. Founded on principles of poverty, obedience, renunciation, and self-denial, it is divided into two parts: the "Greater Monastic Rules" and the "Lesser Rules." (pg. 256)

Rule of Saint Benedict (n.): St. Benedict of Nursia's book of precepts directing all aspects of life in the Benedictine Monasteries in light of human nature and our duties to God. Written around AD 530, it is 73 chapters long and is often summarized by the phrase "Ora et Labora" or "Pray and Work." (pg. 255)

Sacrament of Penance and Reconciliation (n.): The Sacrament through which sins committed after Baptism can be forgiven, and reconciliation with God and community can be effected. (pg. 16)

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. 16)

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 serves his flock and helps them get to Heaven). (pg. 49)

Saint (n.): A holy person who led a life in union with God through the grace of Christ and received the reward of eternal life, or Heaven. (pg. 7)

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. 64)

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. 50)

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. 64)

Secular institute (n.): A form of consecrated life where members live out the Evangelical Counsels in their ordinary lives, but do not necessarily live in community. Pope Pius XII described secular institutes as working "for the sanctification of the world from within." (pg. 33)

Seminarian (n.): A man preparing for the priesthood in a seminary. (pg. 217)

Seminary (n.): A school in which candidates for the priesthood are trained. (pg. 216)

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. 13)

Sex (Sexuality) (n.): An essential part of our human identity as either male or female. Sexuality includes the physical, psychological, and emotional characteristics of men and of women, as well as our attitudes and need for love and friendship. Sexuality affects all aspects of the human person in the unity of our body and soul. (pg. 27)

Sin (n.): A deliberate offense against God: something we say, think, do, or fail to do that acts against the eternal law of God. It is a failure to love God and neighbor. (pg. 66)

Societies of Apostolic Life (n.): Groups whose purpose is to build the Kingdom of God, who live in community, but do not make religious vows. (pg. 257)

Society of Apostolic Life (n.): A group whose purpose is to build the Kingdom of God, who live in community, but do not make religious vows. (pg. 32)

Soul (n.): That which animates or gives life to a body. (pg. 83)

Spiritual Director (n.): A person, usually selected for their wisdom and counsel in matters requiring discernment, who offers help to others along their spiritual journey. (pg. 217)

Spousal Meaning of the Body (n.): Pope St. John Paul II's phrase expressing how the human body includes, right from the beginning, the capacity of expressing love, specifically the love in which the person becomes a gift and by means of this gift fulfills the meaning of his being and existence. (pg. 85)

Spouse (n.): A man or woman who has entered into a valid covenant of marriage with a member of the opposite sex. A husband or a wife. (pg. 32)

Sterilization (n.): A procedure intended to destroy a person's ability to conceive a child, for example a vasectomy (men) or a tubal ligation (women). (pg. 145)

Stole (n.): A liturgical vestment made of a several-inch-wide strip of material worn around the neck by priests and bishops and at the left shoulder across the chest by deacons. (pg. 222)

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. 183)

Temptations (n.): An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. (pg. 15)

Ten Commandments (n.): The ten rules for a moral life given by God to His Chosen People through Moses on Mount Sinai. The first three Commandments teach us how to love God; the last seven teach us how to love our neighbor as ourself. (pg. 13)

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. 48)

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. 81)

Todah (n.): Hebrew for "thanksgiving." It was the greatest form of worship in the Temple of Jerusalem, consisting of a sacred meal of bread and wine freely offered in sacrifice by a person to express thanksgiving to God for some good thing. The *Todah* foreshadows the sacred meal of bread and wine Jesus changed into His Body and Blood, Soul and Divinity at the Last Supper and which we still receive today in the Eucharist (Greek for "thanksgiving") at every Mass. (pg. 184)

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)

Universal Call to Holiness (n.): God's calling of every Christian to the fullness of Christian life and to the perfection of charity. (pg. 7)

Vice (n.): A habit acquired by repeated sin. Repentance for sin and confession may restore grace to a soul, but to remove the sinful habit requires much effort and self-denial, until the contrary virtue is acquired. (pg. 65)

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. 65)

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. 6)