

Glossary

Adonai (n.): A title for God meaning “Lord,” used by Jews since the name Yahweh is considered too holy to say aloud. (pg. 186)

Advaita Vedanta (n.): A form of Hindu philosophy; one of the most influential schools of classical Indian thought. (pg. 265)

Agnosticism (n.): The view that we do not know whether God exists. From the Greek prefix “a-” meaning “without” or “absence of” and gnosis, meaning “knowledge.” (pg. 306)

Allah (n.): The Arabic word for God (pg. 224)

Anatta (n.): The Buddhist doctrine that there is no human soul apart from the universe. (pg. 274)

Anglican Church (n.): The Church of England was founded in 1534, when Parliament passed the Act of Supremacy establishing King Henry VIII and his heirs as head of the Church in that realm. (pg. 149)

Anicca (n.): The Buddhist doctrine of impermanence. (pg. 273)

Anti-Semitism (n.): An attitude of hatred toward Jews and discrimination against them as a religious or ethnic group. (pg. 211)

Apocrypha (n.): The title given by Martin Luther to the seven books of the Bible he considered to be of doubtful origin and which he did not consider to be part of the inspired canon of Scripture. From a Greek word meaning “to hide away.” (pg. 142)

Apollinarianism (n.): The name given to a heresy of the early Church that asserted that Christ had a human body and a human-sensitive soul, but not a human rational mind. (pg. 106)

Apophatic Theology (n.): A type of theology that attempts to approach understanding of God by negation, that is, by explaining God in terms of what we do not or cannot know about Him. Also known as negative theology. (pg. 129)

Apostasy (n.): Renunciation of a religion. Among sins against the First Commandment, apostasy is the sin of total repudiation of the Christian Faith. (pg. 102)

Arianism (n.): An influential heresy of the early Church that taught that Jesus, the Son of God, was created by God the Father, and therefore not truly equal to Him or of the same substance. (pg. 105)

Armageddon (n.): The final battle between God and the armies of darkness hinted at in the Book of Revelation. (pg. 291)

Asceticism (n.): Strict self-discipline and avoidance of sensual pleasures, usually for religious purposes. (pg. 241)

Atheism (n.): The lack of belief in God. From the Greek prefix “a-”, meaning “without” or “absence of,” and theos, meaning God. (pg. 306)

Atman (n.): The Hindu concept of the innermost core of one’s being; the universal and unchanging “self” that pervades everything in the universe. (pg. 267)

Augsburg Confession (n.): The statement of the Lutheran faith composed by Martin Luther and theologian Philip Melancthon. (pg. 142)

Avatar (n.): Term in Hindu philosophy for the material appearance of a deity on earth, in human or animal form. (pg. 266)

Ayatollahs (n.): High-ranking *Shia* clerics who are typically scholars of Islamic theology and law; from Arabic for “Sign of God.” (pg. 240)

Bahá’i (n.): A modern religious tradition that emerged from Islam which emphasizes the oneness of God, the equality of all human beings, and what it sees as the unity of all religions. *Bahá’í* is considered heretical by both Sunni and Shia Muslims. (pg. 242)

Baqaa (n.): The goal of Sufist life, which is a permanent life with, through, in, and for God. (pg. 242)

Beatific Vision (n.): The immediate knowledge of God which the angels and saints enjoy in Heaven. (pg. 228)

Blasphemy (n.): Speech, thought, or action involving contempt, hatred, or defiance against God or His Church, or against the saints, or other persons or things dedicated to God. (pg. 204)

Book of Mormon (n.): The core text of the LDS tradition, which presents itself as “Another Testament of Jesus Christ” and was produced by Joseph Smith who claimed to have translated it from golden plates buried in New York. (pg. 286)

Brahma (n.): The Hindu creator god (pg. 266)

Brahman (n.): Vedic Sanskrit word meaning the highest universal principle or ultimate reality. It is the closest concept of “god” in Hinduism, while it is understood by some Hindus more as a principle or metaphysical concept. (pg. 266)

Buddha (n.): Meaning “awakened one,” this term commonly refers to Siddhartha Gautama but can refer to any Buddhist who has achieved *Nirvana*. (pg. 272)

Caliph (n.): Civic and religious leaders of the Muslim community, regarded as successors to Muhammad. (pg. 240)

Canon of Scripture (n.): The official list of inspired books that make up the Bible. (pg. 31)

Caste System (n.): The Hindu system of fixed social classes into which people are born. Practiced in present-day India, the caste system divides Hindus into five classes: Brahmins (intellectuals/teachers), Kshatriyas (warriors), Vaishyas (merchants), the Shudras (performers of menial tasks), and the Dalits (untouchables). (pg. 269)

Cataphatic Theology (n.): A type of theology that attempts to approach understanding of God through affirmative statements of who He is based on what He has revealed to us. (pg. 129)

Catholic (adj.): Universal (pg. 25)

Caesaropapism (n.): Political theory that the head of state should be head of that state’s church. (pg. 120)

Centering (n.): A form of new age meditation focused on blanking the mind, sometimes involving the selection of a sacred word that is repeated. (pg. 296)

Charlemagne (n.): King of the Franks who was crowned the first Holy Roman Emperor in 800 by Pope Leo III. Also known as Charles the Great, the Carolingian Renaissance, a flourishing of intellectual life and culture in medieval Europe, flourished under his rule. (pg. 122)

Christ (n.): Anointed one, from the Greek *Cristos* (pg. 203)

Christian Fundamentalism (n.): A movement within various Protestant Christian denominations that originated as a reaction to perceived theological liberalism, that emphasizes the fundamentals of the Christian faith as an antidote to theological errors. Christian fundamentalists insist on a literalistic interpretation of the Bible. (pg. 150)

Communion (n.): Intimate and mutual exchange in friendship, from the Latin *communio-nem*, for “sharing in common.” (pg. 43)

Conservative Judaism (n.): The practice of Judaism concerned with following the law while making allowances for contemporary culture. (pg. 207)

Constantine (n.): Roman emperor who legalized Christianity throughout the Empire in A.D. 313 and convened the first ecumenical council at Nicaea (325). (pg. 119)

Constantinople (n.): The ancient city of Byzantium, renamed after Roman emperor Constantine in AD 330, and one of the five patriarchies of the early Church. The capital of the Eastern Roman empire (or Byzantine Empire) until 1453 when it was conquered by the Muslim armies of the Ottoman Empire, which declined after World War I. The city is now called Istanbul, the capital of modern-day Turkey. (pg. 119)

Consubstantial (adj.): Of the same substance. This word is used to describe how God the Father and God the Son are both fully God, or of the same divine substance. This teaching was definitively set forth in the Nicene Creed to combat false teachings about Jesus and affirm the Truth of His human and divine natures. (pg. 105)

Consubstantiation (n.): The Lutheran teaching on the Eucharist that Christ is substantially present along with the substances of bread and wine. From the Latin prefix *con-*, or with. (pg. 148)

Council of Chalcedon (n.): An ecumenical council convened in AD 451 that condemned the heresy of Monophysitism and further clarified Church teaching on the two natures of Christ. (pg. 107)

Council of Ephesus (n.): An ecumenical council convened by Emperor Theodosius in AD 431, which condemned Nestorianism and proclaimed the hypostatic union—that Christ is one person with two natures—a human nature and a divine nature. (pg. 106)

Council of Nicaea (n.): First ecumenical council of the Church, called by Roman Emperor Constantine in A.D. 325, which taught that Jesus is consubstantial with the Father, and which initially drafted what would become the Nicene Creed. (pg. 105)

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, in words and deeds to receive the gift of salvation. (pg. 8)

Crusades (n.): Medieval military expeditions organized by the Church for the liberation of the Holy Land and the defense of Christians and the Christian Faith, begun in 1095 and ending in the 13th century. (pg. 247)

Denominations (n.): Ecclesial communities or distinct subgroups within a Protestant tradition or other world religion. (pg. 150)

Deposit of Faith (n.): The full content of divine revelation communicated by Christ, contained in Sacred Scripture and Sacred Tradition, handed on in the Church from the time of the Apostles, and from which the Magisterium draws all that it proposes for belief as being divinely revealed. (pg. 31)

Deuterocanonical Books (n.): Those seven books of the Old Testament and parts of the books of Esther and Daniel that are not considered by most Protestants to be inspired writings (while remaining valuable for their historical, spiritual, and theological significance). However, these books have always been a part of the Greek version of the Old Testament used by the early Church and were affirmed by the Council of Trent to be inspired writings and part of the traditional canon of Scripture. Deuterocanonical is Latin for “of the second canon.” (pg. 142)

Dialogue of Action (n.): A term describing Christians and non-Christians working alongside one another for the common good of society (pg. 87)

Dialogue of Life (n.): A term for being together with people of different religious traditions in leisure or at work. (pg. 86)

Dialogue of Religious Experience (n.): A term describing the practice of attending non-Catholic worship services to observe how that religion's adherents pray and worship. (pg. 87)

Dialogue of Theological Exchange (n.): A type of interreligious dialogue in which specialists discuss their respective religious heritages in an effort to achieve greater mutual understanding. (pg. 85)

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. 46)

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. 31)

Docetism (n.): (Docetism)—A gnostic heresy that becoming man was beneath God's dignity, and therefore Jesus only appeared to us as human and He did not really suffer. (pg. 244)

Donation of Pepin (n.): The name for the gift of land from King Pepin to Pope Stephen II in 756. This donation gave the pope control over regions in present-day Italy that became the Papal States, helped free the pope from the influence of the Byzantine emperors, and strengthened the Church's alliance with the Frankish kings. (pg. 121)

Double Predestination (n.): The inevitable conclusion flowing from the Calvinist teaching on free will: Since God predetermines certain people to go to Heaven, then He necessarily predetermines some people to go to Hell. (pg. 149)

Eastern Orthodox Churches (n.): Churches in the East which broke away from Rome following the Great Schism of 1054. Orthodox Churches have apostolic succession and valid Sacraments but are not in full communion with the Catholic Church because of an incomplete profession of faith and a rejection of the authority of the pope. (pg. 47)

Ecclesial Community (n.): An assembly of Protestant Christians or a Protestant denomination, for example, Methodists, Baptists, Presbyterians, Lutherans and others. They are referred to with this term by the Catholic Church rather than as “churches” because they lack apostolic succession, certain valid Sacraments, and other elements essential to the Church. (pg. 46)

Ecumenical Council (n.): A meeting of all the world’s bishops together in union with the pope. (pg. 104)

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. 60)

Ecumenical Movement (n.): The term for the call originating with the Second Vatican Council for dialogue and activities aimed at seeking visible unity among the diversity of Christian Churches and ecclesial communities so that separated Christians might one day return to full communion with the Catholic Church. From the Greek words *oikoumenē* for “the inhabited world,” and *oikos*, for “house.” Not to be confused with Ecumenical Councils of the Catholic Church, which are meetings of the world’s bishops. (pg. 49)

Ecumenical Prayer (n.): Prayer among Christians of various traditions. Within some limits, Catholics can pray with other Christians who are not Catholic. (pg. 87)

Ecumenism (n.): The work of restoring unity among all Christians by bringing them back into the Catholic Church, which alone offers the fullness of the means of salvation. (pg. 160)

Edict of Worms (n.): The decree issued by Holy Roman Emperor Charles V declaring Martin Luther to be a heretic and an outlaw, and banning his writings. (pg. 140)

Enlightenment (n.): The term in Eastern philosophy meaning liberation from the endless cycle of death and rebirth. (pg. 269)

Eparchy (n.): A province of the Orthodox church, under the authority of a bishop. (pg. 46)

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. 60)

Evangelical Christianity (n.): Term describing Christians of various denominations who emphasize the need to be “born again,” the authority of the Bible, and Christ’s command to preach the Gospel. (pg. 150)

Fanaa (n.): Sufist term for the annihilation or passing away of anything in the self which is not love. (pg. 242)

Fifth Lateran Council (n.): The ecumenical council called in 1512 by Pope Julius II in an attempt to correct the abuses which led to the Protestant Reformation. (pg. 139)

Filioque (n.): Latin for “and from the Son.” A term used to refer to the Roman Catholic understanding that the Holy Spirit proceeds from the Father and from the Son (as opposed to from the Father alone, as professed by Eastern Christians). Disagreement over the *filioque* was one root of the Great Schism between Eastern and Western Christianity. (pg. 123)

First Commandment (n.): “You Shall Have No Other Gods Before Me.” The First Commandment forbids honoring gods other than the one Lord who has revealed Himself to His people. (pg. 88)

First Council of Constantinople (n.): An ecumenical council convened in AD 381 that condemned again Arius's teaching, reaffirmed the teachings of the Council of Nicaea, and issued a revised Creed. (pg. 105)

Four Marks of the Church (n.): Four essential and definitive characteristics of the Roman Catholic Church founded by Jesus Christ: She is one, holy, catholic, and apostolic. (pg. 29)

Four Noble Truths (n.): Four inescapable conditions of life as described by Buddhism: all life is suffering, suffering is caused by our own selfishness, suffering can be cured, and the path to cure it is the Noble Eightfold Path. (pg. 272)

Fraternal Correction (n.): The loving reprimand of our neighbor with the purpose of protecting him from sin. In some circumstances fraternal correction can be a positive obligation flowing from Christ's command to love one another. (pg. 330)

Gemara (n.): The Jewish book of rabbinical commentaries and analysis of the *Mishnah*. (pg. 205)

Gnosis (n.): The Greek word for knowledge. New Age spirituality generally calls for humans to ascend to higher spheres of knowledge, which they call gnosis. (pg. 295)

Gnosticism (n.): The name given to a heresy of the early Church that taught, among other things, that Jesus was not fully human, the material world was evil, and salvation was achieved through secret knowledge, or gnosis. (pg. 295)

Governing Body (n.): Group of elders who lead the Jehovah's Witnesses community, establishing doctrine through the members' interpretation of the Bible. (pg. 290)

Great Schism (n.): The separation of Eastern Christians from the Catholic Church in 1054. The Eastern churches became known as the Orthodox Church. (pg. 118)

Guru (n.): A spiritual master in the Sikh tradition. (pg. 271)

Hadith (n.): Record of Muhammad's traditions and sayings, second only to the *Qur'an* as a source of religious and moral law in Islam. (pg. 240)

Hajj (n.): Annual Islamic pilgrimage to the *Kaaba* in Mecca. The *Hajj* is the fifth pillar of Islam. (pg. 232)

Hashem (n.): Hebrew for "the Name," a word Jews may use to refer to God in ordinary speech because His name is considered too holy to say aloud. (pg. 186)

Heresy (n.): The obstinate denial after Baptism of a truth that must be believed with divine and Catholic faith. (pg. 102)

Hesed (n.): Hebrew for "God's everlasting love," the understanding of God's love for humanity. (pg. 188)

Hinduism (n.): The umbrella term for a series of closely related paths to the divine which Hindus themselves collectively call *sanatana dharma*, or "the eternal way." (pg. 265)

Hypostatic Union (n.): The union of the divine and human natures in the one divine Person of the Son of God, Jesus Christ. (pg. 106)

Icon (n.): A painting of Jesus Christ, the Virgin Mary, or a saint, typically on wood. More than a style of art, icons are intended to reflect a spiritual reality through the use of symbols. Icons are especially venerated in Eastern Churches. (pg. 126)

Ideology (n.): A belief system that purports to be all-encompassing, and is not open to approaches or positions coming from outside itself. (pg. 308)

Imam (n.): Shiite term for the supreme leader of the Muslim community. More typically, the word *imam* is used to describe the man who leads prayers in a mosque. (pg. 240)

Immaculate Conception (n.): The dogma that from the first moment of her conception, by the grace of God, Mary was preserved from Original Sin. (pg. 127)

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. 24)

Indifferentism (n.): The post-Baptismal denial that we are called to practice the one true religion, and instead believing wrongly that it does not matter what religion one practices. (pg. 83)

Indulgence (n.): A partial or complete (plenary) remission of the temporal punishment due to sins that 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. 139)

Infallibility (n.): The charism of being infallible (incapable of error) in matters of faith and morals. (pg. 126)

Interreligious Dialogue (n.): Interactions between the Roman Catholic Church and non-Christian faiths aimed at bringing about greater mutual understanding and, ultimately, the gathering of all the world's peoples into Christ's Church, for the sake of their salvation. (pg. 60)

Interreligious Prayer (n.): A form of prayer between Christians and non-Christians. Catholics should not participate in interreligious prayer (pg. 87)

Invincible Ignorance (n.): The state of a person who is not at fault for not having known something. For example, someone who never hears the true Gospel proclaimed and is never introduced to the saving love of Christ. (pg. 50)

Islam (n.): The Abrahamic religion founded by Muhammad in the early seventh century. The word *Islam* refers to the peace the world will only achieve once all people everywhere submit to *Allah*. (pg. 222)

Jehovah (n.): The name Witnesses believe is God's proper name, which is necessary for proper worship. (pg. 290)

Jehovah's Witnesses (n.): The Restorationist movement founded by Charles Taze Russell in the 1870s. (pg. 290)

Jihad (n.): The Muslim concept of warfare or struggle, which can refer to the fight against the enemies of Islam, or to a person's internal fight against sin. (pg. 253)

Jiva (n.): The Hindu word for the soul. (pg. 267)

Jizya (n.): A penalty tax exacted on non-Muslims in an Islamic state. (pg. 248)

Joint Declaration on The Doctrine of Justification (n.): A document explaining basic commonality between Catholic and Lutheran theologies of justification issued by the Pontifical Council for Promoting Christian Unity and the Lutheran World Foundation in 1999. (pg. 152)

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. 130)

Kaaba (n.): The holiest site in Islam. Arabic for "cube," a black granite building at the center of Islam's most important mosque, the Great Mosque of Mecca. (pg. 233)

Kafir (n.): An unbeliever or infidel (pg. 241)

Karma (n.): The idea in Eastern philosophy of spiritual cause and effect: good actions lead to good outcomes in our next life; bad actions lead to bad outcomes. (pg. 269)

Kingdom of Heaven (n.): God's reign, or rule, over all things. During His public ministry, Jesus proclaimed that the Kingdom of Heaven (or 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. 24)

Liturgy of the Eucharist (n.): The second part of the Mass in which Christ's sacrifice on the Cross is made present again. It includes the preparation of the gifts, the Eucharistic prayer, the Communion rite, and prayer after Communion. (pg. 192)

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. 231)

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. 192)

Lutherans (n.): Adherents of the Protestant denomination founded by Martin Luther: Lutheranism. (pg. 142)

Maya (n.): The term for what Hindu's believe is the illusion that we are limited creatures distinct from one another. (pg. 268)

Mecca (n.): Islam's holy city in present-day western Saudi Arabia. The birthplace of Muhammad, Muslims turn and face Mecca in prayer, and all able-bodied Muslims must make a pilgrimage there at least once in their life. (pg. 232)

Messiah (n.): The Hebrew word for "anointed one" and the title given to the Savior God promised to the people of Israel. (pg. 24)

Middle Way (n.): Siddhartha Gautama's proposal that enlightenment was best sought between the extremes of excessive asceticism on the one hand and indulgence on the other. (pg. 272)

Mishnah (n.): The edited record of Rabbinic teachings and Jewish oral tradition, compiled at the beginning of the third century AD. (pg. 205)

Mitzvah (n.): Any of the 613 commandments regarding prescriptions for God's covenant with the Jewish people, reinterpreted after the Romans destroyed the Temple in AD 70. (pg. 206)

Monophysites (n.): Christians, such as the Coptic Orthodox, who believe that Jesus Christ has a single nature that is both fully human and fully divine. Churches with Monophysite Christologies are called Oriental Orthodox Churches. (pg. 110)

Monotheism (n.): Belief in a single god (pg. 184)

Moral Nihilism (n.): An existentialist philosophy that life is without any objective meaning, and that morality is merely a human invention. (pg. 311)

Moralistic Therapeutic Deism (n.): The name for an immature faith that understands God as a type of therapist who leaves us alone except when we ask him to help solve our problems, wants us to be nice and fair to each other, and sends good people to Heaven. (pg. 315)

Mormonism (n.): A faith tradition founded by Joseph Smith and centered on the Book of Mormon, which purports to contain the record of a new revelation of Jesus Christ in North America. Also known as the Church of Jesus Christ of Latter-day Saints (LDS). (pg. 286)

Mosque (n.): An Islamic house of worship (pg. 231)

Muhammad (n.): (AD 571–632) Arabic founder of Islam who claimed that the Archangel Gabriel dictated to him the contents of the *Qur'an*. (pg. 224)

Muslims (n.): Individual Islamic believers (pg. 222)

Nestorianism (n.): The name given to a heresy of the early Church that divided Jesus into two persons, an eternal divine Person and a created human person who were closely connected but not one and the same. (pg. 106)

New Age Spirituality (n.): The general term for a range of beliefs and practices that developed in the Western world during the 1970s. (pg. 295)

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. 6)

New Religious Movements (n.): The general term for relatively new religious traditions that do not play a dominant part in the broader culture (pg. 286)

New Testament (n.): The 27 books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God as their central theme. (pg. 202)

Nicene Creed (n.): The Profession of Faith set forth by the Councils of Nicaea (AD 325) and Constantinople (AD 381), and recited at every Sunday Mass, which affirms the essential tenets of the Christian faith and belief in the Holy Trinity. (pg. 29)

Nirvana (n.): The goal of the Buddhist life which is the liberation from the cycle of suffering and extinguishing of the finite self. (pg. 273)

Old Covenant (n.): The series of promises made by God to His Chosen People, Israel, described in the Old Testament, and which is fulfilled in the new and everlasting covenant in Jesus Christ. (pg. 6)

Original Sin (n.): The state of human nature deprived of the original holiness and justice Adam and Even enjoyed before the fall. (pg. 127)

Orthodox Judaism (n.): The most traditional form of Judaism, whose adherents strive to live in accordance with the letter of the law as handed down through the ages. (pg. 207)

Orthodox (adj.): Correct teaching about the Christian Faith. Not to be confused with a member of the Eastern Orthodox church. (pg. 119)

Papal States (n.): Territories in present-day Italy that were under the control of the Church from 756–1870. (pg. 121)

Parousia (n.): Word for the Second Coming of Christ. From the ancient Greek word for “arrival” or “official visit.” (pg. 27)

Patriarch (n.): A father of the People of Israel: Abraham, Isaac, and Jacob. (pg. 102)

Patriarchies (n.): Territories ruled by patriarchs. In the East, patriarchies are organizations of those following the Eastern Catholic Rites. In the early Church there were five primary patriarchies: Rome, Jerusalem, Antioch, Alexandria, and Constantinople. (pg. 123)

Pentecost (n.): The day when Jesus sent the Holy Spirit upon Mary and the Apostles and the Church was born. Fifty days after Jesus' Resurrection (10 days after His Ascension into Heaven), Mary and the Apostles gathered in the Upper Room and were filled with the Holy Spirit, who came in a rush of wind and appeared as tongues of fire over their heads. (pg. 24)

Polytheism (n.): Belief in many gods and goddesses. (pg. 184)

Practical Atheism (n.): A type of existence characterized by living as if there were no God. Believers can fall into this lifestyle if we do not guard against habits of materialism and acedia. (pg. 314)

Private Revelation (n.): Revelation made in the course of history to a particular person or persons which does not add to or form part of the deposit of faith, but rather may help people live out their faith more fully. Some private revelations have been recognized by the authority of the Church. (pg. 13)

Protestant Reformation (n.): A 16th-century revolt began by Martin Luther that further divided and splintered Christianity. Many Christian communities formed as a result of this split, which are known as ecclesial communities, or Protestant denominations. Though Jesus desires that His Church be one, all baptized Christians are brothers and sisters in Christ. (pg. 139)

Protestantism (n.): The general term for the many denominations of Christianity which arose “in protest” from the Reformation onward. While there is great variation among these ecclesial communities on a great many matters, all reject the authority of the pope and lack apostolic succession. (pg. 138)

Public Revelation (n.): The revelation God has given the world, handed on by the Church and preserved in Sacred Scripture and Sacred Tradition. The time of public revelation ended with the death of the last Apostle. We await no further public revelation. (pg. 13)

Quorum of Twelve Apostles (n.): The second highest governing body of the LDS church under the First Presidency. One of their roles is to choose a new President of the LDS church upon the death of the current one. (pg. 288)

Qur'an (n.): The holy book of Islam believed by Muslims to have been dictated to Muhammad by the Archangel Gabriel. The *Qur'an* denies the divinity of Christ and the Blessed Trinity, while proclaiming one God, the existence of angels, the resurrection of the dead, judgment for all, and the need to convert the world to Islam by force if necessary. (pg. 223)

Rabbinic Judaism (n.): Form of Judaism that developed after the fall of the Temple of Jerusalem in AD 70 based upon the teachings and writings of the Jewish rabbis regarding the Talmud. (pg. 206)

Ramadan (n.): The ninth month of the Islamic calendar observed by fasting from sunrise to sunset. *Ramadan* is the fourth pillar of Islam. (pg. 232)

Reform Judaism (n.): The Jewish denomination that, while purporting to affirm the central tenets of Judaism, deemphasizes the requirement of the law in favor of adapting Jewish traditions to the modern culture. Reform Jews look for a Messianic Age rather than a personal Messiah, reject the authority of the Talmud, and promote some social causes contrary to traditional Judeo-Christian morality (such as abortion rights) while remaining united with Christians and other Jewish denominations regarding others. (pg. 208)

Reincarnation (n.): The rebirth of souls who have died into new bodies (pg. 296)

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. 326)

Religious Fundamentalism (n.): The belief that one's religion is the only one that contains even a shred of truth. Also called religious exclusivism. (pg. 324)

Restorationist (adj.): A term describing religious movements dedicated to bringing back into existence (that is, restoring) what they believe is Christ's original Church. (pg. 288)

Rite (n.): The tradition and practice surrounding the celebration of the Sacraments. Most of the world's Catholics are of the Latin, or Roman rite, while others belong to Eastern rites such as Byzantine, Melkite, and others. (pg. 46)

Rome (n.): An ancient city in modern-day Italy and seat of the papacy. The capital of the Roman Empire from 27 BC to AD 476, and seat of the Holy Roman Empire through 1806. Primary among the five patriarchies of the early Church, its bishop is the pope, successor to St. Peter. (pg. 119)

Sabbath (n.): The day set aside each week for rest and worship of God, echoing how God rested on the seventh day of creation. (pg. 192)

Saccidananda (n.): The Hindu concept of infinite existence, knowledge, and bliss. (pg. 266)

Salat (n.): Islamic practice of prayer toward Mecca five times each day. *Salat* is the second pillar of Islam. (pg. 231)

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. 8)

Samsara (n.): The term for what Hindus believe is the endless cycle of death and rebirth from which we seek liberation. (pg. 269)

Sanatana Dharma (n.): Hindu phrase meaning “the eternal way” (pg. 265)

Sawm (n.): The Islamic term for the practice of fasting from sunrise to sunset during *Ramadan*. (pg. 232)

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. 103)

Scholasticism (n.): A medieval school of philosophy and theology that seeks to systematically reconcile human and divine wisdom, building on the writings of ancient Greek philosophers and the Church Fathers, especially St. Augustine and St. Thomas Aquinas. (pg. 128)

Scientism (n.): An ideology that denies the existence of anything beyond the five senses, and holds that true knowledge can only come through the empirical sciences. (pg. 308)

Septuagint (n.): The pre-Christian Greek translation of the Old Testament books made by Jewish scholars and later adopted by Greek-speaking Christians. (pg. 205)

Seventh Day Adventism (n.): Faith tradition distinguished by its observance of Saturday Sabbath, various health-related dietary laws, and an emphasis on the imminent Second Coming of Jesus Christ. (pg. 293)

Shahada (n.): The name for the Muslim profession of faith: “There is no god but *Allah*, and Muhammad is the messenger of *Allah*.” The *Shahada* is the first pillar of Islam. (pg. 230)

Sharia (n.): Islamic law based on the *Qur'an* describing the civil and religious duties of Muslims, and prescribing punishments for various crimes. (pg. 232)

Shema (n.): The Jewish prayer that expresses the core Jewish belief in the oneness of God and that He is the one and only God, which is derived from Deuteronomy 6:4-5. It serves as the center of morning and evening prayer: “Hear, O Israel.” (pg. 186)

Sheol (n.): The Hebrew word for Hell, or the dwelling place of all the dead before Christ's Resurrection. (pg. 189)

Shia (n.): The minority sect within Islam who believe Muhammad's rightful successor was his cousin and son-in-law Ali, and who rely on *ayatollahs* over tradition. (pg. 240)

Shiva (n.): The Hindu destroyer god who performs a cosmic dance that brings the world full circle. (pg. 266)

Shoah (n.): The Jewish name for the Holocaust, in which 6 million Jews were systematically murdered by the Nazi regime. (pg. 211)

Siddhartha Gautama (n.): The prince who renounced his life of luxury for asceticism, and embarked on a quest to find the realm of no age, suffering, or death. After meditating on this mystery he is said to have emerged as Buddha with insight into the Four Noble Truths, the pillars of Buddhist belief and practice. (pg. 271)

Sikhism (n.): Religion that blends the Hindu and Muslim traditions, whose adherents believe in reincarnation, karma, and that *Brahman* and *Allah* are simply different names for the same god. (pg. 271)

Simony (n.): The sin of selling religious offices or sacred things. (pg. 139)

Sola Fide (n.): The belief that we are saved through faith alone, and that our willing cooperation with God's grace plays no role in our salvation. This belief is held by most non-Catholic Christian churches. Latin for "faith alone." (pg. 144)

Sola Scriptura (n.): The belief that the Bible is the only source of divine revelation held by most non-Catholic Christian churches. Latin for "by Scripture alone." (pg. 146)

Spiritual Ecumenism (n.): An expression referring to the idea that prayer with non-Catholic Christians unites us in our worship of God. (pg. 166)

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. 102)

Sufism (n.): Islamic mysticism that rejects legalism and asceticism, and emphasizes the practice of seeking direct and personal experience of God. (pg. 241)

Sunnah (n.): The vast tradition of Islamic religious practice based on the *hadith*, considered primary to the practice of the faith by *Sunnis*. (pg. 240)

Sunni (n.): The majority sect within Islam whose adherents consider themselves to be mainstream and traditionalist. The word *sunni* is derived from the Arabic for "People of the Tradition." (pg. 240)

Sunyata (n.): The Buddhist doctrine of emptiness, wherein emptiness takes on the nature of what we would call a god. (pg. 274)

Surahs (n.): Chapters of the *Qur'an* (pg. 224)

Synods (n.): A meeting of bishops of a particular region, of the whole world, or of bishops and priests and other members of the faithful within a particular diocese to address the doctrinal and pastoral needs of the Church. (pg. 123)

Talmud (n.): Central text of Jewish law and theology, comprised of the *Mishnah* and the *Gemara*, and the central source of Jewish cultural life until modern times. (pg. 205)

Tanak (n.): The Jewish term for what Christians call the Old Testament. (pg. 184)

The Church of Jesus Christ of Latter-day Saints (n.): The title Mormons give to their assembly. (Catholics would not refer to it as a "church" because of its lack of apostolic succession, valid Sacraments, and other reasons.) (pg. 286)

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. 22)

The First Presidency (n.): The highest office in the LDS church, composed of the President and his counselors (usually two). (pg. 288)

The Watchtower (n.): The illustrated magazine publication of the Watch Tower Society, containing analysis of world events from the perspective of Jehovah's Witnesses' interpretation of the Bible. (pg. 291)

Theosis (n.): Greek word for the idea that human beings can have a true union with God, and so become partakers of His nature. (pg. 130)

Theotokos (n.): Title for the Blessed Virgin Mary, which means she is the Mother of God, from the Greek for “God-bearer.” (pg. 106)

Tithing (n.): The practice of giving a percentage of one’s income to a religious organization (pg. 232)

Tome of Leo (n.): Pope St. Leo the Great’s letter clarifying the teaching of the Council of Ephesus, and which became one basis for the teaching of the Council of Chalcedon in AD 451. (pg. 107)

Totus Christus (n.): Latin for “whole Christ.” An Augustinian doctrine that the saints and angels in Heaven, the souls in Purgatory, and the faithful on earth make up Christ’s Mystical Body. The Church, united with Christ who is her head, makes up the “whole Christ.” (pg. 26)

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. 143)

Trimurti (n.): Name for the group of three Hindu gods who facilitate the universe’s eternal cycle of creation, sustenance, destruction, and recreation. (pg. 266)

Upanishads (n.): A collection of Sanskrit texts written in India 500–800 years before Christ, and that contain the central philosophical ideas of Hinduism. (pg. 267)

Vincible Ignorance (n.): The state of a person who does not know something that he should have known. For example, someone who hears the Gospel but is too busy pursuing worldly pleasures to take the time to learn more about Jesus. (pg. 50)

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. 328)

Vishnu (n.): The Hindu sustainer god who enters the world at specific times in history in order to save it. (pg. 266)

Wahhabism (n.): A fundamentalist interpretation of Islam whose adherents reject any practices not endorsed by the *Qur’an*, and call for a Muslim state based on Islamic law. *Wahhabism* was founded in the 18th century and is today practiced mainly in Saudi Arabia. (pg. 241)

Watch Tower Society (n.): The entity in charge of directing and disseminating doctrine for the world’s Witnesses. (pg. 290)

Yogas (n.): Various paths Hinduism offers to reach enlightenment or *moksha*. These include Jnana yoga, involving constant meditation; Karma yoga or the sacrificial giving of oneself; Raja yoga, which includes steps of fasting, observances, and body positions; and *Bhakti* yoga involving intense devotion to particular gods/goddesses. (pg. 269)

Zakat (n.): The Islamic duty to make an annual charitable contribution to help the poor, free prisoners, and spread Islam. Determined by a Muslim’s income and net worth, *zakat* is the third pillar of Islam. (pg. 232)