

Glossary

UNIT ONE

Alleluia: Praise the Lord! A song or acclamation of praise before the Gospels are read at Mass.

Biblia: Latin for “a collection of books.” The word Bible is derived from this word and refers to the fact that Scripture is not a single book to be read from cover to cover, but rather is a library of books and other writings.

Deposit of Faith: The whole content of the Christian faith formed by Sacred Scripture and Sacred Tradition together. The deposit of faith was revealed by God through Jesus Christ and has been faithfully guarded and interpreted by the Magisterium of the Catholic Church.

Duality: When one thing has two or more natures. Scripture is both the Word of God and the written words of humans.

Homily: A teaching drawn from the day’s readings given by a priest (or deacon) at Mass.

Lectio Divina: Latin for “divine reading.” It is an ancient form of praying with Scripture that is a slow and thoughtful encounter with the Word of God.

Liturgy of the Eucharist: The second part of the Mass in which we receive the Body and Blood of Jesus Christ in the Eucharist. In this part of the Mass, the priest prays the words of consecration and changes the bread and wine into the Body and Blood of Christ. We also come to the altar of the Lord and receive Holy Communion.

Liturgy of the Word: The first part of the Mass in which we receive the written Word of God. In this part of the Mass, the Scriptures are proclaimed and the priest teaches us in his homily. We also join together in prayer for others and profess our faith.

Magisterium: The teaching authority of the Church and those who exercise that authority, the pope and all of the world’s bishops in union with the pope. The Magisterium of the Church authentically teaches and interprets the Word of God so that the faithful might be saved.

Profession of Faith: A public statement of belief made by the faithful during Sunday Masses and Holy Days of Obligation. It can either be the Nicene Creed, the Apostles’ Creed, or a renewal of baptismal promises.

Revelation: An act of making known divine truth. From the beginning, God made Himself and His plan for us known gradually and in stages and in words and deeds.

Sacred Scripture/The Bible: The written record of God's revelation of Himself. It is the speech of God put down in writing under the breath of the Holy Spirit. The Word of God.

Sacred Tradition: The mode of transmission of the Word of God. The Word of God was given to the Apostles by Jesus and the Holy Spirit. The Apostles in turn handed it on to their successors, the bishops. With the help of the Holy Spirit, the Church has kept the Word of God whole and safe over the centuries so we can know and believe in the whole Faith today. Sacred Tradition and Sacred Scripture make up a single deposit - or one gift--of the Word of God. We accept and honor Sacred Tradition equally with Sacred Scripture.

Salvation: Being freed from the power and effects of sin. From the beginning, God promised us freedom from sin. He revealed His plan to save us from sin throughout Salvation History and Jesus Christ completed the plan of salvation by His sacrifice on the Cross and Resurrection from the dead. Sacred Scripture is our primary source for the truth we need to know for the sake of our salvation.

Theology: The study of God and the things of God. The study of God is different than the study of other things. Rather than learning a list of facts about God, theology is about learning to know, trust, and love God in order to grow in relationship with Him.

Universal Prayer or Prayer of the Faithful: The prayer of the assembly during every Mass that concludes the Liturgy of the Word. The faithful entrust the needs of the Church, the needs of the world, and their own needs to God.

Word of God: A title for Jesus Christ and a title for Sacred Scripture. Jesus is the Word of God become flesh in the Incarnation. In Him, God has revealed all that is necessary for the sake of our salvation. We meet Jesus in Sacred Scripture, the Word of God written down to preserve and communicate the Good News of salvation.

UNIT TWO

Apocalyptic: A writing style of Scripture. Apocalyptic writings communicate truths about God and our salvation through visions, often including strange imagery and symbolism.

Canon: The official list of inspired books that appear in the Bible. The Catholic canon of Scripture includes 46 Old Testament books and 27 New Testament books.

Covenant: A sacred unbreakable bond of family relationship. God entered in a series of covenants with mankind throughout Salvation History to invite us to be part of His divine family and to prepare gradually and in stages and in words and deeds to receive the gift of salvation.

Epistle/Letter: A writing style of Scripture. The epistles are letters written by St. Paul and other Apostles to early Christian communities and individuals to encourage them in their faith. They offer advice and teaching to their recipients that often apply to our situations today.

Foreshadow: To show, warn of, or indicate a future event before it happens. There are many stories, people, events, and ideas in the Old Testament that foreshadow later stories, people, events, and ideas in the New Testament, especially Jesus Christ and the events of salvation.

Genealogy: A writing style of Scripture. Genealogies record family ancestries and reveal important family connections between individuals in the Bible.

Inspiration: The human authors of Scripture were guided by God through the Holy Spirit in their writing. God's Spirit was present with them when they chose the words to write and how to write them. The Holy Spirit moved within them to write the truth God wanted written for the sake of our salvation.

Law: A writing style of Scripture. The Law, mostly contained in the first five books of the Bible, called the Pentateuch, are writings that communicate how to best love God and each other. The Law is necessary to free us from sin and direct us toward the ultimate goodness who is God.

Mediator: The person God chose to represent all those entering into a covenant with Him. Adam, Noah, Abraham, Moses, David, and Jesus Christ are the mediators of the primary covenants throughout Salvation History.

Narrative: A writing style of Scripture. Narratives tell a story in a straightforward way, recounting some event or story of an important person in Israel's history.

New Testament: The 27 books of Scripture that appear after the Old Testament that tell the story of the New Covenant. In the New Testament we meet God's Word Incarnate Jesus Christ, and we learn of His life, teachings, Passion, Death, Resurrection, and Ascension, as well as the story of the beginning of His Church guided by the Holy Spirit. The four Gospels hold a place of special importance in the New Testament and all of Scripture.

Old Testament: The first 46 books of Scripture that tell the story of the Old Covenant. The Old Covenant contains all the ways that God revealed Himself to us in Salvation History in order to prepare us for salvation in Jesus Christ.

Parable: A writing style of Scripture. Parables are short stories that communicate layers of truth. Jesus often used parables to teach His disciples.

Poetry: A writing style of Scripture. The poetic writings of the Bible use metaphorical and artistic language to communicate basic truths about God and human nature. Although they typically do not rhyme, they follow a certain rhythm and meter and employ characteristic literary devices such as parallelism and repetition.

Progression: The increase in the number of people included in each covenant, and God's family, throughout Salvation History.

Promise: Every covenant included a blessing from God that He assured His people He would fulfill. For example, God promised Abraham that His descendants would be more numerous than the stars and that they would bless the world.

Prophecy: A writing style of Scripture. The prophetic writings of the Bible foretold the consequences of the current course of action of the people of Israel and called them to repentance and right worship of God. Prophetic writings also warn us today of similar actions and consequences in our own lives and call us to turn away from sin and pursue holiness. These writings would also tell of the fulfillment of God's promises to His people and of His loving care for them.

Ruah: The Hebrew word for "breath" and "spirit." Just as God breathed His "breath of life" into Adam when He created Him to give him life, God's Spirit is present in the Scriptures, making them the living Word of God.

Salvation History: 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.

The Senses of Scripture: The meanings of Scripture and the events described in it. There are two senses of Scripture: literal and spiritual. The literal sense is the meaning of the words of Scripture discovered by study of the text. The spiritual sense allows us to understand that, thanks to the unity of God's plan, the realities and events the text describes are themselves signs of our Faith. For example, the parting of the red sea is a sign of Baptism. The fullness of God's plan of revelation is revealed in Christ. All interpretation of Scripture must be guided by the judgment of the Church, which has the responsibility of protecting and interpreting the Word of God. The unity of the literal and spiritual senses allow the Church to interpret the riches of Sacred Scripture.

Sign: An external representation of the interior reality occurring within a covenant. Every covenant included a sign taken from human experience to represent the depth of God's love and mercy present at the heart of the covenant. Marriage between a man and a woman, the Sabbath, the rainbow, circumcision, the Law, Passover, the Temple, and the Eucharist are examples of signs of the covenants.

Three Criteria for Interpreting Scripture: Guidelines given to us by the Church to help ensure that our interpretation of Scripture does not stray from the truth. First, we must look closely at the content and unity of the whole Scripture. Second, we must read Scripture within the living Tradition of the Church. Third, we must be attentive to the analogy of the faith.

Typology: The study of how a person or thing in Salvation History foreshadows a person or thing in Salvation History, especially as it relates to Jesus Christ and salvation. The earlier person or thing is a “type” of the later person or thing. For example: Noah’s ark is a type of the Church. Isaac is a type of Christ.

Wisdom/Proverbs: A writing style of Scripture. Wisdom literature comments on the human condition using learned, quotable sayings. These often offer advice for a wide range of topics and situations.

UNIT THREE

Concupiscence: A 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.

Creation: Everything that God made, the heavens and the earth, all things visible and invisible. God created all things out of nothing. Everything that God makes is good. Therefore, all of creation is fundamentally good.

Dominion: Authority or rule. Kings have authority and rule over their kingdoms and subjects. Adam was given dominion over all of creation.

Ex nihilo: Latin for “out of nothing.” This is the doctrine of creation, that God created all things out of nothing with only His Word. This fact teaches us that God is all-powerful, all-knowing, and goes beyond His creation.

Immutable: Unchanging. God does not change and, therefore, He does not experience emotion in a human way.

Infinite: Without beginning or end. God is the creator of all things, including time and space. Therefore, He is timeless, without beginning or end, and not bound by space.

King: One of the original roles God gave to Adam in the Garden of Eden. A king has dominion, or rules over, his kingdom and its subjects. God gave Adam dominion over all of creation. Adam, then, was the first king.

Leisure: Time free from work. Rather than idleness or doing nothing, true leisure is to engage in activities, such as art, philosophy, music, and most importantly worship of God, that enrich us as human beings. Authentic leisure is when we love God and the things of God, and love our neighbor. Leisure is the purpose of our work: we work so that we can have leisure.

Nahash: Hebrew word most often translated as “serpent,” but more accurately translates to “leviathan,” a large, ferocious sea monster. The Book of Genesis uses the word *nahash* to describe the serpent who tempted Adam and Eve.

Navi: Hebrew word for prophet, which means “mouth.” Prophets speak for God. Adam was the first prophet when he named all of the animals.

Omnipotent: All-powerful. We know that God is all-powerful because all things came from Him.

Omniscient: All-knowing. We know that God is all-knowing because if He created all things, there is nothing that He would not know.

Original Justice: 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.

Original Sin: The first sin of Adam and Eve that brought pain, suffering, and death into the world. Because we are all descendants of Adam and Eve we are all born with Original Sin in our souls. We need to be baptized to remove the stain of Original Sin. The effects of Original Sin remain, however. For example, we tend to sin, we suffer, and we die.

Priest: One of the original roles God gave to Adam in the Garden of Eden. The task of a priest in the Old Testament was to guard and protect God's dwelling place, the tabernacle, and to serve Him. This involved making sacrifices, even of their own life, if necessary. Adam's job, then, was to guard and protect the Garden of Eden, God's dwelling place with His creation, and to serve God by offering all of creation back to Him as a sacrifice. Adam was the first priest.

Prophet: One of the original roles God gave to Adam in the Garden of Eden. The task of a prophet in the Old Testament was to speak on God's behalf and be His spokesperson. Adam was given the job of naming all of the animals, a right reserved for their creator. Adam, then, was God's spokesperson and acted as the first prophet.

Protoevangelium: Means "first Gospel." In Genesis 3:15 God promises to send a savior to crush the head of the serpent and defeat sin and death. This is the first announcement of the Gospel, the Good News of salvation won by Jesus Christ.

Shamar: Hebrew word for "to guard and protect" or "to serve." This word indicates Adam's role as a priest in the Garden of Eden.

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

Son/Daughter of God: One of the original roles God gave to Adam and Eve in the Garden of Eden. Adam and Eve were made in God's image and likeness. Among other things, according to Scripture, to be made in one's image and likeness is to be his or her child, a son or daughter. Therefore, Adam and Eve were God's children, a son and daughter of God.

Spouse: One of the original roles God gave to Adam and Eve in the Garden of Eden. God gave Adam and Eve one initial command: “Be fertile and multiply.” That is, to come together as one man and one woman in marriage and to cooperate with God’s creative power and have children. The marriage of the first man and first woman is a sign of the giving and receiving of love God desires to share with all of humanity.

The Church: The community of disciples founded by Jesus that will exist until the end of time. The Church is at the same time human and divine. It is the gathering of God’s people on earth and it is the mystical Body of Christ. The Church is the means by which salvation is communicated to us in this age.

The Great Flood: God caused it to rain for forty days and forty nights, which flooded the earth and washed away the sin and wickedness of humanity. Only Noah and his family and two of every animal were spared in order to renew creation and for God to enter into a new covenant with the human race.

Transcendent: Beyond full understanding and limitation. God goes beyond and is greater than His creation.

UNIT FOUR

Abraham: “Father of a great many.” He was the first Patriarch and the “father of faith” to whom God made great promises and entered into covenant. His descendants would become the Chosen People.

Blessing: God promised Abraham that his descendants would be more numerous than the stars and through them all the families of the earth would be blessed.

Chosen People: The people descended from Abraham to whom God chose to continue to reveal Himself and through whom He would prepare the whole world to receive salvation. The people of Israel.

Gratuitous love: Undeserved love. The Chosen People did nothing to deserve or earn God’s love and mercy. Rather, like a father who loves his children unconditionally, solely because He loved them, God chose the people of Israel, continually forgave them, and tasked them with sharing His love and forgiveness with the rest of the world.

Heir: Someone who inherits another person’s land, possessions, and titles after that person dies. In the ancient world, one’s heir was typically his first-born son.

Hospitality: Generous and friendly treatment of guests, visitors, and even strangers. Abraham showed hospitality to an angel of the Lord who visited him with a message from God.

Isaac: “Laughter.” He was the son born to Abraham and his wife, Sarah, in their old age and heir to Abraham and all of God’s promises in the covenant.

Israel: “He who wrestles with God.” God changed Jacob’s name to Israel after he wrestled an angel of the Lord to a draw. God’s Chosen People became known as the people of Israel.

Jacob: “Supplanter.” He was the son of Isaac who tricked his older brother, Esau, into giving away his birthright as Isaac’s heir.

Kingship: God promised Abraham that his descendants would have a great name, which means that they would be a dynasty of great kings.

Moral Evil: An objectively evil act that a person commits. The rejection and murder of God’s only Son is the greatest moral evil ever committed.

Nation: God promised Abraham that his descendants would be a great nation. This includes possessing land.

Nephilim: Mysterious individuals from Genesis 6 who are described as the “heroes of old” and the “men of renown.” Careful study of Scripture and the writings of Church Fathers reveals that they may actually be the children from the marriages between the sinful descendants of Cain and the faithful descendants of Seth. They were morally corrupt men who sought to honor themselves rather than God.

Pentecost: The day when Jesus sent the Holy Spirit upon Mary and the Apostles and the Church was born. 50 days after Jesus’ Resurrection (10 days after His Ascension into Heaven), Mary and the Apostles had 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. The Apostles were strengthened by the Holy Spirit to proclaim the Gospel in many languages to the gathered crowd. 3,000 people were baptized and entered the Church that day. Pentecost is the birthday of the Church. The blessing of Pentecost reversed the curse of the Tower of Babel.

Shem/Shemite: Shem was one of Noah’s three sons. The name Shem means “name.” Shem’s descendants were known as Shemites, “the people of the name.” In other words, Shem and his descendants honored the name of God and sought to be faithful to Him. Abraham was a descendant of Shem and his descendants became the Hebrew or Jewish people, the Chosen People of God.

Tower of Babel: The human race attempted to build a tower to Heaven to make themselves like God. As punishment, God confused their language and scattered them all over the earth.

Type: Someone or something in Salvation History that foreshadows or points forward to a later person or thing in Salvation History. In the story of the sacrifice of Isaac, Isaac foreshadows Jesus Christ.

UNIT FIVE

Angel of Death: In the tenth and final plague of the Exodus, God sent the Angel of Death upon Egypt to take the lives of all the first born children in Egypt. By sacrificing a lamb, spreading its blood on their doorposts, and eating its roasted flesh in a sacred meal of bread and wine, the Angel of Death passed over the Israelite homes and spared their first born.

Beatitude: Happiness or fulfillment. In the Sermon on the Mount Jesus gave the Beatitudes as the perfection of the Ten Commandments. They teach us how to be truly happy, or reach human perfection and fulfillment, which we ultimately find in Heaven.

Burning Bush: God spoke to Moses from a burning bush. He revealed His name to Moses and gave Him the mission of freeing the Israelites from slavery.

Eucharist: 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. It is spiritual food for the soul. It is not merely a symbol, but is Jesus' true flesh and blood.

Exodus: Greek for "way or path for leaving." In the Old Testament, God called Moses to be His prophet and lead the Israelites, His Chosen People, out of slavery in Egypt to new life in the Promised Land.

Israelites: The descendants of Abraham, Isaac, and Jacob before they became the nation of Israel.

Lamb of God: Jesus is the Lamb of God whose sacrifice on the Cross freed us from sin and spiritual death. Just as the Israelites had to eat the flesh of the Paschal Lamb for the sacrifice to be complete, Jesus gave us His Body and Blood in the Eucharist at the Last Supper for us to receive the blessings of the Passover of the New Covenant.

Last Supper: The final meal Jesus shared with His Apostles. It was a Passover meal. Jesus, the Lamb of God, transformed the sacred meal into the Passover of the New Covenant by giving us His Body and Blood to eat in the Eucharist.

Liberator: See redeemer.

Memorial Feast: A sacred meal shared to remember, or make present again, an important event of the past. God commanded the Israelites to share a memorial feast each year to re-present the events of the Passover. Every Mass is a memorial feast that makes Christ's one sacrifice on the Cross present to us today.

Moses: "To draw out." The man God called to be His prophet and to whom He revealed His name. God gave Moses the mission of leading His people out of slavery in Egypt. God delivered the Ten Commandments and the whole of the Law to Moses to teach the Israelites how to love Him and how to love their neighbor.

Paschal Lamb: The lamb sacrificed by each Israelite family during the Passover. The blood of the lamb on the Israelite door posts was a sign for their homes to be passed over by the plague of death.

Passover: The central event of the Exodus. The final plague God sent upon Egypt was the plague of the death of the first born of every family in Egypt. By sacrificing a lamb, spreading its blood on their doorposts, and eating its roasted flesh in a sacred meal of bread and wine, the Israelite homes would be passed over by the plague of death. God also commanded that the Israelites remember this original Passover event every year with a memorial meal. The original Passover foreshadows Christ's own sacrifice on the Cross.

Plagues: Ten miraculous signs God sent upon Egypt during the Exodus as a sign of His power as the God of the universe. Examples of the plagues include turning the water of the Nile River to blood, sending large amounts of frogs to fill the land, darkness, and the final plague of the death of the first born in Egypt.

Redeemer: A person who saves or frees others from slavery or oppression. Moses was the redeemer of the Israelites from slavery in Egypt. He foreshadowed Jesus, our true Redeemer from sin.

Sacrifice: In ancient times, people offered the life of an animal to God as a way to praise God by, to give thanks to God, to honor a new beginning or to swear an oath, or as an expression of sorrow for sin. The original Passover required the sacrifice of a lamb. Jesus offered Himself as the supreme sacrifice to redeem all people from sin.

Signs and Wonders: The miracles that God worked in Egypt as signs of His power as the God of the universe. These miracles foreshadowed the miracles Jesus would later perform as signs of God's love and mercy and that He is truly the Son of God.

Slavery: When a person or group of people is controlled by someone or something else and is not free to do what he or she wants. The Israelites were slaves in Egypt for many centuries before the Exodus.

Temptation: Something that attracts or lures a person to sin.

Ten Commandments: Laws of love God gave to Moses for the people of Israel to teach them how to love God and one another. They are an expression of the eternal law of God and help us to resist temptation and avoid sin. They are the foundation of the Christian moral life.

Theophany: A profound manifestation, or revelation, of God. God's revelation of His name to Moses in the burning bush was a great revelation of God that forever changed God's relationship with His Chosen People.

UNIT SIX

Call Narrative: The story or pattern for God's calling of all of the prophets. The pattern follows the story of the calling of Moses, the first prophet. The five parts of the call narrative of a prophet are: the setting is one of mystery and awe, God calls the prophet to action, the prophet feels unworthy and objects, God reassures the prophet, and then God sends the prophet forth and offers a sign.

Characteristics of the Davidic Covenant:

There are six important features of God's covenant with David. They are: God will make David the founder of a dynasty, God will make David's descendants kings, God will have a father-son relationship with David's descendants, David's son will build a Temple as a dwelling place for God among His people, God will never withdraw His favor from David or his descendants, and David's kingdom and dynasty will never end. Each of these features of the covenant are fulfilled by Jesus Christ.

Christ: The Greek word for "anointed one." See Messiah.

Davidic Covenant: The covenant God entered into with David.

Ish Elohim: Hebrew for "men of the spirit," or "one called by God to speak for Him." Used to describe the prophets of the Old Testament.

Judge (shofet): A temporary military leader appointed by God to govern the Israelites and return them to right worship. They also won military victories against foreign invaders and settled disputes between tribes.

Messiah: The Hebrew word for "anointed one." All of the kings descended from David were anointed as a sign of their kingship. This made all of the kings in the line of David "messiahs." God promised the Chosen People that He would send the Messiah to free them from sin. Jesus is the Son of David and God's promised Messiah and Savior. (453)

Prophetes: Greek for "one who speaks for another." The word "prophet" comes from this word.

Ro eh: Hebrew for "to see beneath the surface," or "to possess vision." Used to describe the prophets of the Old Testament.

Scepter: A staff or baton held by a king that represents kingly authority.

UNIT SEVEN

Baptism: The first Sacrament we receive. Baptism makes us members of the Church, forgives our sins, and gives us new life in Christ. It is necessary for salvation. The celebration of Baptism involves being immersed in water or having water poured over one's head in the name of the Holy Trinity.

Corporal Works of Mercy: Jesus taught us that we must love our neighbor by performing Corporal (and Spiritual) Works of Mercy. Corporal means "body." The corporal works of mercy help us meet a person's physical needs. They are: feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, ransom the captive, and bury the dead.

Divine Nature: That which makes God who and what He is, God. Jesus possesses both a divine nature and a human nature. He is 100% fully God and 100% fully human.

Forgive: To stop feeling anger toward someone who has harmed you. Forgiveness involves wishing well for your enemy. Jesus taught us to forgive our enemies. Jesus forgives our sins in the Sacrament of Confession.

Gifts of the Holy Spirit: Wisdom, knowledge, understanding, counsel, fortitude, piety, and fear of the Lord. The anointing in the Sacraments of Baptism and Confirmation are a sign of receiving these gifts.

Good Shepherd: A title for Jesus taken from the parable of the lost sheep (Luke 15:1-7). We are like the sheep in the parable. Sin has caused us to go astray and become lost. But Jesus, who is like the shepherd, comes to us sinners. He seeks us out and invites us to receive salvation and be restored to God's family.

Holy Orders: 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 ordains men to the priesthood of the Catholic Church and bestows upon them the power to administer the Sacraments.

Human Nature: That which makes human beings human. Jesus possesses both a divine nature and a human nature. He is 100% fully God and 100% fully human.

In Persona Christi Capitas: In the Person of Christ the Head. When an ordained priest performs his priestly function—for example, when consecrating the Eucharist—he is no longer working as himself, but rather, “in the person of Christ the Head.” When we say “the Head,” we mean the Head of the Church. It is not the priest who transforms the bread and wine into the Body and Blood of Christ, but rather, Jesus Himself, working in and through the priest.

Incarnation: The Christian belief that the second Person of the Holy Trinity, the Son of God, assumed a human nature and became man in the Person of Jesus Christ.

King: In the Old Testament, kings were to rule justly according to the law of God. They were to lead His people into relationship with God and right worship of Him. Jesus fulfills this role by establishing the Kingdom of God on earth and by teaching the law of God by which all will be judged. Jesus taught us to love God and to love our neighbor, He gave us the Beatitudes to teach us how to be happy or fulfilled in the Kingdom, and He taught us the works of mercy as the way to live out the law of God in His Kingdom.

Melchizedek: A priest and king of Salem whom Abraham meets in the Old Testament. He offers Abraham a sacrificial blessing in the form of a sacred meal of bread and wine. This sacrifice will later become the foundation of the thank offering in the Temple of Solomon and the sacrifice of Christ offered at the Last Supper and which we receive today at every Mass.

Mercy: Compassion, kindness, and forgiveness shown to others. God has infinite mercy for us. Jesus taught us to show mercy to others.

Mysterion: Greek for “mystery.” In Greek, the word was interchangeable with *sacramentum*, from which we derive the word “sacrament.” Both mean the same thing: a visible sign of God’s grace.

Mystery of Faith: The proclamation of the Paschal Mystery in prayer at every Mass.

New Covenant: 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.

Old Covenant: All the ways that God revealed Himself to us in Salvation History in order to prepare us for salvation. The story of the Old Covenant is found in the Old Testament.

Paschal: Of or having to do with the Passover. Christ’s Passion, Death, and Resurrection are the Passover of the New Covenant.

Paschal Mystery: Christ’s Passion, Death, and Resurrection which saved us from sin and death for new life as sons and daughters of God.

Priest: In the Old Testament, the primary task of a priest was to offer sacrifice to God on behalf of the people for their sins. Jesus fulfills this role by offering Himself as a sacrifice on the Cross for the sins of all.

Prophet: In the Old Testament, the prophets were God’s spokespersons who made known God’s message to His people. They proclaimed hope and salvation to the people if they would repent and worship God. Jesus fulfills this role not by speaking for God, but because He is God. He did God’s will throughout His life and spoke God’s truth to the people. He revealed God to the people and taught about God’s law and love.

Sacrament: A sign of God’s grace that gives the grace that it signifies. Jesus founded seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance and Reconciliation, Anointing of the Sick, Holy Orders, and Holy Matrimony.

Sermon on the Mount: The central teaching of Christ’s public ministry. During this teaching on a wide variety of topics, Jesus delivers the Beatitudes and the Lord’s Prayer. He also spends time talking about the teachings of the Old Law (the law of the Old Testament, or the Law of Moses). While He makes it clear that the Old Law is still in effect, He delivers new teachings or laws that deepen the requirements of His followers and challenge us to go beyond just what the law tells us not to do.

Spiritual Works of Mercy: Jesus taught us that we must love our neighbor by performing Spiritual (and Corporal) Works of Mercy. The spiritual works of mercy help us meet a person’s spiritual needs. They are: instruct the ignorant, counsel the doubtful, admonish sinners, bear wrongs patiently, forgive offenses willingly, comfort the afflicted, and pray for the living and the dead.

Suffering Servant: In the Old Testament, Isaiah prophesied, or foretold, of a person who comes to voluntarily suffer in atonement for the sins of the people. His suffering would save the people from just punishment at the hands of God. Jesus perfectly fulfills this prophecy by His suffering and death on the Cross.

UNIT EIGHT

Abstinence: Intentionally refraining from, or not doing, something. Catholics are required to abstain from eating meat Fridays during Lent and are encouraged to do so on other days throughout the year. (2043, 2193)

Apostle: A person who is sent out as a representative of someone else. Jesus chose twelve men to be His Apostles. They preached Jesus' message of salvation and worked miracles in His name. Jesus gave the Apostles special authority and made them the first leaders (bishops) of the Church.

Apostolic Succession: 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. The fourth mark of the Church is that the Church is apostolic, which means that the Church is built on the lasting foundation of the Apostles.

Authority: Power or influence over another's thought, opinion, or behavior. Jesus gave His authority to Peter and the Apostles and to their successors, the bishops.

Bishop: The leader of a particular diocese and a main teacher of the Catholic faith. A bishop also makes the Sacraments available to the people of his diocese. The bishops of the Church are the successors to the Apostles. They guard and protect the teachings of the Church to make sure they are handed on faithfully.

Catholic: Universal. The third mark of the Church is that the Church is catholic, or universal. This means that the Church is for all people in every time and place. Her truths apply to all people throughout time.

Church: The community of disciples founded by Jesus that will exist until the end of time. The Church is at the same time human and divine. It is the gathering of God's people, whom He calls, on earth and it is the mystical Body of Christ. The Church is also the Temple of the Holy Spirit, who gives life to the Body of Christ and unites its members.

Disciple: Student. The disciples were followers, or students, of Jesus. Jesus had thousands of disciples. All Christians are His disciples today.

Ecclesia: Latin word used for the Church. It is derived from the Greek word, *ekkalein*, which means “to call out of.” The Greek form of the word is used frequently in the Old Testament for the assembly of the Chosen People before God. The early Church adopted the word to describe themselves and to be connected to the assembly of God’s people from the Old Testament.

Ecumenism: The work of restoring unity among all Christians.

Evangelization: Sharing the Good News of the Gospel message of salvation with all the world. At the command of Jesus, the Church’s mission is to evangelize the whole world.

Fasting: Intentionally refraining from eating and drinking. Catholics over the age of 14 are required to fast on Ash Wednesday and Good Friday and are encouraged to do so at other times throughout the year as an intentional sacrifice.

Heretic: One who teaches false things about God, Jesus, salvation, and the Church.

Holy Days of Obligation: On special days throughout the liturgical year, Catholics are required to attend Mass to celebrate important events in the life of the Church.

Holy/Holiness: Holy means sacred or set apart by God. We do not make ourselves holy; rather, holiness comes from God’s initiative. We are holy because God is holy and he calls us to Himself. The second mark of the Church is that the Church is holy.

Infallibility: Being without error. The Magisterium of the Catholic Church (the pope and all of the world’s bishops in union with the pope) are incapable of error when teaching about matters of faith and morals in a definitive way.

Kyriake: Greek for “church.” See *ecclesia*.

Pope: The bishop of Rome and successor of St. Peter. The pope has the special responsibility of being the head of the entire Church on earth. He unites and guides all of the world’s bishops and leads all of God’s people on earth. He is Christ’s chief representative on earth.

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

Priest: Co-workers with their bishops who serve the faithful by building up and guiding the Church. Priests preach the Gospel of Christ and make available the Sacraments to the People of God, especially the Holy Eucharist. In a special way, priests act in the person of Christ, making Jesus present to us, when they present the Sacraments.

Schism: Division within the Church.

Unity: The quality of being together as one. Jesus founded one Church and desires for His Church to be one and come together as one People of God united by one belief, one worship, and one liturgy.

UNIT NINE

Advent: The season that begins the liturgical year. It is a time when we reflect on the Incarnation, and prepare ourselves to celebrate the birth of Jesus, our King, on Christmas Day. We also prepare for His Second Coming at the end of time. This season is represented by the color violet, or purple, which represents penance and humility.

Christmas: A liturgical season to spend time celebrating the joy of the Incarnation and the birth of our Savior Jesus Christ. This season is represented by the color white, which represents light, purity, and joy, or gold, which represents joy.

Communion of Saints: All the members of Christ and His Church: those here on earth, those in Purgatory, and those in Heaven.

Easter: The liturgical season following Lent in which we celebrate the Resurrection of Jesus on Easter Sunday. All of Jesus' suffering was redeemed by the glory of His Resurrection. We are reminded that, because of Jesus' death and resurrection, we may gain the reward of eternal salvation. Jesus' Resurrection is the principle of our own resurrection. Just as Christ rose from the dead and lives forever, so all of us will rise in our own bodies at the last day. Easter is more than just a day; it is an entire season. Like the Christmas season, the Easter season is a time of joy and celebration, and so it is represented by the color white or gold.

Eulogy: A written or spoken tribute to someone who has died.

General (or Last) Judgment: At the end of time, 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.

Heaven: The state of being after death in which "those who die in God's grace and friendship and are perfectly purified live forever with Christ" (CCC 1023). The souls in Heaven enjoy perfect communion and relationship with God, His angels, and all of the saints. In Heaven we will see God face-to-face, as He is. This is called the Beatific Vision.

Hell: The state of being after death in which those who die unrepentant of mortal sin and refuse the love and mercy of God to the end experience eternal separation from God and the Communion of Saints. The primary punishment in Hell is the eternal separation from God while continually thirsting for Him.

Holy Week (Triduum): The shortest liturgical season. It is the three days between Lent and Easter in which we reflect in a particular way upon Christ's suffering and death. It is represented by the color red, which represents fire, love, Jesus' Passion, and the blood of the martyrs.

Lent: The liturgical season in which we focus on the Paschal Mystery by reflecting upon Jesus' life, Passion, Death, and Resurrection, and how He redeemed us of our sins. During Lent we do penance and prepare our hearts to receive the salvation won for us by Christ. The color of this season is violet, or purple for penance and humility.

Liturgical Calendar: A calendar that charts the various seasons, remembrances, feasts, and celebrations in the life of the Church over the course of a year. The liturgical year begins with Advent and includes the seasons of Christmas, Lent, Holy Week or Triduum, Easter, and the two larger periods of Ordinary Time.

New Heavens and New Earth: The mysterious renewal of all things that will occur at the end of time when Jesus returns to usher in the reign of God. It will be the definitive realization of God's plan to bring the universe under the rule of His Son. God will dwell among men and there will no suffering, pain, or death. Human beings will be filled forever with happiness, peace, and mutual communion with each and with God. The world will be restored to its original state.

Ordinary Time: The liturgical season when we learn about the life of Christ. There are two periods of Ordinary Time during the year: between the end of the Christmas season and the beginning of Lent, and between the end of the Easter season and the beginning of Advent. Ordinary Time is represented by the color green, which represents life and hope. Ordinary Time is not called ordinary because it is uninteresting or common. Rather, the name comes from the Latin word *ordo*, which is where we get the English word *order*. In other words, Ordinary Time reflects the order

of the Church year. The weeks of Ordinary Time are numbered and point us toward the goal that all history is ordered towards: the reign of Christ the King. On the final Sunday in Ordinary time, we celebrate the Solemnity of Our Lord Jesus Christ, King of the Universe.

Particular Judgment: A judgment by God at the moment of death, in which we will receive from Him what we deserve, based on our faith and our good works throughout our lives. In other words, we will be judged by our love – how we loved God and how we loved others. All who die in God's grace and friendship are assured of their eternal salvation in Heaven, while those who die in mortal sin accept eternal separation from God in Hell.

Purgatory: The state of being after death in which those who "die in God's grace and friendship, but [are] still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of Heaven" (CCC 1030). The souls in Purgatory endure great suffering in order to be purified of any unconfessed venial sins and for the reparation of the remaining effects of confessed mortal and venial sins.

Sanctoral Cycle: The sequence of saints' feast days throughout the liturgical year.