

Are there any questions you still have about the topics you learned last month? What steps can you take to find out the answers?

What questions do you have right now about the topics you will be learning about in this unit?

Unit 3 Vocabulary

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.

Blessing: God’s power and care upon a person, place, thing, or action. God’s blessing can be requested in prayer.

Capital Sins: Certain sins that should be especially guarded against because they are likely to lead to other sin. They are: pride, greed, envy, anger, lust, gluttony, and sloth. Also known as the seven deadly sins.

Commandment: One of the Ten Commandments, known as the Decalogue, or “ten words” from God to His Chosen People. They were written by God to be an objective moral standard for His people, an expression of the divine law of God. If one does not do evil acts as guided by the Commandments, then she is free from sin and able to grow in virtue and in freedom. We are obligated to follow the Commandments.

Communion: Sharing of life with one another. As one human family, we are called to imitate God who as Trinity is a communion of Persons, Father, Son, and Holy Spirit, by loving and serving God and by loving and serving one another.

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.

Conscience: The gift God gave human beings to be able to use reason in order to judge right from wrong. Conscience is God's voice in our hearts. We have a responsibility to educate ourselves and inform our conscience with prayer and God's word, about what is truly good. A poorly-formed conscience will lead us to sin.

Consequentialism: A dangerous philosophy that believes that a good outcome justifies bad actions and encourages people to commit evil acts. It suggests a good end result is the most important thing in morality and that the methods used to get that result are not important.

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.

Fallen Nature: The wounded human nature after the Fall of Man, or the Original Sin of Adam and Eve. This means that human beings have concupiscence, or a tendency to sin, and are subject to ignorance, suffering, and death. Baptism removes Original Sin, but its consequences remain in our weakened human nature.

Free Will: One of the faculties of the human soul. It is a person's ability to choose and act based upon knowledge and understanding.

Freedom: The power, rooted in the intellect and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. True freedom is the ability to do what one ought to do, that which is truly good and directed toward God, our happiness and fulfillment.

Grace: The free and undeserved gift of God's life within us. The Sacraments are efficacious signs of God's grace.

Holiness: The fullness of the Christian life and the perfection of charity. To be holy is to be 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.

Human person: A unique human individual who possesses the capacity for an inner life of thoughts and understandings, knowledge of his personhood, and is capable of freedom. Each of us are human persons, unique individuals created in the image and likeness of God, even before we are born.

Intellect: One of the faculties of the human soul. It is a person's ability to know and understand.

Justification: 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.

Law: A rule and measure of acts whereby man is induced to act or is restrained from acting. It binds a person to act or not to act. A law is not just a rule, but a guide to help determine the right course of action in a given situation. There are four types of law: eternal law (unchanging truth, God Himself), divine law (eternal truth as God has revealed it to us), natural law (man's participation in the eternal law), and human law (man-made laws enforced by a ruler or government).

Merit: To deserve or be worthy of something; to earn. Our justification, or salvation, was earned for us by Christ's sacrifice on the Cross and by His Resurrection. We are not deserving or worthy of our own salvation, nor can we earn the grace of God. They are free gifts given to us by God who loves us unconditionally.

Morality: The quality of human actions whereby they are right or wrong in accordance with God's law.

Mortal Sin: Serious sin that we choose to commit even though we know it is wrong. Mortal sin separates us from God and completely rejects His love for us. The gravity of the sin is also affected by who is wronged: intentional violence against a parent is more serious than intentional violence against a stranger, though both are mortal sins.

Ontological: Having to do with existence or of being. There is an ontological line that divides the kind of existence human beings experience from the kind of existence of all other animals.

Perfection: The greatest fulfillment of something's potential and the degree to which the various things of creation are like God, who alone is the fullness of being. For human beings, Jesus is the perfect man, the fullness and unity of the moral law, and the way to human fulfillment.

Personal Sin: The sin of an individual person for which he is responsible. All sin, including social sin, begins as the sins of individual persons.

Relativism: A dangerous philosophy that denies the existence of good and evil and harms our ability to choose the good. It holds that 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.

Responsibility: Being accountable for one's choices and actions. Because we have free will, we are morally accountable for our actions.

Revelation: To make known. Divine Revelation is the body of truths made known to us by God throughout Salvation History.

Sanctify: To make holy.

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.

Social Sin: The effect of sin over time, which can affect society and its institutions to create structures of sin. Examples of social sin include society's oppression of the poor, a government that legalizes abortion, or businesses that cheat their employees of just wages, and so forth.

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

The Cardinal Virtues: Virtues acquired by human effort. They are the key moral virtues which all other moral virtues are grouped around. They are the fruit and seed of morally good acts and help prepare the powers of human beings for communion with God's love. They are prudence, justice, fortitude, and temperance.

The Four Loves: Four different expressions or forms of love using the Greek classification. They are: *storge* (the love of affection or enjoying someone or something), *philia* (the love between friends), *eros* (romantic or passionate love), *agape* (charity, or unconditional, sacrificial love; the highest form of love; the love of God for man).

Theological Virtues: Virtues infused directly into the human soul by God that help human beings relate to God. They are the foundation of Christian moral activity by animating it and giving it its special character. They inform and give life to all other virtues. They are faith, hope, and love (charity).

Three Parts of a Moral Act: The conditions necessary for a human action to have a moral quality. The three parts are: the moral quality (good or evil) of the object, or act itself, the intention of the act, and the circumstances surrounding the act. The intention or circumstances of an action cannot make an objectively evil act good, but can lessen one's responsibility for that act. An objectively evil action is always morally wrong. The intention or circumstances of an action can make an objectively good act evil if it is done for the wrong reasons.

Type: A thing or person in the Old Testament that foreshadows a later thing or person in the New Testament.

Venial sin: Less serious sin that hurts our relationship with God, but does not destroy it.

Virtue: A habit of doing what is good. We build virtues through our own efforts and with God's grace.