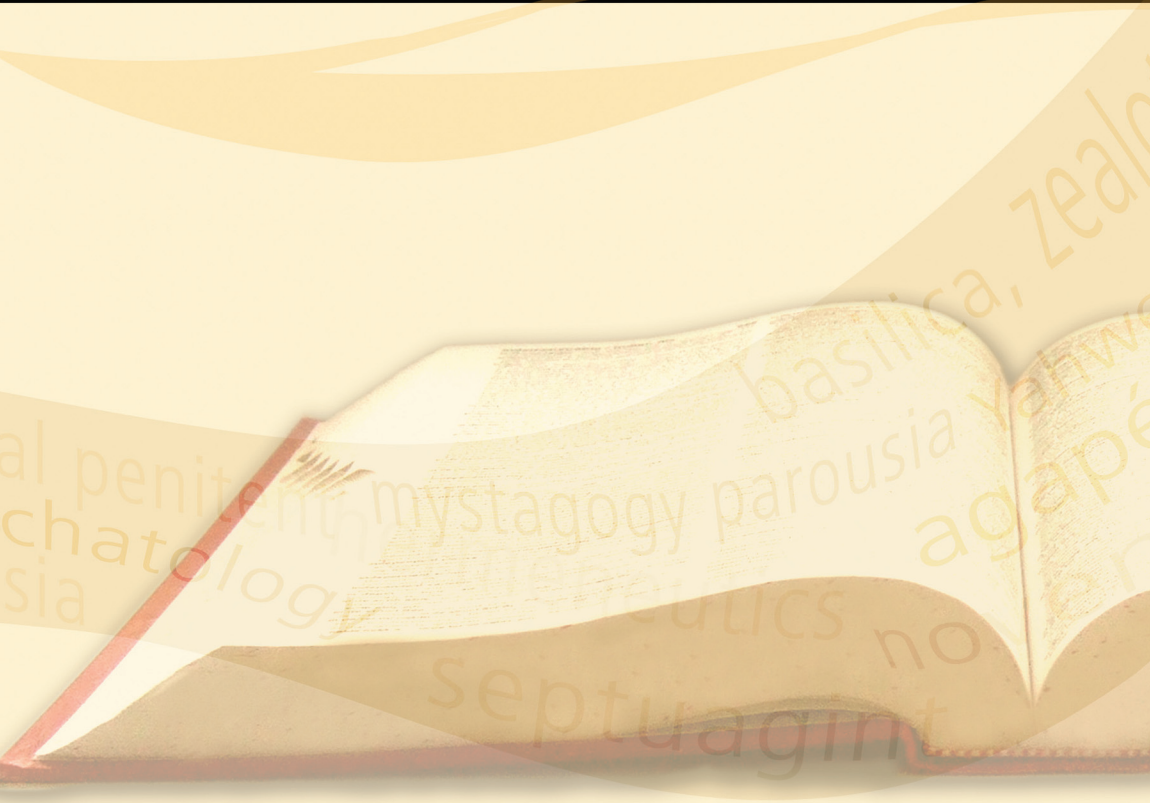


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# GLOSSARY OF THEOLOGICAL TERMS



John T. Ford, CSC

ESSENTIALS OF CATHOLIC THEOLOGY  
S E R I E S

## Dedication

This work is dedicated to Joshua Miguel, Ana Isabel, Emmanuel José, and Miguel David Díaz, in honor of their parents.

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# GLOSSARY OF THEOLOGICAL TERMS

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The Catholic University of America



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## Author Introduction

This book is intended as an aid for college instructors who face the task of introducing undergraduate students to Roman Catholic theology and as a helpful companion for students who often find their introductory theology and religious studies courses confusing and challenging, if not overwhelming. This book is meant to be a first step toward Catholic theological literacy.

In a sense, this glossary is like a foreign language dictionary that furnishes the basic meaning of terms. Travelers to foreign lands often carry a pocket dictionary in their backpacks to help them communicate as they navigate through those lands. Similarly, introductory students of theology need a convenient dictionary in their own backpacks to assist them as they communicate and navigate the sometimes rough terrain of theology.

Though this glossary is not a textbook per se, it has been written to serve as a supplement or companion for introductory theology and religious studies courses that are structured in many different ways. It is designed to be comprehensive, yet concise. On the one hand, some of the terms are really topics for book-length treatment; on the other hand, a glossary must be concise if it is to be user friendly. I have chosen terms useful for a basic understanding of Roman Catholic theology in the diverse and pluralistic context of the twenty-first century. I have tried to define the terms succinctly by providing (1) a reference to their language origin, (2) an indication of their theological content, and (3) a summary statement of their contemporary meaning. Like a pocket language dictionary, this glossary cannot and does not give every possible meaning for a term but concentrates only on the basics. Just as a language teacher or translator is needed to explain how a word is actually used, so a theology instructor is needed to put these terms into practice.

In light of the brevity of these definitions, I encourage those who would like further information to consult theological textbooks or encyclopedias for more extensive and definitive explanations of any given topic. As a first step in obtaining additional information, many of the definitions include cross-references to the *Catechism of the Catholic Church (CCC)*, a readily available resource for further explanations of Roman Catholic doctrine.

The aim of this glossary is to provide a set of beginning definitions or working explanations to help students enter into theological conversations and serve as the basis for genuine theological dialogue, discussion, and discovery. It is our hope that the development of a common vocabulary will enable students and instructors to move together through the rich, yet complex, heritage of Catholic theology.

## Guide to Using This Text

Allows you to quickly identify the first and last entry on each page.

*accident* / AD 9

type of activity during *Lent*. Abstinence can also refer to refraining from drinking alcoholic beverages and refraining from sexual activity. (See CCC 2043)

Foreign and “root” terms within entries are underlined.

✓ **accident.** This word (from the Latin accidere, meaning “to happen”) in everyday use refers to an unforeseen event, especially one that is undesirable. In *scholastic philosophy* and *theology*, an accident is a nonessential property or quality of a *substance*; although accidents provide distinctive features to, they do not exist apart from, particular substances.

Check box allows you to mark terms you are expected to memorize.

☐ **acculturation.** This word (from the Latin ad, meaning “to,” and cultura, meaning “cultivation of the land”) refers to the process by which *missionaries* and *evangelists* adapt the *Gospel* to a particular *culture*. Usually acculturation is a process of finding bridges or links between *Christianity* and a culture where the *Christian* message is being preached.

**acedia.** See SLOTH.

Directs you to another entry in the glossary.

Mid term Exam  
✓ **acolyte.** This word (from the Greek akolouthos, meaning “a follower”) refers to an assistant at a religious service. On an informal basis, *altar boys* and *altar girls* are sometimes called “acolytes”; however, officially, acolytes are men who are formally installed in the *ministry* of acolyte prior to being ordained *deacons* or *priests*; laypeople may also be permanently installed as acolytes to assist in liturgical services. (See CCC 903, 1672)

Refers you to a paragraph number in the *Catechism of the Catholic Church* for further information.

☐ **act; actuality.** These two related terms (from the Latin agere, meaning “to do”) have a wide variety of meanings; two meanings are particularly important in *theology*: (1) in the area of *morality*, “*human act*” refers to a person’s free, deliberate, conscientious decision; and (2) in the area of *philosophical theology*, “*act*” or “*actuality*” refers to the realization or actualization of a particular *potency* or the achievement of a desired goal.

Italicized terms within a definition direct you to an entry for that term.

**Act of Contrition.** See CONTRITION.

☐ **AD.** This abbreviation (from the Latin, anno Domini, meaning “in the year of the Lord”) originated with Dionysius Exiguus (died ca. 544), who proposed beginning the enumeration of years with the birth of *Jesus*

## A

- **Abba.** This word for “father” comes from Aramaic, a language spoken in Palestine at the time of *Jesus*; Abba was a term used by children in addressing their fathers. Jesus used Abba to express his relationship with God (Mk 14:36) and taught his *disciples* to pray to God as a loving and loveable parent. (See CCC 2766)
- **abbess; abbot.** These terms (from the Aramaic Abba, meaning “father”) refer respectively to the religious *superior* of an *abbey* of women or the religious superior of an abbey of men. An abbess, who is considered the “spiritual mother” of the abbey, or an abbot, who is considered the “spiritual father” of the abbey, is usually chosen by the members of the abbey and then *blessed* by a *bishop*; in the past an abbess or abbot was usually elected for life, but recently, they have been elected for a specific term of office.
- **abbey.** This word (from the Aramaic Abba, meaning “father”) refers to an institution under the direction of an *abbess* or *abbot*. The term “abbey” originally referred to the complex of buildings erected by *monks*: a *church*, a residence (or a *monastery*), a school, workshops, farmlands, and so on. Sometimes the word is applied to the church alone, as is the case with Westminster Abbey.
- **abortion.** This word (from the Latin aboriri, meaning “to disappear” or “to miscarry”) refers to the direct and intentional destruction of an unborn child. Both the *Hebrew* and *Christian Scriptures* condemn such a serious violation of respect for *human* life. The Church penalizes such an unjustified taking of an innocent life by *excommunication*. (See CCC 2270–2275)
- **absolution.** This word (from the Latin absolvere, meaning “to set free”) refers to the declaration by a *bishop* or *priest* that the *sins* of a *person* who has repented and confessed have been forgiven. Absolution is an essential part of the *sacrament of Reconciliation* (which is also known as *Confession* or *Penance*). (See CCC 1442, 1449)
- **abstinence.** This word (from the Latin abstinere, meaning “to withhold”) refers to a voluntary refraining from, or giving up, specific activities for the sake of spiritual self-discipline. Examples of abstinence include the practice of not eating meat on Friday and giving up some



type of activity during *Lent*. Abstinence can also refer to refraining from drinking alcoholic beverages and refraining from sexual activity. (See CCC 2043)

- **accident.** This word (from the Latin accidere, meaning “to happen”) in everyday use refers to an unforeseen event, especially one that is undesirable. In *scholastic philosophy* and *theology*, an accident is a nonessential property or quality of a *substance*; although accidents provide distinctive features to, they do not exist apart from, particular substances.
- **acculturation.** This word (from the Latin ad, meaning “to,” and cul-tura, meaning “cultivation of the land”) refers to the process by which *missionaries* and *evangelists* adapt the *Gospel* to a particular *culture*. Usually acculturation is a process of finding bridges or links between *Christianity* and a culture where the *Christian* message is being preached.

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**Act of Contrition.** See CONTRITION.

- **AD.** This abbreviation (from the Latin, anno Domini, meaning “in the year of the Lord”) originated with Dionysius Exiguus (died ca. 544), who proposed beginning the enumeration of years with the birth of *Jesus*

*Christ*; due to a miscalculation, the exact year of Christ's birth was probably four to six years earlier (6–4 BC).

- **Adam.** This name, which is related to the Hebrew, adamah, “ground,” means “one formed from the earth.” According to the Book of *Genesis*, Adam, who was the first man to be formed, was the husband of *Eve* and the father of Cain and Abel. *Christ* is sometimes called the “new Adam” or the “second Adam,” as Christ initiated the new or second *creation* by restoring the divine friendship that was lost by the *original sin* of Adam and Eve. (See CCC 396–412)
- **adiaphora.** This term (from the Greek adiaphoros, meaning “indifferent”) was used in the sixteenth century to designate indifferent matters—those that are neither commanded nor forbidden by the *Scriptures*; this term is currently used in *ecumenical dialogue* to indicate matters of *belief* or practice that are permissible though not obligatory.
- **adoptionism.** This term (from the Latin adoptare, meaning “to choose for oneself”) refers to a variety of *christological* positions that maintain that *God* adopted *Jesus* as the *Son of God*; for example, some have maintained that *Jesus* was born just like any other *human* being, but at his *baptism* in the Jordan River was adopted by *God*. Such teachings effectively reject the *doctrine* that *Jesus Christ* is the second person of the *Trinity*.
- **adoration.** In its ordinary sense, this word (from the Latin adorare, meaning “to speak formally” or “to beseech”) refers to any expression of great *love* and high esteem. In its religious sense, adoration is the *worship* due to *God* alone; thus, adoration is to praise *God* as *creator* and *savior* and to humble oneself. (See CCC 2096–2097)
- **adultery.** This word (from the Latin adulterare, meaning “to corrupt”) refers to marital infidelity or sexual relations between two people, at least one of whom is married to another *person*. Adultery, which is a betrayal of the *vows of marriage*, is forbidden by the sixth *commandment*. See FORNICATION. (See CCC 2380–2381)
- **Advent.** This word (from the Latin advenire, meaning “to arrive”) has the generic sense of coming or arriving. Advent has several different religious meanings: (1) the coming of the *Messiah* who was foretold in the *Old Testament*; (2) the *second coming of Christ* as the judge at the end

of the world; and (3) the season when Christians await the coming of *Christ* at *Christmas*; Advent with its four *Sundays* is the beginning of the *liturgical year*. (See CCC 524)

- **advocate.** This word (from the Latin advocare, meaning “to call”) refers to anyone who pleads for a *person* or a cause; in a special way, *Christ* is called our advocate with the *Father* (see CCC 519), while the *Holy Spirit* was promised as a comforter or advocate; the *saints* are also described as our advocates with *God*. See PARACLETE.
- **aesthetics.** This word (from the Greek aīsthētikos, meaning “perceptive”) is used in art to refer to principles for appreciating beauty; similarly in *philosophy*, aesthetics is the study of the *nature* of beauty. In *theology*, aesthetics is concerned with the *experience* of *God’s* presence in both the beauty of nature and in artistic forms. In *spirituality*, the *contemplation* of the beauty of nature and art is seen as leading to the contemplation of *God* the *creator*. (See CCC 2500–2503)

**African American theology.** See BLACK CATHOLIC THEOLOGY (U.S.); BLACK THEOLOGY.

- **agapē.** This Greek word refers to the kind of *love* that is spiritual and unselfish, in contrast to love that is erotic or sexual. In *Christianity*, agapē also refers to a communal religious meal that expresses the love that *Christians* have for one another; sometimes an agapē is the celebration of the *Eucharist*, but sometimes an agapē is a meal shared by Christians with one another and with other guests. See EUCHARIST.
- **aggiornamento.** This word (from the Italian aggiornare, meaning “to bring up to date”) became popular at the time of the *Second Vatican Council* (1962–1965), which began an updating of the *Church* on the basis of a recovery of *biblical*, *patristic*, and *medieval* theological insights. See RESSOURCEMENT.
- **agnostic.** This word (from the Greek agnōstos, meaning “unknown” or “unknowable”) refers to a *person* who is uncertain about all areas of *human* knowledge. Some agnostics allow for the possibility of an ultimate reality but believe that such a reality is unknown; other agnostics believe that no one can really know whether *God* exists. See ATHEIST. (See CCC 2127–2128)

- alb.** This word (from the Latin albus, meaning “white”) refers to an ankle-length white garment with sleeves that is worn by *priests* and other *ministers* at *liturgical* ceremonies.
  - Albigensians.** This term, which generically designates the inhabitants of the city of Albi in southern France, specifically refers to the *advocates* of *Catharism*, a religious movement that taught a type of *dualism* (the opposition between good and *evil*) in the twelfth and thirteenth centuries; the Albigensians were effectively exterminated through various *Crusades* and the *Inquisition*.
  - Alexandrian school.** This term refers to the *theology* associated with Alexandria (Egypt) since the second century. The principal theologians associated with this school (Clement of Alexandria, Origen, Athanasius, Cyril of Alexandria) emphasized the *divinity* of *Jesus* and preferred an *allegorical* interpretation of the *Scriptures*.
  - allegory; allegorical sense.** This word (from the Greek allēgoreō, meaning “to imply something beyond what is said”) refers to a type of *biblical* interpretation that finds *symbolic* or *prophetic* meanings beyond the *literal* text of the *Scriptures*; for example, the wandering of the *Chosen People* in the desert in search of the *Promised Land* is symbolically understood as the *pilgrimage* of *Christians* toward *heaven*. See SENSES OF SCRIPTURE. (See CCC 117)
  - Alleluia; halleluiah; hallelujah.** This word (from *Hebrew* for “praise to *Jahweh* (*Jehovah*)” or “praise to God”) is an exclamation used in the *Christian liturgy* as a way of praising *God*, especially during the *Easter season*.
- All Souls’ Day.** See DAY OF THE DEAD.
- alms; almsgiving.** This word (from the Greek eleēmosunē, meaning “mercy,” “pity,” or “*charity*”) seems to have been used by beggars seeking donations. Alms, which may include money, food, clothing and so on, are voluntary contributions to the poor and needy as an *act of penance* or *charity*. (See CCC 1434)
  - altar.** In the *Christian tradition*, this word (seemingly derived from the Latin *altus*, meaning “high,” as an altar is usually a raised platform or table, where gifts are offered to God or where sacrifices are made) refers to the table used for the celebration of the *liturgy* of the *Eucharist*. For

Christians, the altar of the *Lord* is the place where the *sacrifice* of *Christ* on the *cross* is celebrated; the *table of the Lord* is the place where Christians receive the *Eucharist* as food; some Christians also understand the altar as a *symbol* of the tomb of *Jesus*. (See CCC 1182, 1383)

- **altar boy; altar girl.** An *altar boy* or *altar girl* is a youngster who assists the *priest* and other *celebrants* in a liturgical service; ordinarily an altar boy or an altar girl is vested in an *alb* or *cassock* with *surplice*. Following *Vatican Council II*, altar girls have assisted in some *Roman Catholic Churches*.
- **altarcito.** This Spanish word (meaning “little *altar*”) refers to a small *shrine* that is customary in Hispanic homes and serves as a place for family *prayer*. An altarcito, which usually includes statues or pictures of *Jesus*, *Mary*, and patron *saints*, as well as photographs or mementos of deceased or absent family members, is often decorated with flowers and candles, especially on *feast days*.
- **altar stone.** An *altar stone* is that part of an altar that contains *relics* of *martyrs* or other *saints*.
- **alter Christus; in persona Christi.** The first Latin term means “another *Christ*”; the second Latin term refers to the *authority* of a *priest* to act “in the *person* of *Christ*.” A priest, in *virtue* of his *ordination*, represents *Christ* or acts in the name of *Christ*, especially at the *Eucharist*. The *sacrament* of *Holy Orders* bestows a *sacred* power on the priest, but this power is entirely dependent on the unique *priesthood* of *Christ* and does not preserve the priest from *human* weaknesses, mistakes, and *sin*. (See CCC 1548–1551)

**alumbrados.** See ILLUMINATI.

- **ambo.** This word (from the Greek ambōn, meaning “elevation”) refers to a raised platform, often similar to a *lecturn* or *pulpit*, from which a *deacon* or *lector* reads the *Scripture lessons*; in some *churches*, there are two ambones: one for reading the lessons and the other for reading the *Gospel*.
- **Ambrosian rite.** This *liturgical rite*, which is also known as the *Milanese rite*, takes its name from Saint Ambrose (AD 340–397); the *Ambrosian rite*, which is still in use in the Archdiocese of Milan (Italy)

and the Diocese of Lugano (Switzerland), differs in a number of ways from both the *Roman rite* and the Roman *liturgical year*.

- **AMDG.** These four letters, an abbreviation for the Latin phrase ad majorem Dei gloriam, meaning “to the greater glory of God,” were a favorite expression of Saint Ignatius of Loyola (1491–1556).
- **amen.** This word (from Hebrew for “certainly” or “so be it”) is often used to signify assent at the end of a *prayer* or *hymn*. In the *Gospels*, Jesus used “amen” to introduce statements in order to emphasize their *truth* and *authority*. (See CCC 1061–1065)
- **amice.** This word (from the Latin amicire, meaning “to wrap around”) refers to a white rectangular-shaped *liturgical vestment* that is worn around the neck and over the shoulders under an *alb*.
- **Anabaptist.** This term (from the Greek ana-, meaning “anew” or “again,” and baptismos, meaning “a dipping in water”) was applied in the sixteenth century to those *Protestants* who claimed that only adults could receive *Baptism*, because only adults are capable of an *act of faith*; thus those who had been baptized as infants had really not been baptized; their opponents objected that this was effectively “re-baptism.”
- **analogical sense (eschatological sense).** This word (from the Greek anagein, meaning “to refer”) refers to a type of biblical interpretation that finds *symbolic* meanings about *human* destiny beyond the *literal* text of the *Scriptures*; for example, *Jerusalem* is seen as the anticipation of the heavenly Kingdom. See SENSES OF SCRIPTURE. (See CCC 117)
- **analogy.** This word (from the Greek analogia, meaning “proportion” or “resemblance”), in general, refers to a comparison of two objects that highlights their similarities while acknowledging their differences. Analogy implies that if two things agree in some respects, they will probably agree in others.
- **analogy of being.** This expression (from the Latin analogia entis, meaning “analogy of being”), refers to the common factors of existing *beings*, while acknowledging their differences. The analogy of being is a theological position that contrasts with both those who maintain that everything is one and the same (univocity of being) and those who maintain that everything is completely different (diversity of being).

Theologians also point out that only *God* exists in the absolute sense of the term “*being*,” while *human* beings participate in *existence*.

- **analogy of faith.** The analogy of faith refers to the coherence of individual *doctrines* with the whole of *Revelation*. In other words, insofar as each doctrine is connected with *Revelation*, each doctrine is also connected with every other doctrine.
- **anamnēsis.** This Greek word (meaning “remembrance” or “a calling to mind of past events”) refers to the remembering of God’s saving actions in history; in liturgical use, anamnēsis refers to the remembrance at *Mass* of Christ’s actions at the *Last Supper*. (See CCC 1103, 1362)
- **anaphora.** This Greek word (meaning “bringing back” or “repetition”) refers to the *Eucharistic prayer* of *thanksgiving* and *consecration* at the *Mass*, as these recall or bring back the action of *Christ* at the *Last Supper*. (See CCC 1352)
- **anathema.** This Greek word (meaning “something condemned” or “something accursed”) refers to an official statement by the *Roman Catholic Church* rejecting a specific teaching as not in accordance with *Christian tradition*. An anathema, particularly if the condemned *doctrine* is a matter of *heresy*, may be accompanied by an *ecclesiastical penalty*, such as *excommunication*.
- **androcentrism.** This term (from the Greek andro-, meaning “man” or “male” and kentron, meaning “point” or “center”), in general, refers to a position that focuses on man as the center of the world. In *theology*, the term has a double sense; first, androcentrism may focus on the human, rather than on *God* (*theocentrism*); second, androcentrism may focus on male humanity to the neglect of feminist theological perspectives.
- **angel.** This word (from the Greek angelos, meaning “messenger”) refers to those spiritual beings who are servants of *God* and messengers from *God* to people on earth. Such benevolent spirits are found not only in *Christianity* but also in *Judaism*, *Islam*, and other *religions*. Although angels are spiritual, not corporeal, they are often depicted as white-robed winged *human* beings with *halos*. In medieval thought, angels were the last in a *hierarchy* of nine spiritual beings (seraphim, cherubim, thrones, dominations [or dominions], *virtues*, powers, principalities, archangels, and angels). (See CCC 328–336)

- ☐ **anger; wrath.** “Anger” (related to the Latin angere, meaning “to torment”) and “wrath” (from the Old English for “anger”) refer to the strong emotion or feeling of displeasure that a *person* experiences about a real grievance or perceived affront. Anger may initially be a natural *human* response to an action perceived as unjust; however, anger that is deliberately fostered with a desire for revenge is a *capital sin*. (See CCC 1866, 2302)
- ☐ **Anglican.** This word (from the Latin name Anglia, for England), in *ecclesiastical* usage, refers to members of the *Anglican Communion*, which is the worldwide body of *Christians* who are in communion with the Church of England; for example, the *Episcopal Church* in the United States is a member-church of the Anglican communion.
- ☐ **Anglo-Catholicism.** This term refers to a movement within the *Anglican communion* to promote *Catholic doctrines* and practices of the *pre-Reformation Church*, such as *Mass, confession, religious communities*, and so on. See TRACTARIANS.
- ☐ **annulment.** This word (from the Latin annullare, meaning “to nullify”) refers to a declaration that rescinds a *law* or declares a contract invalid. In regard to the *sacrament* of *Matrimony*, an annulment is an official declaration that a *marriage* is invalid; in other words, there was really no marriage in the first place.
- ☐ **Annunciation.** This word (from the Latin adnuntiare, meaning “to announce”) refers to the visit of the *angel Gabriel* to the *Virgin Mary* to announce that she had been chosen to bear the *Son of God*; by giving her consent, *Mary* became the mother of God. This event, which is described in the *Gospel* of *Luke* (1:26–38), is usually celebrated as a *feast day* on March 25.
- ☐ **anointing.** The word (from the Latin inungere, meaning “to rub on” oil or ointment for medicinal purposes) refers to an *act* of applying oil in a religious ceremony or as part of a *blessing*. In the *Old Testament*, *kings, priests, and prophets* were anointed as a *sign* of their *divine mission*. In the *Church*, anointings are part of the *sacraments* of *Baptism, Confirmation, Holy Orders, and the Anointing of the Sick*.
- ☐ **Anointing of the Sick.** One of the seven *sacraments*, this *anointing* with oil *blessed* by a *bishop* is administered to a *person* during a time of serious illness, prior to a serious medical procedure, or in danger of



*death*. The Anointing of the Sick, which is administered by a *priest* or *bishop*, may be received multiple times. Among the effects of this sacrament are restoration to health, strength to endure the sufferings of sickness, *forgiveness* of sins, and preparation for *eternal life*. This sacrament is also sometimes called the *sacrament of the dying* and *extreme unction*. (See CCC 1526–1532)

- **antediluvian.** This adjective (from the Latin ante-, meaning “before,” and diluvium, meaning “flood”) refers to the time before the Flood described in *Genesis* 2:6–9.
- **anthropology.** This term was coined (from the Greek anthrōpos, meaning “human being,” and logos, meaning “study”) to mean the study of man. In *ordinary* use, anthropology refers to the study of *human* beings in relation to their economic, political, social, and cultural environments. In a parallel way, theological anthropology explores how human life is called, challenged, and empowered to exist in the image of divine life in the context of an ever changing world.
- **anthropomorphism.** This word (from the Greek, anthrōpos, meaning “human being,” and morphē, meaning “form”) refers to a description of nonhuman phenomena in *human* terms. In a theological context, anthropomorphism refers to the description of the divine in human terms; such a way of speaking is inevitable insofar as *theology* is *incarnational* and *cataphatic*; even in the case of *apophatic theology*, it is impossible to avoid human descriptions of the divine.
- **anti-Christ.** This word (with the Greek prefix anti-, meaning “against”) literally means “against *Christ*,” thus an adversary of Christ. In the *New Testament*, the anti-Christ is a deceitful figure associated with the *mystery* of iniquity that is to precede the *second coming of Christ*. In modern usage, the term “anti-Christ” describes both those who falsely claim to speak in the name of Christ and those who are enemies of Christ. (See CCC 675–676)
- **Antinomianism.** This term (from the Greek prefix anti-, meaning “against,” and nomos, meaning “law”) refers to a variety of theological positions that maintain that a *Christian* by *virtue* of *faith* and *grace* is freed or exempt from obeying some particular laws or even all laws.
- **Antiochene school.** This term refers to the *theology* associated with Antioch (Syria) since the fourth century. The theologians associated with

this school (John Chrysostom, Theodore of Mopsuestia) emphasized the humanity of *Jesus* and a *literal* interpretation of the *Scriptures*.

- **anti-Semitism.** This term (from the Greek anti-, meaning “against” and Shem, one of the three sons of Noah) usually refers to *prejudice* against the Jewish people.
- **apocalypse.** This word (from the Greek apokalypsis, meaning “revelation” or “unveiling”), in a general sense, refers to the end of the world when God will destroy the forces of *evil* and so reveal the destiny of all creatures. In the *Bible*, the *Apocalypse* or *Book of Revelation* is the last book of the *New Testament* and describes the conflict between good and *evil*, the end of the world and *heaven*.
- **apocrypha.** This word (from the Greek apokryphos, meaning “hidden”) refers to writings of questionable authorship or dubious authenticity. On the one hand, “apocrypha” is used to refer to those early *Christian* writings that were once considered part of the *New Testament* but were later not included. On the other hand, “apocrypha” refers to those books of the Bible that are included in the *Septuagint* and the *Vulgate*, but not in *Hebrew* or *Protestant* bibles.
- **apologetics.** This word (from the Greek apologia, meaning “a speech in self-defense”) refers to any set of arguments defending a theory or *doctrine*. *Christian* apologetics is the branch of *theology* that is concerned with explaining and defending *Christianity* to non-Christians and nonbelievers. *Catholic* apologetics includes the task of explaining and defending Catholic doctrines to non-Catholic Christians.
- **apologia.** This Greek word (meaning a “speech in defense”), in general, refers to a strong explanation or defense of one’s actions, *beliefs*, conduct, and so on, especially when these are unpopular or under attack. Apologia is also a title that some defenders of *Christianity* have given to their writings defending their *religion*. See APOLOGETICS.
- **apologists.** This word (from the Greek apologia, meaning “a speech in self-defense”) is used to describe people who engage in *apologetics* or who write in defense of *Christianity*. Because Christianity has always experienced attacks and so is always in need of defenders, apologetics has a long history, beginning with the apologists of the second century who defended Christianity from *paganism* to apologists of the twenty-

first century who defend Christianity from *secularism* and *atheism*. See APOLOGETICS.

- **apophasis; apophatic theology, via negative.** Apophasis (from Greek for “decision” or “denial”) refers to a *theology* that approaches *God* by way of negation (a via negativa or negative route), by stating, for example, “God is not this, God is not that.” In *spirituality*, apophasis is a way of approaching God by eliminating all that is not God. Such negative approaches emphasize the limits of all *human* language and images in describing God.
- **apostasy.** This word (from the Greek apostasia, meaning “desertion” or “rebellion”), in general, refers to an *act* of renouncing a *belief* or principle, for example, by resigning from a group, such as a political party. In a religious context, apostasy is the total renunciation of *Christianity* by a former *Christian*. In the early *Church*, apostasy was considered one of three major *sins*, along with murder and *adultery*. (See CCC 2089)
- **apostate.** This word (from the Greek apostasia, meaning “desertion” or “rebellion”) refers to a baptized *person* who knowingly and deliberately renounces the *Christian faith*. See APOSTASY.
- **apostle.** This word (from the Greek apostolos, meaning “messenger”) refers to those individuals who were chosen and sent on *mission* by *Jesus*, just as *Jesus* was sent by the *Father*, to preach the *Gospel* to the whole world. In addition to the original twelve Apostles, Paul and a few other people are also called “apostles” in the *New Testament*. (See CCC 857–860)
- **Apostles’ Creed.** This term (from the Greek apostolos, meaning “messenger,” and the Latin credo, meaning “I believe”) is a *profession of faith* or statement of *Christian belief*; the Apostles’ Creed developed from the *baptismal creed* of the ancient *church* of Rome and is considered to be a faithful summary of the faith of the *Apostles*. (See CCC 194)
- **apostolate.** This term (from the Greek apostolos, meaning “messenger”) refers to the *mission* of the *Church* to proclaim the *Gospel of Christ* throughout the world. All members of the *Church*, by *virtue* of their *Baptism*, are called to be *apostles* in the sense that they are called to participate in this *mission*. Because there are different ways in which Christians can participate in this mission, there is an essential difference

between the *ministry* of the ordained and the *lay apostolate*. (See CCC 863–865)

- **apostolic fathers.** The apostolic fathers were *Christian* writers of the first and second century AD who had a personal relationship with the *Apostles* and so are considered to be reliable teachers of genuine apostolic *doctrine*. Prominent among these writers were Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna.
- **Apostolic See.** This term (from the Greek apostolos, meaning “messenger,” and the Latin sedes, meaning “seat”) has two meanings: (1) historically, “Apostolic See” refers to any *see* that was founded by an *apostle*, in particular, Rome (founded by Saint Peter and Saint Paul), Constantinople (purportedly founded by Saint Andrew), Alexandria (founded by Saint Mark), Antioch (founded by Saint Peter), and *Jerusalem* (founded by Saint James); (2) in modern use, the Apostolic See of Rome with the *Pope* as head of the *universal Church*.
- **apostolic succession.** This term (from the Greek apostolos, meaning “messenger,” and the Latin succedere, meaning “to follow”) refers to the continuous line of *bishops* who have succeeded to the *ministry* of the *Apostles*. Though some privileges of the Apostles, especially their personal relationship with *Jesus*, could not be passed down, the Apostles did hand over to their successors the task of apostolic *preaching* and guiding the *Church*. The *Roman Catholic Church* teaches that its bishops have, by *divine law*, taken the place of the Apostles as the *pastors* and leaders of the Church. (See CCC 861–862)
- **apparition.** This word (from the Latin apparere, meaning “to appear”), in general, refers to a sudden and unexpected appearance of a spiritual being to a *person* on earth. In the *New Testament*, for example, *Jesus* appeared to his followers after his *Resurrection* and before his *Ascension* into *heaven*. In the post-apostolic *Church*, there have been many apparitions of *Mary* and the *saints*; some of these apparitions have been authenticated, but others seem suspect. (See CCC 641, 659)
- **Aramaic.** Aramaic is a Semitic language that was originally spoken as far back as the ninth century BC in the Land of Aram, a highland located in the area of modern Syria. Aramaic, a commercial language in the Middle East, was spoken by Jews during the time of *Jesus* and is still spoken today in some places.

- **archbishop.** This word (from the Greek archi-, meaning “chief,” and episcopos, meaning “supervisor” or “superintendent”) refers to a *bishop* who has responsibility over a territory or *ecclesiastical province* that includes a number of *dioceses* headed by other bishops; in the *Catholic Church*, the title “archbishop” is sometimes given to bishops who have special responsibilities, such as *nuncios* and *Vatican* administrators.
- **archdiocese.** This word (from the Greek archi-, meaning “chief,” and diokēsis, meaning “province”) refers to a major *diocese* under the leadership of an *archbishop*, who usually is responsible for an *ecclesiastical province* with *suffragan* dioceses.
- **Archdiocese for the Military Services, military ordinariate.** This term designates the nonterritorial archdiocese that is responsible for providing religious services and pastoral care to members of the military services and their families, both in the United States and overseas. This archdiocese, which supervises *Catholic chaplains* for the military services, has its headquarters in Washington, D.C.
- **archeparchy.** The word (from the Greek eparchia, meaning “province”) refers to an *archdiocese* in the *Eastern church* that is under the leadership of an *archbishop*, who is called a *metropolitan*.
- **Arianism.** This is the term given to the teaching of Arius (ca. 256–336), who considered *Jesus Christ* as midway between *God* and creatures and denied the eternal *existence* of the *Son of God* with *God the Father*. Arianism was declared a *heresy* by the *Council of Nicaea* (AD 325), which proclaimed the *divinity* of *Jesus Christ*, that is, that *Jesus Christ* is one in *being* with *God the Father*.
- **Aristotelianism.** The philosophical tradition that is derived from the Greek philosopher Aristotle (384–322 BC) influenced *medieval Scholastic theologians* such as *Thomas Aquinas* (ca. AD 1225–1274).
- **Ark of the Covenant.** The Ark of the Covenant, also known as the Ark of the Testimony (*Testament*) and the Ark of the *Lord (God)*, was considered the dwelling place of *God* by the Israelites. The Ark was a chest (approximately 28 inches high, 28 inches wide, and 46 inches long) made of acacia wood covered with gold; on top were two winged cherubim (*angels*), also of gold; at each corner of the chest was a gold ring, through which poles could be inserted so that the Ark could be carried from place to place. The Ark was the receptacle for items *sacred* to

the *Chosen People*, especially the tablets of the *Law* or *Ten Commandments* (see Ex chapter 40; Deut chapter 10). The ark disappeared when *Jerusalem* was captured by the Babylonians in 587 BC.

- **Armageddon.** This place-name in the Book of *Revelation* (16:16) refers to the Mountain of Megiddo, which was the site of many decisive battles in the *Old Testament*; thus, Armageddon symbolizes the final conflict and defeat of the forces of *evil*.
- **Ascension.** This word (from the Latin *ascendere*, meaning “to climb up”) refers to *Christ’s* being taken up into *heaven* to be seated at the right hand of the *Father* (see Mk 16:19; Lk 24:50–53); the *feast* of the Ascension is celebrated forty days after *Easter*. (See CCC 659)
- **asceticism.** This word (from the Greek *askein*, meaning “to exercise” or “to train” for an athletic competition) refers to the practice of self-denial for the purpose of spiritual growth or as an expression of religious *devotion*. Ascetical practices of self-discipline and *penance* include not only avoiding deliberate *sin* but also giving up legitimate *human* pleasures in order to advance on the way of *perfection* by embracing the *Way of the Cross*. (See CCC 2015)
- **Ash Wednesday.** Ash Wednesday, the first day of *Lent*, is so called because of the custom of receiving *blessed* ashes on the head as a *sign of repentance*. The ashes, which come from the burning of palms blessed on the previous *Palm Sunday*, are administered with this reminder: “Remember you are dust and to dust you shall return” (Gen 3:19).
- **Asian American theologies.** Asian American theologies are a distinctive type of *contextual theology* that has emerged as a result of the increasing immigration of Asians to North America. Asian American theologies reflect on both the cross-cultural *experience* of immigration and on the implications of *dialogue* with other *Christian* churches and *world religions* within the United States. Because Asia is a vast region, there are many subsets of Asian American *theology*: Chinese, Filipino, Korean, Vietnamese, and so on.
- **aspergill; aspergillum.** This word (from the Latin *aspergere*, meaning “to sprinkle”) refers to a brush or short-handled container that is used for sprinkling *holy water*.

- **assembly.** This word (from the Latin assimulare, meaning “to make like” or “to gather together”) refers to a “gathering of believers.” The word “assembly” is sometimes used as a synonym for “church,” for example, “the *Christian* assembly” or “the assembly of Christians.”
  
- **Assumption of Mary.** This term (from the Latin assumere, meaning “to take up”) refers to the *dogma* that was officially proclaimed by Pope Pius XII on November 1, 1950. The *dogmatic definition* of the Assumption of Mary, which states that after the completion of her earthly life, the *Blessed Virgin Mary* was taken up, body and *soul*, into heavenly glory, does not decide whether Mary died or whether she went to sleep in the *Lord* and was then assumed into heavenly glory; this second view is called the *Dormition of Mary*. (See CCC 966)
  
- **astrology.** This term (from the Greek astron, meaning “star,” and logos, meaning “word” or “study”) refers to the study of the relative positions of the sun, moon, planets, and other celestial bodies; the belief that these heavenly bodies influence earthly events and *human* affairs makes astrology a pseudoscience and sometimes a type of *divination* that is contrary to the *virtue of religion*. (See CCC 2116)
  
- **atheism.** This word (from the Greek a-, meaning “without,” and theos, meaning “god”) means “godless” or “without *God*.” Atheism is a denial in theory or practice that *God* exists. There are a variety of forms of atheism; for example, materialistic atheism prompts people to focus on acquiring material goods as if *God* does not exist; humanitarian atheism views humanity as an end in itself; political atheism rejects belief in *God* in particular as interfering with the liberation of people. See AGNOSTIC. (See CCC 2123–2126)
  
- **atheist.** An atheist is a *person* who denies the *existence* of *God*, either in theory or in practice. See ATHEISM.
  
- **atonement.** This term (which has been traced to an Old English word meaning “be at one” or “be in accord,” but may be related to the Latin “unite”) basically refers to providing compensation for an injury or to making reparation for a wrong. The customary theological use of this term is in describing *Christ’s death* on the *cross* as restoring humanity’s broken relationship with *God*: *Christ’s sacrifice* atoned for our sins. “Atonement” is also used in the sense of *Christ’s* reconciling humanity with *God* and reconciling all Christians—that is, in making all *Christians* “at one.”



**Atonement, Day of.** See YOM KIPPUR.

- **attributes, divine.** This term (from the Latin ad, meaning “to,” and tribuere, meaning “to assign” or “to bestow,” and divus, meaning “a god”) refers to those characteristics or qualities that can be ascribed to or predicated of *God*; sometimes such predication affirms that God possesses the plenitude of a quality: “God is all-powerful”; sometimes such predication states that God does not have limits: “God is *infinite*.”
- **authority.** This word (from the Latin auctoritas, meaning “authorship” or “command”) refers to the power to make a decision or grant a permission either in general or in a particular case; one may then speak of the authority of *God*, of *Christ*, of the *Church*, and so on. The *New Testament* presents *Jesus* as “one who had authority” (Mk 1:22). (See CCC 581–582)
- **autos sacramentales.** This Spanish expression, meaning “sacramental acts,” refers to the plays or dramatic representations that were widely performed in Spain during the *Middle Ages*; these plays depicted the events of the *Gospels*, the lives of *saints*, and the struggle between *Christian virtues* (good) and *human sinfulness* (evil). These *Catholic* religious dramatizations (such as pastorelas and las posadas) were introduced to the New World by Spanish *missionaries* and are still performed in Latin America and in the U.S. Hispanic Catholic community.
- **auxiliary bishop.** This term (from the Latin auxilium, meaning “aid” or “help”) refers to a *bishop* who is ordained to help or aid the bishop or *ordinary* of a *diocese*. Large dioceses may have several auxiliary bishops, each of whom has charge of a specific region or *ministry* in that diocese.

**avarice.** See GREED.

**Ave Maria.** See HAIL MARY.

- **axiology.** This term (from the Greek axia, meaning “value”) refers to the study of values in various disciplines, value judgments, value systems, and so on.



- ☐ **baldachin; baldachino.** This word (from Old Italian Baldacco, meaning “Baghdad”) refers to an ornamental canopy over an *altar* or throne; originally of cloth, a baldachin may be suspended from the roof, projected from the wall, or supported by columns, as is the case of Bernini’s Baldachino in Saint Peter’s Basilica in Rome.
- ☐ **Baptism.** This word (from the Greek baptizein, meaning “to immerse” or “to plunge”) refers to the *sacrament* that washes away both *original sin* and personal *sin*. *Jesus*, who was baptized by *John the Baptist*, instructed his disciples to preach the *Gospel* and baptize people in the name of the *Father* and the Son and the *Holy Spirit* (see Mt 28:19). As one of the *sacraments of Christian initiation*, Baptism makes its recipients members of the *Body of Christ*, incorporates them into the *Church*, and empowers them to share in the *mission* of the Church. (See CCC 977–980; 1213–1284)
- ☐ **baptismal character; baptismal mark.** A recipient of *Baptism* is incorporated into *Christ* and marked by the *Holy Spirit* for *eternal life*. Accordingly, Baptism is administered only once and cannot be repeated; in effect, Baptism seals the recipient with a spiritual mark or character that cannot be erased. (See CCC 1272–1274)
- ☐ **baptismal formula; words of Baptism.** The *sacrament of Baptism* includes two simultaneous parts: (1) the *immersion* or pouring or sprinkling of the recipient with water, while (2) pronouncing a baptismal formula that indicates the meaning of this action. The baptismal formula or words of Baptism are a proclamation of the *Trinity*: “I baptize you in the name of the *Father*, and of the Son, and of the *Holy Spirit*.” (See CCC 1278, 1284)
- ☐ **baptismal name.** Because *Baptism* is an entrance into a new life with *Christ*, it is a long-standing custom for those baptized as adults to choose a new name to signify their new commitment to Christ; similarly, parents and *godparents* choose a name to signify the dedication of the child to Christ; baptismal names are usually those of *Jesus*, *Mary*, or the *saints*.
- ☐ **Baptism by immersion.** Because *Baptism* is a “washing with water,” it may be conferred in different ways: *immersion*, pouring, and sprinkling.

Baptism by immersion means that the *person* being baptized is completely immersed in water; Baptism by pouring means that the *celebrant* pours water on the baptized person's head; Baptism by sprinkling implies that the celebrant sprinkles water on the person to be baptized. Some churches allow all three forms; other churches insist on Baptism by immersion.

- **baptistry.** A baptistry is a building where *Baptism* is conferred. Although the baptistry in some places is a separate building, more commonly a baptistry is a separate part of the *church*, such as a *chapel*; since the *Second Vatican Council*, the place for celebrating Baptism has often been a special *font* at the entrance to a church.
- **Baptist, John the.** John the Baptist (John the Baptizer) was the *precursor* or *herald*, who baptized *Jesus* in the Jordan River at the beginning of *Jesus'* public *ministry*. After his *Resurrection*, *Jesus* instructed his followers to make *disciples* of all nations and baptize them in the name of the *Father* and the *Son* and the *Holy Spirit* (see Mt 28:19).
- **Baptism of adults; adult Baptism.** Since the beginning of the *Church*, adults have been baptized. This is still the common practice both in *mission* countries and for people who have never been baptized. Adults preparing for the reception of *Baptism* are called *catechumens*, and they follow a course of instruction known as the *catechuminate* or *RCIA*. (See CCC 1246–1249).
- **Baptism of believers; believers' Baptism.** This term refers to the belief of some *Protestant* churches that *Baptism* should only be conferred on adults who are able to make a personal *act of faith*.
- **Baptism of blood.** Because *Christ* taught that *Baptism* is necessary for *salvation* (see Jn 3:5), all must be baptized in order to be saved. Nonetheless, the *Church* teaches that those who suffer *death* for their *faith* in *Christ* without having received Baptism with water are baptized through the testimony of their martyrdom—equivalently a Baptism of blood. (See CCC 1257–1258)
- **Baptism of desire.** Because *Christ* taught that *Baptism* is necessary for *salvation* (see Jn 3:5), all must be baptized in order to be saved. Nonetheless, the *Church* teaches that those *catechumens* who die before they can actually receive Baptism are assured salvation through their desire to receive Baptism, presuming *repentance* for their sins and

love of God and love of neighbor. (See CCC 1257–1261)

- ☐ **Baptism of infants; infant Baptism.** Following a centuries-old tradition, *Baptism* is conferred upon infants whose parents are *Christian*; Christian parents and *godparents* make a *profession of faith* on behalf of children who are to be baptized and pledge to bring up these children as Christians. (See CCC 1250–1252)
- ☐ **Baptists.** Baptists are *Christians* whose origin dates back to the early sixteenth century and are so called because they insist on *Baptism by immersion*. They reject *infant Baptism* and baptize only those adults who voluntarily make a personal *profession of faith*. Baptists also insist on the personal interpretation of the *Scriptures* and the autonomy of the *local church*; as a result, there are many different groups of Baptists.
- ☐ **basilica.** This Latin word originally referred to an oblong rectangular building with a semicircular alcove at one end, where a judge or other official presided. After *Christianity* became a legally recognized *religion* under Constantine in the fourth century, some basilicas were converted into *churches* and subsequently many new churches were built in the shape of a basilica.
- ☐ **basilicas, major.** All the major *basilicas* are located in Rome; the four most important are Saint Peter’s in the Vatican, Saint John Lateran, Saint Mary Major, and Saint Paul’s Outside the Walls.
- ☐ **basilicas, minor.** Important *churches* throughout the world are sometimes given the designation of minor *basilica* by the *Pope*; one example is the Basilica of the Shrine of the Immaculate Conception in Washington, D.C.
- ☐ **BC.** This abbreviation stands for “before Christ” and refers to the time before the birth of *Jesus* or the time of the *Old Testament*. See AD.
- ☐ **BCE.** This abbreviation stands for “before the Common Era” and is sometimes used in place of BC. The two systems of dates coincide: BCE is a neutral way of dating, while BC is specifically Christian.
- ☐ **beatification.** This word (from the Latin beatus, meaning “blessed,” and facere, “to make”) refers to a declaration by the *Pope* (or a *person* designated by him) that a deceased person may be called “*blessed*” because of his or her *holy* life or because he or she was a *martyr* for the

*faith* and so has been granted the happiness of *heaven*. Beatification is usually a prerequisite to *canonization*.

- **beatific vision.** This theological expression (from the Latin *beatificus*, meaning “happy” or “blessed,” and *visio*, meaning “act of seeing” or “sight”) refers to the *contemplation* of *God* in the glory of *heaven*. The *beatific vision* implies that those in *heaven* see *God* in a direct encounter, in contrast to the *human experience* of *God* on earth that is always mediated; however, even in the *beatific vision*, *God* will always remain an incomprehensible *mystery*. (See CCC 1028)
- **beatitude.** This word (from the Latin *beatitudo*, meaning a “state of happiness” or a “state of blessedness”) refers to the state of eternal happiness with *God* in *heaven*; an important part of beatitude is the *beatific vision*. (See CCC 1721)
- **Beatitude (ecclesiastical title).** This term is used as a title or honorific address for *patriarchs* and other *Church* officials in the *Eastern Church*; for example, “His Beatitude, the Patriarch of *Jerusalem*.”
- **Beatitudes (Scripture).** The Beatitudes are the “ *blessings* ” enunciated by *Jesus* as part of the Sermon on the Mount (see Mt 5:3–12) and the sermon on the plain (see Lk 6:20–26). The Beatitudes are often considered to represent the heart of the *preaching of Jesus*. (See CCC 1716)
- **being.** This word (of Germanic origin, meaning “exist” or “become”) refers to the fact or state or quality of *existence*. In the singular, “being” may refer to something specific, such as *human being* or created being. “Being” may also have a collective sense and mean the totality of all that exists. *Metaphysics* studies being as the ultimate reality and also explores the *analogy of being*.
- **belief.** This word (of Germanic origin, meaning what is “dear” or “esteemed”) refers to a mental *act* or state of mind placing trust or confidence in a *person* or *doctrine*. “Belief” may also be used in a collective sense to indicate the body of doctrines held by a specific group; for example, “Catholic belief” indicates the doctrines held by Catholics. See FAITH.
- **Benedictines.** This term refers to the *religious communities* of both men and women who follow the Rule of Saint Benedict of Nursia (ca. AD 480–547). Benedictines usually live in *monasteries* or *priories*,

which are often educational centers; sometimes laypeople are affiliated with these monasteries as *oblates*.

- **benediction.** This word (from the Latin *benedicere*, meaning “to speak well” or “to bless”) refers to any type of *blessing* or *prayer* invoking *divine* help and protection, for example, the blessing of food before meals.
- **Benediction (Eucharist); Benediction of the Blessed Sacrament.** Benediction is a Eucharistic *devotion* that includes *prayers* and *hymns* before the *Blessed Sacrament* (consecrated *host*); the central part of this service is the priests’ *blessing* of those in attendance by making the *sign of the cross* with a *monstrance* containing the Blessed Sacrament.
- **benevolence.** This term (from the Latin *bene*, meaning “well,” and *velle*, meaning “to wish”) refers to the disposition to do good or a gift prompted by goodwill. In the case of *God*, benevolence is a *divine attribute* that prompts God to create and bless *creation*; in the case of *human* beings, benevolence is the fruit of *charity*, which prompts a *person* to treat all creatures with kindness. (See CCC 50–51, 1829, 2416)
- **Bible.** This word (derived from the Greek *biblia*, meaning “books”) refers to the collection of Jewish and *Christian* writings that are considered inspired and thus normative for *belief*. The *Hebrew Bible* contains most of the works of what Christians call the *Old Testament*; the Christian Bible also includes writings known as the *New Testament*. (See CCC 120 for the list of books in the Catholic Bible.)
- **biblical criticism.** This term (from the Greek *kritikos*, meaning “able to judge”) refers to two different approaches to studying the *Bible*: (1) “*lower criticism*” attempts to reconstruct the original biblical text (as none of the original manuscripts have survived); (2) “*higher criticism*” compares this reconstructed text with other documents of the time in order to determine the literary history of a text, its author, the place and time of composition, the literary structure, as well as the purpose and meaning of the text.

**biblical inspiration.** See INSPIRATION.

- ☐ **biculturalism.** This word (from the Latin bis, meaning “two” or “twice,” and colere, meaning “to cultivate” or “till”) refers to the complex set of political, social, and religious components that result from the interaction of two different groups. Biculturalism, as an attempt to create bridges between two groups, takes a variety of forms, for example, African American, Asian American, Hispanic or Latino American.
- ☐ **bilateral dialogue.** This term (from the Latin bis, meaning “two” or “twice,” and latus, meaning “side,” plus the Greek dia-, meaning “across,” and legein, meaning “to speak”) refers to a conversation between two parties, especially a discussion intended to result in agreement or *consensus*. Since the *Second Vatican Council*, bilateral dialogue has been used in *ecumenical* conversations as a way of achieving doctrinal agreement between two different *Christian traditions*, such as *Lutheran* and *Roman Catholic*, or *Anglican* and *Methodist*.
- ☐ **bioethics.** This word (from the Greek bios, meaning “life,” and ēthos, meaning “moral character”) refers to the branch of *ethics* that deals with moral values and issues in biological research and its medical applications, especially in such areas as genetics, fertility, and prolonging *human life*.
- ☐ **biretta.** This word (possibly from the Latin birrus, meaning “a hooded cloak”) refers to a stiff, square-shaped hat, usually with three or four ridges on the crown; the color of a biretta, which is worn on ceremonial occasions, indicates rank or position: scarlet for *cardinals*, purple for *bishops*, black for *priests*, and so on.
- ☐ **birth control.** This expression is commonly used to describe two very different situations: (1) the regulation of birth by *abstinence* from sexual relations during periods of fertility; according to Roman Catholic teaching, such *natural family planning* is morally permissible; and (2) *contraception* or the deliberate prevention of conception through the use of artificial means or procedures, which is morally unacceptable according to Roman Catholic teaching. (See CCC 2370)
- ☐ **bishop.** This word (from the Greek episkopos, meaning “supervisor” or “superintendent”) refers, in the *Roman Catholic Tradition*, to a *priest* who has been *ordained* (consecrated) as a successor of the *Apostles*. A bishop receives the fullness of the *sacrament of Holy Orders* and shares responsibility for the whole *Church* through the *college of bishops*, as well as leadership responsibilities within a particular *diocese*. A bishop

is empowered to ordain men to the *priesthood*, *deaconate*, and other orders. (See CCC 861–862)

- **black Catholic theology (U.S.).** Black Catholic theology, which embraces the *contextual* approach of *liberation theology*, highlights the history of black Catholics in the United States from colonial times to the present, interprets the *Scriptures* from a black perspective, analyzes a wide range of issues such as *racism* and *sexism*, reflects on popular *faith* traditions in the black community, and utilizes such resources as the *United States Conference of Catholic Bishops'* pastoral letter, *Brothers and Sisters to Us* (1979).
- **black magic.** This term (from the Greek *magos*, meaning “a priest” or “learned person”) refers to the invocation of *supernatural* powers—often by using charms, rituals, or spells—as a way of harming other persons; as such, black magic is a form of *divination* and contrary to both the *virtue of religion* and to *charity*. See MAGIC. (See CCC 2115–2117)
- **black mass.** This term has two antithetical meanings: (1) a popular name for a *requiem Mass* because prior to the *Second Vatican Council*, the *vestments* for such a Mass were black; and (2) a sacrilegious parody of the Mass purportedly performed by worshipers of *Satan*.
- **black theology.** Black theology is a *contextual theology* that emerged in the 1950s and 1960s from the *experience* of African Americans living in the United States. Black theology, which is a type of *liberation theology* that seeks liberation from *racism* and its derivative *evils*, interprets the *Bible* from the viewpoint of the African American experience of *slavery*, oppression, *discrimination*, inequality, and injustice. See BLACK CATHOLIC THEOLOGY (U.S.).
- **blasphemy.** This word (from the Greek *blasphemein*, meaning “to speak evil of”) refers to an action, speech, or thought that expresses contempt or *hatred* for *God* or for persons or things dedicated to God, such as the *Church* or the *sacraments*. Blasphemy is a defiant insult contrary to the second *commandment*, which forbids taking the name of God in vain. (See CCC 2148)
- **blessed.** This word has various meanings; for example, (1) a title given to a *person* who has been beatified, and (2) a description of an object or place that has received a *blessing*.



- ☐ **Blessed Sacrament.** This term, which is given to the *Eucharist*, indicates that the Eucharist is the *sacrament* of sacraments; “Blessed Sacrament” is also the name given to the Eucharist when it is reserved in the *tabernacle* or venerated at *benediction*. (See CCC 1330)
  
- ☐  **blessing.** This word (derived from Old English for “blood,” which was sprinkled on *altars* in *sacrifice* or *consecration*) has various meanings: (1) an *invocation* of divine protection, for example, blessing oneself before starting a project or beginning a dangerous *mission*; (2) an expression of *thanksgiving*, for example, a blessing of food before meals; (3) a consecration or setting aside of an object for religious purposes, for example, a blessing of a statue or medal. (See CCC 1671–1672)
  
- ☐ **blood of Christ; precious blood.** At the celebration of the *Eucharist*, the bread is changed into the *body of Christ* and the wine is changed into the blood of Christ. (See CCC 1373–1381)
  
- ☐ **body of Christ.** This term has multiple meanings: (1) the resurrected body of *Jesus Christ*; (2) the *Church*, considered as the “*mystical Body of Christ*,” including all who have been incorporated into the Church through *Baptism* (see CCC 787–796); (3) the bread consecrated at the *Eucharist* (see CCC 1373–1381); and (4) the feast known as *Corpus Christi* (“Body of Christ”).
  
- Book of Hours.** See BREVIARY; DIVINE OFFICE; and HOURS, LITURGY OF THE.
  
- ☐ **breaking of the bread.** This term, which was used by the early *Christians* to refer to the *Eucharist*, reflects the Jewish *rite* that *Jesus* used at the *Last Supper* and a way that his *disciples* recognized him after his *Resurrection*. (See CCC 1329)
  
- ☐ **brethren.** This plural of “*brother*” is sometimes used to indicate that *Christians* are *brothers* and *sisters* in Christ.
  
- ☐ **Breviary; Divine Office.** This word (from the Latin *breuiarium*, meaning “a summary”), which refers to a collection of the official daily *prayers* of the *Church*, includes *hymns*, *psalms*, readings, and *prayers* that are to be recited at various hours of the day. The Breviary is also known as the Divine Office, as its recitation is an office or duty of *priests* and members of *religious communities*. (See CCC 1174–1178)



- **brother.** In a general theological sense, all who are baptized are brothers and *sisters* in Christ. In *ecclesiastical* use, a brother is a male *religious* who has taken *vows* of *poverty*, *obedience*, and *chastity* within a *religious community* or *institute*. In some religious communities, a brother is a *person* preparing for *ordination* to the *priesthood*; in other communities, brothers are engaged in such services as teaching, doing social work, working in hospitals, and so on.
  
- **Byzantine.** This word is derived from the ancient city of Byzantium, which was the site of the Constantine the Great's new capital (Nova Roma), also known as Constantinople, and today is the modern city of Istanbul, Turkey. "Byzantine" is an adjective used to describe the *liturgy*, *theology*, and *canon law* of some *Eastern Churches*.

We have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding. (Col 1:9)

## C

**call.** See VOCATION, BIBLICAL; VOCATION, CHRISTIAN; VOCATION, PRIESTHOOD OR RELIGIOUS.

- ☐ **calumny.** This word (from the Latin *calumnia*, meaning “slander”) refers to the *sin* of deliberately misrepresenting another person’s character or maliciously damaging another person’s reputation. See DETRACTION; SLANDER. (See CCC 2477)
- ☐ **Calvary.** This word (from the Latin *calvaria*, meaning “place of the skull”) is the name of the hill, also known as *Golgotha*, which was then outside the walls of *Jerusalem* and was the place where *Jesus* was crucified.
- ☐ **Calvinism.** Calvinism is the theological tradition that originated with the *Protestant* reformer, John Calvin (1509–1564); Calvinism is characterized by an emphasis on the sovereignty of *God*, *human sinfulness*, and the *doctrine* of *predestination*.
- ☐ **Cana conference.** This term designates a *Catholic* family movement that was originally designed to aid married couples and families in their spiritual and interpersonal relationships. Subsequently, the program developed a *pre-Cana* for couples engaged to be married, while the *Cana* conferences continue to provide programs for married people.
- ☐ **canon.** This word (from the Greek *kanōn*, meaning “rule”) is used in a variety of contexts: legal, *ecclesiastical*, liturgical, and scriptural. In each case, “canon” has a different meaning.
- ☐ **canonical penalties.** This expression (from the Latin *poena*, meaning “penalty”) refers to those *canonical* punishments imposed for serious crimes, violations of *ecclesiastical* laws, or refusal to obey the commands of *Church* officials; the purpose of such penalties is to persuade a sinner to repent. Such penalties include *excommunication*, *interdiction*, *suspension*, and so on.
- ☐ **canonization.** This word (from the Greek *kanōn*, meaning “rule” or “law”) refers to the fact that a *person* has been added to the official list of *saints*. Canonization is an official proclamation by the *Pope* that a person (who has been beatified) may be venerated as a saint.

*Beatification* permits *veneration* of the “*blessed*” in certain places or by certain communities: *canonization* allows such *veneration* everywhere in the world. (See CCC 828)

- ☐ **canon law.** Canon law is the set of laws (called “*canons*”) that provide for the good order of the *Church* and the governing of its members. The most recent code of canon law for the Latin (Western) *Church* was promulgated in 1983; the most recent code of canon law for the *Eastern Church* was published in 1991.
- ☐ **canon of a cathedral.** *Cathedrals* and collegiate *churches* are usually administered by a group of ordained *clergy*, who are known as *canons*; in this context, a “*canon*” is a *cleric* serving in an administrative capacity at a cathedral or collegiate church.
- ☐ **canon of Scripture.** The *canon of Scripture* is the official list of the books of the *Bible* that are regarded as *sacred*, because they are *inspired*; the list of books accepted by *Catholic* and *Orthodox Churches* includes some books and parts of books that many Protestants do not accept as inspired. (See CCC 120)
- ☐ **canon of the Mass.** In the *liturgy*, the *canon* is the central part of the *Mass*; the canon is also known as the *Eucharistic prayer* or *anaphora*, which contains the *prayers of thanksgiving* and the *consecration*. (See CCC 1352)
- ☐ **canticle.** This word (from the Latin canticum, meaning “*song*”) usually refers to biblical *hymns* (other than the *psalms*), such as those found in the Song of Solomon in the *Old Testament* and the hymns of *Mary* (see Lk 1:46–55) and Zechariah (see Lk 1:68–79) in the *New Testament*; by extension, “*canticle*” is sometimes used to describe other hymns in the *liturgy*.
- ☐ **capital sins.** The word “*capital*” (from the Latin caput, meaning “*head*”) has the sense of “*deadly*” in the case of capital offenses. Capital *sins*, traditionally numbered as seven, are those sins that often lead to other sins: *pride*, *greed (avarice)*, *envy*, *anger (wrath)*, *gluttony*, *lust*, and *sloth (acedia)*. (See CCC 1866)
- ☐ **cardinals.** This title (from the Latin cardo, meaning “*hinge*” or “*pivot*”) originally referred to the *pastors* of the principal parishes in Rome. Presently, *bishops* and *priests*, who are appointed cardinals by the *Pope*,

have major responsibilities as head of a *diocese* or the head of a *Vatican* office or are honored for distinguished service to the *Church*.

- ☐ **cardinals, college of.** The college of *cardinals* has collective responsibility for the governance of the *Church*. Cardinals serve as advisers to the *Pope*, both individually and as a college during meetings or *consistories* concerned with Church-related issues. Members of the college of cardinals convene in a *conclave* on the *death* of the *Pope* to elect a new pope.
- ☐ **cardinal virtues.** The word “cardinal” (from the Latin *cardo*, meaning “hinge” or “pivot”) is used to describe the four pivotal or major *virtues*: *prudence*, *justice*, *fortitude*, and *temperance*. (See CCC 1805)
- ☐ **cassock.** This word (from French for a “long coat”) refers to an ankle-length garment, usually black, though white and other colors are sometimes worn; *priests* and other *ministers* wear cassocks for liturgical services, but in some places, cassocks are worn by the *clergy* in public. See SOUTANE.
- ☐ **casuistry.** This word (from the Latin *casus*, meaning “case”) refers to the study of moral principles as they apply to particular cases of *conscience* or conduct; sometimes in modern usage, “casuistry” has unfortunately acquired a negative meaning as a way of finding plausible excuses to avoid moral responsibility.
- ☐ **cataphasis; cataphatic theology; kataphasis; kataphatic theology, via affirmative.** *Kataphasis* (a Greek word meaning “affirmation” or “speaking about”) refers to theological approaches that affirm (thus, a *via affirmativa* or affirmative route) the *divine attributes*: “God is good, just, wise, loving,” and so on. In *human* beings, each of these attributes is limited, but in the case of *God*, such attributes are *infinite*; for example, “God is infinitely good.” In *spirituality*, *kataphasis* is a way of approaching God by emphasizing those human attributes that help bring a *person* closer to God.
- ☐ **catechesis.** This word (from the Greek *katēchein*, meaning “to teach”) refers to the religious instruction of children and *catechumens* in the basic *beliefs* of *Christianity*; catechetical teaching is usually given in preparation for receiving the *sacraments* of *initiation*: *Baptism*, the *Eucharist*, and *Confirmation*. (See CCC 4–10, 426–429)

- ☐ **catechetics.** Catechetics is the area of theological studies that deals with the theory and practice of *catechesis*, the religious instruction of children and *catechumens* in the basic teachings of *Christianity*.
- ☐ **catechism.** A catechism is a book or manual that summarizes the teachings of the *Church* for the purpose of *catechesis* and *formation* in the *Christian faith*. Some catechisms, such as the Baltimore Catechism, which was first published in 1891, use the format of questions and answers. The recently published *Catechism of the Catholic Church* is organized around four topics: the *creed*, the *sacraments*, the *commandments*, and *prayer*. (See CCC 11–14)
- ☐ **catechist.** A catechist is a *person* who is instructed in *catechetics* and performs the *ministry of catechesis*, especially in *mission* countries where indigenous people are trained to instruct others in the *Christian faith*. (See CCC 427–429)
- ☐ **catechumen.** This word (from the Greek katēchein, meaning “to teach,” especially in the sense of oral teaching) refers to a *person* who is being taught *Christian doctrine* in preparation for formal reception into the *Roman Catholic Church*. During the course of their preparation in the *catechumenate*, catechumens are anointed with the oil of catechumens in order to strengthen them in their renunciation of *sin*. (See CCC 1237)
- ☐ **catechumenate.** The process of *formation* that prepares a prospective *convert* to enter the *Roman Catholic Church*. The catechumenate consists of instruction in *Christian doctrine*, participation at liturgical celebrations, personal *prayer*, and community service, is often called the RCIA (the *Rite of Christian Initiation for Adults*). (See CCC 1247–1249)
- ☐ **Catharism.** This term (seemingly derived from the Greek katharos, meaning “pure”) refers to a *medieval* European religious movement that taught a type of *dualism* (the opposition between good and *evil*). Catharism was prevalent in the cities of Albi and Toulouse in southern France in the twelfth and thirteenth centuries but was effectively exterminated by the *Inquisition* and *Crusades*. See ALBIGENSIANS.
- ☐ **cathedral.** This word (from the Greek kathedra, meaning “chair” or “throne”) refers to the official *church* where the local *bishop* presides. In the cathedral, the throne or presider’s chair symbolizes the teaching and governing *authority* of the bishop in the *diocese*.

- ☐ **Catholic.** This term (from the Greek *katholikos*, meaning “universal” or “according to the whole”) was first used by Ignatius of Antioch (early second century AD) to describe the *unity* of *local churches* under their local *bishops*. “Catholic” is also one of the four *marks of the Church* in the *Nicene Creed* (“one, holy, catholic, and apostolic”). “Catholic” has come to be associated with a particular way of being *Christian* that emphasizes the *doctrines* and practices of the early Church and the celebration of the *sacraments*. (See CCC 750)
- ☐ **Catholic Campaign for Human Development.** This term designates the program established by the *United States Conference of Catholic Bishops (USCCB)* in 1969, as the Catholic Church’s domestic antipover-ty program for the dual purpose of (1) supporting groups in their efforts to develop economically and politically, and (2) educating people about today’s social problems in order to develop a sense of *solidarity*. This campaign is supported by an annual collection in local parishes throughout the United States.
- ☐ **Catholic Church.** In the broadest sense, all *Churches* that profess the *Nicene Creed* consider themselves “Catholic.” In addition, a number of Churches that accept the *doctrines* and practices of the early Church and celebrate the *sacraments* consider themselves “Catholic”—for example, *Anglicans* and *Old Catholics*. The *Roman Catholic Church* considers itself “Catholic” because it possesses the fullness of Christ’s presence, the fullness of Christ’s doctrine, the fullness of *sacramental* life, and the full means of *salvation* and because its *mission* is to the entire world. (See CCC 830–831)
- ☐ **catholicity.** This term (from the Greek *katholikos*, meaning “universal” or “according to the whole”) refers to the organic relationship between *churches*: the local *parish* is connected to a *diocese*, whose *bishop* is in *communion* with the *Pope*. (See CCC 832–835)
- ☐ **Catholic Relief Services.** This term designates an organization that was founded in 1943 by the *United States Conference of Catholic Bishops (USCCB)* for the purpose of assisting the poor and disadvantaged throughout the world by providing direct assistance in times of disaster and also by promoting the development of people.

- ☐ **Catholic Worker Movement.** This term refers to the series of communities founded by Dorothy Day (1897–1980) and Peter Maurin (1877–1949); the members of the Catholic Worker Movement are committed to a life of *prayer*, nonviolence, voluntary *poverty*, and *hospitality* for the hungry and homeless.
- ☐ **causality.** This word (from the Latin causa, meaning “cause” or “reason”) refers to the relationship of cause and effect, or of one event or phenomenon to another. *Aristotelianism* speaks of four causes: material cause (the stuff from which an object is made), formal cause (the shape given that object), efficient cause (the one making the object), and final cause (the purpose for which an object exists).
- ☐ **CDF (Congregation for the Doctrine of the Faith).** This *Vatican* office traces its origin to the Sacred Congregation of the Universal Inquisition, which was founded in 1542 and renamed the Sacred Congregation of the Holy Office in 1908. The CDF is the curial office responsible for judging whether theological writings are in accord with *Catholic doctrine*.
- ☐ **CE.** This abbreviation, which stands for the “common era” and is used in place of AD, is a neutral way of dating, while AD is specifically Christian; however, the two systems of dates coincide.
- ☐ **CELAM.** This acronym, for Consejo Episcopal Latinoamericano y del Caribe (meaning “Latin American and Caribbean Episcopal Conference”), refers to an official organization that represents twenty-two *episcopal conferences* of Latin America and the Caribbean and has its headquarters in Bogotá, Colombia. The first general assembly of CELAM was held in Rio de Janeiro (Brazil) in 1955; in addition to annual conferences, three additional general assemblies have been held: Medellín, Colombia (1968); Puebla, Mexico (1979); Santo Domingo, Dominican Republic (1992); the fifth general assembly is scheduled to meet in Aparecida, Brazil, in 2007.
- ☐ **celebrant.** This word (from the Latin celebrare, meaning “to visit frequently” or “to celebrate”) refers generically to all those who actively participate in a *liturgy*, such as the *Eucharist*; in an individual sense, the word “celebrant” designates the *person* who *presides* at a liturgical celebration, for example, a *priest* celebrating the Eucharist or a *deacon* celebrating a *Baptism*.

- ☐ **celibacy.** This word (from the Latin cælebs, meaning “unmarried”) refers to the state of those who have voluntarily chosen to remain unmarried in order to devote their lives entirely to *God* and to the service of *God’s* people. A *vow* of celibacy is ordinarily required of *bishops* and *priests* in the *Latin Church*, as well as for those entering into *religious* life. In the *Eastern Churches*, celibacy is required of bishops. (See CCC 1579–1580)
  
- ☐ **chalice.** This word (from the Latin calix, meaning “cup” or “goblet”) refers to the cup used at *Mass* for the *consecrated* wine.
  
- ☐ **chancel.** This word (from the Latin cancellus, meaning “lattice”) refers to the area of a *church* around the *altar* that is reserved for the *clergy* and the *choir*; the *chancel*, which often has *choir stalls*, is usually separated from the rest of the church by a *rood screen*.
  
- ☐ **chancellor.** This word (from the Latin cancellarius, meaning “one behind the lattice,” because this official sat behind a barrier) refers to an official in charge of the official business or records of an institution. The chancellor of a *diocese* is a senior official designated by the *bishop* to handle diocesan business; the chancellor of a university is a *person* who has the ultimate *authority* in the university.
  
- ☐ **chant.** This term (from the Latin cantare, meaning “to sing”) refers to the rhythmic reciting or singing of a *prayer* or *hymn* either on a single note or with a simple melody. See GREGORIAN CHANT.
  
- ☐ **chapel.** This word (from the Latin cappa, meaning “cape,” after the shrine in France where the cape of Saint Martin of Tours (ca. 316–397) was once preserved) refers to a place of *worship*, sometimes a separate building and sometimes part of a *church* or other institution, such as a hospital.
  
- ☐ **chapter.** This term (from the Latin caput, meaning “head”) may refer to (1) an *assembly* of the members of a *religious community* for the purpose of conducting business and making decisions, or (2) the *clergy* of a *cathedral* or collegiate *church*, who have the responsibility for religious services as well as for the transaction of business.
  
- ☐ **character, sacramental.** “Character” (from the Greek charaktēr, meaning “an engraved mark”) refers to the indelible spiritual mark, which is the permanent effect of the *sacraments of Baptism* (see CCC



1272–1274), *Confirmation* (see CCC 1305–1305), and *Holy Orders* (see CCC 1581–1583). Because these *sacramental* characters permanently configure a *person* to *Christ* and give a specific responsibility in the *Church*, these sacraments are never repeated.

- ☐ **charism.** This word (from the Greek *charis*, meaning “gift”) refers to a spiritual gift or *grace* given by the *Holy Spirit* to *persons* for their own spiritual improvement as well as for the benefit of the *Christian* community. (See CCC 799–801)
- ☐ **charismatic.** This word refers to a *person* gifted with the *charism* or graces of the *Holy Spirit*, such as *healing*, *prophecy*, and *speaking in tongues*. Because self-deception is always possible, the charisms claimed by such a person need to be verified by the *Church*. See GLOS-SOLALIA.
- ☐ **charismatic movement.** This movement began in the early years of the twentieth century in revival meetings, where the *charisms* of the *Holy Spirit* were experienced as a new *Pentecost*. The charismatic movement spread across *denominational* lines and included both *Catholics* and *Protestants*; in some Protestant denominations, all the members are *charismatics*.
- ☐ **charitable institution.** A charitable institution is an institution established out of the motive of *charity* to provide help to those in need, such as the poor, handicapped, infirm, elderly, and victims of natural disasters.
- ☐ **charity.** This word (from the Latin *caritas*, meaning “love” or “esteem” or “affection”) refers to the *theological virtue* that enables people to *love* God above all things and to love others out of love for God. Charity, along with *faith* and *hope*, is a divinely infused gift. (See CCC 1822–1829)
- ☐ **chastity.** This word (from the Latin *castus*, meaning “pure” or “chaste”) refers to that part of the *virtue* of *temperance* that helps *Christians* achieve an integrated sexuality according to their state in life. Chastity, which is one of the *fruits of the Holy Spirit*, helps Christians abstain from sexual pleasure outside of *marriage* and fosters *fidelity* within marriage. (See CCC 2337–2359)

- ☐ **chastity, vow of.** *Priests and men and women who are members of religious communities take a vow of chastity, by which they promise not to engage in deliberate sexual activity.*
  - ☐ **Chiliasm.** This word (from the Greek chilioi, meaning “thousand”) refers to the expectation of a thousand-year reign of *Christ* based on the Book of *Revelation* (see 20:2–7); because this passage has been interpreted in a wide variety of ways, there are many different forms of chiliasm. See the synonymous term MILLENNIALISM.
  - ☐ **choir.** This word (from the Greek choros, meaning “a group of singers or dancers”) has various meanings: (1) the group of musicians who perform the music for a *church* service, (2) the area in the church occupied by the musicians, and (3) a group of *angels*.
- choir stalls.** See STALLS.
- ☐ **Chosen People.** This term refers to God’s decision in the *Old Testament* to chose Abraham and his descendants to be the recipients of divine *Revelation* and so to play a unique role in *salvation history*; thus, their descendants, the *Jewish* people, are God’s Chosen.
  - ☐ **chrism.** This word (from the Greek chrisma, meaning “anointing”) refers to a perfumed oil that is consecrated by a *bishop*. Chrism is used for *anointings* in the *sacraments* of *Baptism*, *Confirmation*, and *Holy Orders*, and also to consecrate *churches*, *altars*, *chalices*, and *patens*. (See CCC 1289, 1291, 1294)
  - ☐ **chrismation.** This word (from the Greek chrisma, meaning “anointing”), which refers to an *anointing* with *chrism*, highlights what it literally means to be a *Christian*, a *person* who is *anointed*. “Chrismation” is the term used in the *Eastern Churches* for the *sacrament of Confirmation*. (See CCC 1289–1292)
  - ☐ **Christ.** This word (from the Greek christos, meaning the “anointed one,” which translates the Hebrew, *messiah*) refers to the fact that in the *Old Testament*, *kings*, *priests*, and *prophets* were *anointed*. In giving *Jesus* the title “Christ,” the *New Testament* indicates that *Jesus* fulfilled the messianic *hope* of *Israel* through his threefold office of *king*, *prophet*, and *priest*. (See CCC 436)