

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
Adam	1	The name given in the Bible to the first human being, coming from the Hebrew word for “clay” or “earth,” because in the second story of creation in Genesis, God makes him from the clay of the earth. (Genesis 2:4-7)	1
Bible, The	1	A collection of books accepted by the Church as inspired stories of God’s way of salvation for humanity. Reading the Bible is essential to prayer, to worship, and to personal faith. Divided into two main sections called the Old Testament (46 books, most are shared in common with the Jewish faith, though with minor differences between the Catholic and Protestant versions) and New Testament (27 books). It is also called Scripture or Sacred Scripture.	1
Eve	1	The name given in the Bible to the first woman, wife of Adam, who shares in Adam’s sin, desiring to be like God and living by their own decisions on what is good and what is evil. (Genesis 2:18-3:22)	1
Genesis	1	The first book of the Bible in the Old Testament which gives us a non-literal, imaginative, and theological story of creation, its goodness, the creation of humanity, the fall of humanity into sin, the desire of God to form a covenant with humans, and the beginning of God’s people from Abraham, Isaac, and Jacob, and their entry into Egypt where they will become enslaved.	1
God	1	As Christians we pray to God as Father, Son, and Holy Spirit. God loves us and wants us to be united to him and live with him forever. God alone is the one we worship because God is before all time and creator of all.	1
Prayer	1	The practice of turning our minds and hearts to God. God wants us to experience a special relationship with him. For that to happen we must spend time with our minds and hearts open to God. Prayer is done with the Christian community (for example, at Mass), or with the family (for example, grace before and after meals), or individually (morning or night time personal prayer). Christians are asked to pray often everyday. Prayer can be in the form of praising God for all the blessings we see; petitioning God for help with something important; interceding with God for the needs of others; or adoring God for God’s own self. In worship Christian prayer is always directed to the Father, through the Son Jesus, in and with the Holy Spirit, in order to bring out the Trinitarian aspect of our relationship with God.	1
Sign of the Cross	1	The action of using our hand to touch our forehead, heart, left shoulder and then right shoulder, while praying “In the name of the Father, and of the Son, and of the Holy Spirit.” It is the most common way for Catholics to begin prayer, because it reminds us of our baptism.	1
Amen	1	A word which means “I believe! May God make it happen in our lives!” We say it at the end of	2

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		prayers and just before receiving holy communion.	
Angel	1	An angel is a messenger from God. The Bible relates different stories that use such messengers to help people. Christian tradition understands angels to be pure spirits (no bodies) and so not bound by the same laws of nature as material reality. There was legend (not related in the Bible) that some angels rebelled against God and so condemned themselves to hell. In our tradition these evil angelic beings have called demons or devils.	2
Annunciation	1	The event in Mary's life where she experiences the angel Gabriel telling her she is to be the mother of the Savior, even though she has never had sexual relations. She responds by saying "Let it be done to me according to your word." (Luke 1:26-38)	2
Hail Mary	1	The greeting of the angel Gabriel to Mary, when she discovers she is to be the mother of Jesus (Luke 1:28). It becomes the first words of that important prayer which we pray especially as part of the rosary. "Hail Mary, full of grace, the Lord is with you. Blessed are you among women; blessed is the fruit of your womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen." In Latin, the prayer begins with "Ave Maria" and so is sometimes called by that name as well.	2
Jesus	1	The name of our Savior, given to him by God through the angel that visits Mary his mother (Luke 1:30-32). The name comes from the Hebrew meaning "God is our salvation".	2
Mary	1	The mother of Jesus who as a young virginal maiden conceived and gave birth to our Savior. By tradition her parents are named as Joachim and Anna. Because of her faith ("Let it be done to me according to your word," Luke 1.38) devotion to Mary as especially blessed and honored began early in the Church. Significant feast days honoring Mary include the Annunciation on March 25, the Assumption on August 15, the Immaculate Conception on December 8 <sup>th</sup> , and Mary the Mother of God on January 1 <sup>st</sup> .	2
Elizabeth	1	Wife of Zechariah and a relative of Mary who had no children until she becomes pregnant with John (who will become known as John the Baptizer). It will be Elizabeth that Mary visits when she finds herself pregnant with Jesus. (Luke 1:8-25; 57-80)	3
Mary Mother of God	1	Mary is the mother of Jesus, who as God's Son is also God. Now that she is in heaven with him, she is also our heavenly mother who prays for us.	3
Nazareth	1	The town in the northern part of Israel, in the region of Galilee, where Jesus grew up. That is why he	3

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		is known as “Jesus of Nazareth,” when he is an adult. He will bring the message of God’s kingdom there as an adult, but people will reject him. (Luke 4:16-30)	
Rosary	1	A devotional form of prayer that invites a meditation on different mysteries of key events in the life of Jesus or Mary. After an initial Apostles Creed, Our Father, three Hail Marys and the Glory Be, the mysteries are then meditated on, one at a time, followed by an Our Father, 10 Hail Marys (called a ‘decade’) and a Glory Be. The mysteries are usually grouped into 4 sets of five meditations: the Joyful (Annunciation, Visitation, Birth of Jesus, Presentation of Jesus in the Temple, Finding of Jesus in the Temple); the Sorrowful (Agony in the Garden, Scourging, Crowning with Thorns, Carrying of the Cross, the Crucifixion); the Glorious (Resurrection of Jesus, Ascension, Descent of the Holy Spirit, Assumption of Mary, Crowning of Mary as Queen of Heaven); and the Luminous (Baptism of the Lord, Miracle at Cana, Proclamation of the Kingdom and Call to Discipleship, the Transfiguration, Institution of the Eucharist at the Last Supper) mysteries.	3
St. Joseph	1	The stepfather of Jesus who had the faith to take Mary as his wife, though he knew she was already pregnant (Matthew 1:18-25). We know very little about him or what happened to him, though Jesus is called a ‘son of a carpenter’ and so Joseph is usually depicted by symbols of a carpenter. The Church celebrates his main feast day on March 19.	3
Visitation	1	The name given to Mary’s three month visit to Elizabeth, where Elizabeth calls Mary “Blessed among all women” and Mary sings out “My soul glorifies the Lord for he has done great things for me” ( which we call the <i>Magnificat</i> ). (Luke 1:39-56).	3
Bethlehem	1	The town where Jesus was born, about six miles south of Jerusalem. Mary and Joseph travel to Bethlehem to register during the time of the census, since Joseph traced his ancestry through the family of David in Bethlehem. (Luke 2:1-14)	4
Christmas	1	The feast day of Jesus’ birth, traditionally set on December 25 <sup>th</sup> . In the earliest Church there was not much attention given to the anniversary of birth. All the attention was given to remembering his death and resurrection. As interest in visiting the Holy Land and the places where Jesus had lived and walked grew, so did the desire to celebrate his birth. Why the date of December 25 <sup>th</sup> , since we do not know what time of year Jesus was born? A popular but uncertain theory points to the Roman festival in honor of the “invincible sun,” connected to the winter solstice (the date when the amount of daylight begins to increase again). By commemorating the date of Jesus’ birth on December 25 <sup>th</sup> , Christians were able to focus people’s attention not on the pagan festival but on Jesus Christ. A more recent theory points to how communities often linked a famous person’s date of death (if it was known) with their first moment of life (conception). December 25 <sup>th</sup> was set because it was thought to be nine months after the date Jesus died.	4

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Glory Be	1	Also called the “doxology,” a fancier name for a prayer of glory, it is often used to end a series of prayers. There are two versions, the traditional one we pray with the rosary (“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.”) and a more recent translation we use with the Church’s official morning and evening prayer (“Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and will be forever. Amen.”)	4
Presentation in the Temple	1	When possible, Jewish parents brought their newborn child to the Temple for an offering and a blessing. When Mary and Joseph bring Jesus (forty days after birth for a boy and so we celebrate it forty days after Christmas on February 2 <sup>nd</sup> ), both Anna and Simeon prophesy about the destiny of this child as a “light to the nations.” For that reason candles are traditionally blessed on the feast of the Presentation (also called at times Candlemas and at times feast of Mary’s purification).(Luke 2:22-38)	4
Baptism	1	The first sacrament one receives to enter into a new way of life in the Christian community, be claimed as one of Christ’s body in a permanent way, and oriented to a life with Christ. By growing in the pattern of Christ’s life, death and resurrection (called the paschal mystery), the reality of sin and the effects of what is termed Original Sin are healed and elevated by the grace of that relationship with Christ. Baptism is the first of three initiation sacraments (Confirmation and Eucharist the other two). The key symbol is water, either poured over the person or the person is immersed in it, and the words prayed: “I baptize you, in the name of the Father, and of the Son, and of the Holy Spirit.” Other secondary symbols are the baptismal candle and baptismal garment, along with the anointing with sacred Chrism.	5
Baptism Font	1	Basin or large bowl of blessed water, used to baptize people and to remind people to be followers of Jesus	5
Creator	1	We worship God as the Creator, the One who, out of love, creates the universe and everything in the universe, allowing all things to exist and giving all things their nature.	5
Noah	1	In the story of the great flood (Genesis 6-9) God chooses Noah and his family to survive by asking him to build an ark for all the animals. After the flood, God makes a covenant with Noah and all humanity, promising never again to send a flood.	5
Baptismal Name	1	When a person is baptized, child or adult, they are named again, this time in the name of the Father, Son, and Spirit. Most will keep their birth names but it is possible to be given a new Christian name at the time of baptism. This is especially encouraged in missionary territories to signify the break with one’s past and the new life they must lead as Christians. Parents are encouraged to be thinking	6

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		about baptism as they name their children. A saint's name for the first or middle name is traditional.	
Father, God as	1	God is our Father who shares his love for us.	6
Godparent	1	A man or woman (although only one is needed, usually two are chosen, and if two they are to be one man and one woman) who are chosen by parents for their child's baptism or by an adult for their adult baptism as witnesses to the baptism and to the Christian faith that baptism represents. Accepting the role of godparent establishes a permanent relationship between the godparent and the one baptized. For that reason care should be shown in choosing godparents. They are to be fully initiated (baptized, confirmed, first Eucharist), mature people of faith who will be an example of faith to the newly baptized.	6
Holy Spirit	1	The Holy Spirit is the Spirit of God who unites us all in love and inspires us to love others as God loves us.	6
Our Father (also called The Lord's Prayer)	1	The first words of the prayer that Jesus taught his disciples, when they asked him to teach them to pray. There are two versions of this prayer, a longer one in the gospel of Matthew (Matthew 6:9-13, which is the one we most typically use) and a shorter one in the gospel of Luke (Luke 11:2-4).	6
Baptismal Candle	1	Each newly baptized person is given a special candle, first lit from the light of the Easter candle, to represent the new light of faith that must be kept burning brightly within one's heart and soul. People are encouraged to light that candle on the anniversary of their baptism to remember that special day.	7
Baptismal Garment	1	Each newly baptized person is clothed in a white garment or robe to symbolize how baptism has clothed their life within Christ's life and to remind us that we must strive to keep that baptismal dignity in the face of life's struggles.	7
Bow	1	A nod of the head or a deeper bow from the waist to show respect and reverence. In the Mass we use the slight bow before receiving the presence of Jesus in communion. We use the deep bow during the Creed, when we pray " <i>by the power of the Holy Spirit, he was born of the Virgin Mary and became man.</i> "	7
Genuflection	1	The act of bending on the right knee to give reverence and worship to God. We genuflect before entering to sit down and as we leave, if the tabernacle is visible or if the Blessed sacrament is on the altar.	7

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Peter (also known as Simon Peter)	1	The main spokesperson and leader of the Twelve special apostles Jesus chooses to represent the twelve tribes of Israel. Simon is his given name at birth. Peter is the name Jesus gives him, meaning “rock”, signifying his role of strengthening and leading the others. See Matthew 16:13-18)	8
Pope	1	Leader of the Catholic Church all over the world. He is the successor to St. Peter the apostle.	8
Pope Benedict XVI	1	He is the current head of the Catholic Church and bishop of Rome.	8
Abraham	2	The husband of Sarah and the father of Isaac (Genesis 21) and Ishmael (Genesis 16). God makes a covenant with Abraham, who is described as the one through whom all nations are to be blessed. The figure of Abraham, one of the biblical patriarchs, is revered as the key “ancestor in faith” by Christians and Jews and Muslims.	1
Eucharist	2	The name given to the Church weekly, central gathering in prayer and worship, also called the Mass. The name comes from the Greek meaning “to give thanks” and refers to the whole offering of thanks and praise in the name of Jesus Christ for the salvation of the whole world. The name is also attached to the communion (consecrated bread and wine) we receive at the Mass, as well as to the long prayer which remembers in thanks and praise all that God has done for us, especially in Jesus Christ and especially at the Last Supper. The key symbols of Eucharist are the bread and wine offered, blessed, broken and shared.	1
Isaac	2	The second of those called biblical patriarchs, the son of Abraham and Sarah through whom Israel traces the roots of their faith. (Genesis 21-27)	1
Jacob	2	The third of the biblical patriarchs, the son of Isaac and Rebecca (Genesis 27-33), younger brother of Esau, but the one through whom Israel traces its ancestry in faith. God will change his name to “Israel” and he will become the father of twelve sons who are honored as the founders of the twelve tribes of Israel.	1
Mass, The	2	The most common name for the celebration of the Eucharist. It comes from the Latin phrase used at the end of the celebration: “Go, the Mass is ended” ( <i>Ita missa est</i> ).	1
Sunday	2	The first day of the week in our calendar and for Christians the most important day of the week because we remember Jesus’ resurrection. Every Sunday (or from Saturday evening through Sunday) we try our best to join other members of the Church in celebrating Eucharist. This is a serious responsibility and part of being a member of the Catholic Church.	1
Christ/Messiah	2	The name Christ tells us that Jesus was sent by God to help all people. It means “the Anointed One.”	2

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Grace	2	Grace is God's life and love in us.	2
Lord	2	Another name for God. It is used in the Old Testament for God the Father and in the New Testament for Jesus as well.	2
Savior	2	A title we give to Jesus because he spent his life showing us what it means to be free of sin and love others. By dying on the cross for us all, he frees us to live with God forever.	2
Son of God	2	The Son of God is Jesus who shows us how to love the Father and one another. The Christian tradition uses this title as synonymous for the Word of God, a way of expressing the reality of God's total self-giving, God's desire to be one with us in our humanity.	2
Assembly	2	The coming together of God's people for prayer; another name for the church at prayer.	3
Gloria	2	The hymn sung after the penitential rite giving praise to God. We use it in all seasons except Advent and Lent. the name comes from the proclamation of the angels to the shepherds on Christmas Day: "Glory to God in the highest" which in Latin is " <i>Gloria in excelsis Deo.</i> "	3
<i>Kyrie Eleison</i>	2	pronounced kēr-ē-ā ā-lay-ē-sōn] The ancient name for the penitential rite. It means "Lord have mercy".	3
Liturgy of the Eucharist	2	The second part of the Mass where we prepare to share a special meal with Jesus by giving thanks, remembering what Jesus did at the Last Supper and receiving holy communion.	3
Liturgy of the Word	2	The first part of the Mass where we hear the Word of God through readings from the Bible. The Liturgy of the Word includes a first reading from the Old Testament (or the Acts of the Apostles during the Easter season) which in some way has similar images/themes as the gospel of the day; a selection from book of Psalms (usually sung); a second reading from one of the New Testament writings other than the gospel or Acts; a gospel refrain (the Alleluia except during the Lenten	3

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		season), the proclamation of the gospel (the high point), a homily, and prayers of the faithful.	
Opening Prayer	2	The prayer that ends the opening part of the Mass, just before the readings. The priest begins “Let us pray” and then prays the prayer. We all respond “Amen.”	3
Penitential Rite	2	The time during the first part of the Mass, in which we acknowledge our sinfulness and ask for God’s mercy and forgiveness, usually by praying “Lord have mercy, Christ have mercy, Lord have mercy.”	3
Sprinkling Rite	2	The penitential rite in the opening part of the Mass can be replaced by the sprinkling rite where the water from the baptismal font is blessed and used to sprinkle all the people to remind us of our baptism.	3
Alleluia	2	A word which means “Praise God.” We often sing alleluia at Mass just before reading the gospel story. During Lent we do not use alleluia and substitute another refrain, and so this part of the Mass is technically called the gospel acclamation, although it is often referred to as the Alleluia.	4
Ambo	2	The stand in the sanctuary area from which the Scripture readings are read.	4
Corporal	2	A square, white linen cloth placed on the center of the altar at the preparation of the gifts, upon which the chalice and paten are placed for the liturgy of the Eucharist.	4
Creed	2	A word that means “belief”. A creed summarizes in short ways what our key beliefs are. We pray the creed at every Sunday Mass, immediately following the readings and homily.	4
Epistle	2	One of the books of the New Testament attributed to an apostle. We read from one of the epistles at the second reading of each Mass.	4
Gospel	2	A particular form of Christian literature centered on the “good news” (the meaning of the word ‘gospel’) of Jesus Christ’s life, death and resurrection. The name comes from the first line of Mark’s gospel: “The gospel of Jesus Christ, Son of God.”. The New Testament has gospels of Matthew, Mark, Luke, and John. In the early Church other gospels were written but none of the others were accepted as authentic presentations of our faith in Jesus Christ, his teachings, or the meaning of his life.	4
Homily	2	When the priest or deacon talks about the readings (the Word of God) and explains their meaning and	4

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		how we should live it out.	
Prayers of the Faithful	2	Prayers after the homily and creed which end the first part of the Mass, when we pray for ourselves and the needs of all people everywhere. We respond “Lord, hear our prayer.” These are also referred to as the “General Intercessions.”	4
Purificator	2	A small, white linen cloth to cleanse the chalice.	4
Responsorial Psalm	2	Part of the Liturgy of the Word at Mass. A refrain from one of the Psalms or canticles in the Bible is sung, led by a cantor, after the first reading.	4
Altar	2	The sacred table in church on which we place the bread and wine for Mass. The altar represents Christ, his sacrifice for us, and reminds us that the Eucharist is a meal.	5
Chalice	2	The sacred cup which holds the wine (the blood of Christ) used at Mass.	5
Cross	2	The symbol which represents how Jesus was put to death. The cross became a Christian symbol of Jesus’ victory over death. It is usually with a longer vertical beam with the initials I.N.R.I. at the top and a shorter horizontal crossbeam. The initials stand for the Latin first letters of “Jesus of Nazareth, King of the Jews.”	5
Crucifix	2	When the cross includes a figure of Jesus’ body on it, we call that cross a crucifix. This is the most common Catholic way to depict the cross.	5
Hymnal	2	Book of songs we use in church, which contains the hymns and Mass parts we sing.	5
Tabernacle	2	The special large box or container in a church , usually gold-colored, where the extra holy communion is kept	5
Consecration	2	During Mass, the time in which ordinary bread and wine, are blessed and becomes the Body and Blood of Christ	6
Eucharistic Prayer	2	A special time at Mass for praising and thanking God. It is during this prayer that the bread and wine	6

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		become the body and blood of Christ.	
Great Amen	2	The way we end the Eucharistic Prayer by singing or saying “Amen” several times.	6
Holy, Holy/ <i>Sanctus</i>	2	The hymn sung as we enter into the second part of the Mass to remind us that all the angels and saints join us in our prayer to God.	6
Memorial Acclamation	2	The time of Mass, immediately following the consecration, when the community sings/prays that “Christ has died, Christ is risen, and Christ will come again.	6
Presentation of the Gifts	2	During the second part of the Mass when we bring up ordinary bread and wine as an offering to be blessed	6
Holy Communion	2	Receiving the real presence of Jesus’ body and blood by taking and eating the holy bread consecrated at Mass, and, if we choose, taking and drinking the holy wine consecrated at Mass. The time of Mass when we come forward to receive holy communion is the high point of every Mass, when we are invited to receive what we call the real presence of Christ. The focus is not simply on each individual receiving but on the whole community that receives the same gift, thus becoming one in Christ. That is why it is called communion.	7
Lamb of God/ <i>Agnus Dei</i>	2	The prayer we pray during the Communion Rite, before receiving the Eucharist, as we break the consecrated bread and place it in as many dishes as needed. <i>Agnus Dei</i> is the old Latin name for the Lamb of God.	7
Lord’s Prayer	2	Jesus taught his followers to pray. We call the prayer of Jesus ‘The Lord’s Prayer in which we honor God and ask his help. The version we use is from the gospel of Matthew.	7
Sign of Peace.	2	After the Lord’s prayer and before we approach for communion, we offer the peace of Christ to those	7

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Greeting of Peace		around us through a handshake, hug or kiss of peace.	
Bishop	2	Leader of the Catholic Church in a specific city or area. A bishop is a successor to one of the twelve Apostles.	8
Confession	2	The act of telling God or a priest our sins. The word comes from the early Church and means to give God praise. The early Christians who were persecuted were called “confessors” because they maintained their faith in God and so gave God praise, even in the midst of persecution. Over time it became connected to the sacrament of Reconciliation (Penance) and designated that time of the sacrament when one spoke out one’s sins by kind and by number so that the priest would know what type of counsel and penance to give. For many Catholics the act of confessing sins became the most important moment in Penance and so the name became synonymous with the whole sacrament of Reconciliation (people would say “I went to Confession”). In the last few decades the name has been kept for one part of that sacrament and the emphasis placed on Reconciliation (an action of God) more than confession (which focused on us).	8
Crosier (crozier)	2	A long stick or rod that looks like a shepherd’s staff with a hooked end carried by a bishop to symbolize their role of caring for their people as shepherds care for their flock	8
Deacon	2	Person ordained to help in ministering to the needs of people. Deacons do not lead the Mass or forgive sins or anoint the sick. A deacon may either be transitional (preparing for priesthood, and so takes a promise of celibacy) or permanent (not preparing for priesthood, can be married or celibate).	8
Mitre	2	Headpiece worn by a bishop to symbolize his apostolic authority. It is a tall pointed hat with two ribbons hanging down the back.	8
Penance	2	One way to refer to the sacrament of Reconciliation and within that sacrament to the responsibility to show a change of heart and life by doing some action/prayer. This part of the sacrament is also called “satisfaction,” an unfortunate term because it can so easily be misunderstood that our actions and works earn the right to forgiveness. Penance is also a way to describe the fasting, prayers and other actions which people of faith undertake in pursuit of a deeper spiritual life, especially at particular seasons of the year such as Lent.	8
Priest	2	A man ordained in a special ceremony and given responsibility to share with the bishop in	8

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		celebrating the sacraments, preaching, and ministering to the needs of the people	
Reconciliation	2	To make whole again relationships that were once whole but have been broken apart. It is the name given to one of the Catholic Church's seven sacraments and a way to describe the whole mission and ministry of Jesus Christ: he is reconciling the world to himself.	8
Sin	2	Sin can be viewed as an action, an attitude, or a power. As an action (or failure to act) it is a choice which contradicts the true good of ourselves or others. As an attitude it is a hard heart, a heart not desiring the good in a situation. As a power it is a way the New Testament describes the evil that happens when people act contrary to the grace of God.	8
Apostle	3	The name means "one who is sent." It is used to designate both the Twelve core disciples in Jesus' ministry but also is used by the New Testament to name a wider range of missionaries such as Paul, Barnabus and others. The idea of "apostle" reminds us that we are always to connect the core of our faith to what the early Church handed on through the apostles. Twelve apostles were picked by Jesus, with Simon Peter as their leader in order to symbolically represent the twelve tribes of Israel. Most of their names are known for certain, although there are slight differences in the gospel listings (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16). By custom they are often remembered by the acronym "B.A.P.T.I.S.M." where the "I" represents a "J," since there was no use of "J" in Greek: B: Bartholomew; A: Andrew; P: Peter, Phillip; T: Thomas, Thaddeus (also called Jude Thaddeus because one gospel lists the name Jude but not the name Thaddeus; I: John, James son of Alphaeus (called the "greater" because he was chosen earliest by Jesus), James (called the "lesser" because he was chosen later), Judas Iscariot; S: Simon the Zealot; M: Matthew, Matthias (who replaced Judas after Judas Iscariot killed himself).	1
Disciple	3	The name means "one who learns" and was used to designate students of a Master, whether a rabbi or tradesman. It is used of the followers of Jesus who accept his word, who often travel with him, both men and women. It is used today of all baptized Christians.	1
Kingdom of God	3	The central focus of Jesus' preaching, not to be understood as a nation-state kingdom but as the goodness and power of God as guiding our lives. Jesus shows that this kingdom or reign of God is present already in his teaching, healing, fighting evil, and gathering disciples. But he also shows that it is not something that is fully complete until the end of time.	1
New Testament	3	"Testament" is another word for "Covenant" and so New Testament refers to that part of Sacred Scripture that focuses on the new covenant we receive in Jesus and passed on by the early Church. It is a collection of 27 books: 4 gospels, the Act of the Apostles, 13 letters attributed to Paul, 8 other letters, and the Book of Revelation (also called the Apocalypse).	1

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Old Testament	3	The “old” or “elder” covenant refers to the 46 (for Catholics) books that connect our faith to the faith of Israel, centered on the Mosaic covenant. The books begin with Genesis as the first of five books (called the Pentateuch), followed by the historical books, then the wisdom literature (including Psalms and Proverbs) and then the Prophetic books, ending with Malachi.	1
Sacred Scripture	3	“The holy writings,” the name is used to designate those books or writings Christians believe inspired by the Spirit of God and are to guide our lives of faith and to be received as God’s word for us in terms of their saving truth. Christians accept the books that the Jewish people also considered inspired (the Law or first five books of the Bible; the prophets which also included for them the historical books; and the writings such as the psalms, proverbs, and wisdom literature. For Christians the above became the Old Testament (with slightly different arrangement of books and a few differences between Catholics and Protestants), while a New Testament collection of gospels, letters and other writings was added. Also simply called Scripture or the Bible.	1
Vocation	3	In Christian understanding God calls each of us who are baptized to share in the mission and ministry of Jesus Christ. God calls and we respond. That invitation of God to live that baptismal life as a human being with integrity, a spouse, a parent, a brother or sister, a co-worker in any profession is our vocation. Every Christian, no matter one’s age or work, has a vocation. At times the word has been used in a narrower sense to talk about vocations in the Church, especially connected to being a priest, brother, sister, or member of a religious community who take vows. However, these more Church-related vocations are not to be seen as “more than” or “higher than” other vocations. All vocations have equal dignity and in the end depend on living out our baptismal journey as Christians.	1
Apostles’ Creed	3	An early Christian creed that summed up some key beliefs for Christians. Most probably used in baptismal rituals to help people profess an authentic Christian faith.	2
Catholic Church	3	The name of the universal Church of Jesus to which we belong. The word ‘catholic’ means universal. We believe the Catholic Church has the fullest means to salvation.	2
Church	3	Its most important meaning is the people of God who are baptized and share the full Christian faith. It has come to mean as well the special building where Christians gather to pray	2
Communion of Saints	3	We are never alone when we pray . Through Jesus, when we pray, we are united to all Christians here on earth and all the saints in heaven.	2
Original Sin/”The Fall”	3	The first selfish act of the first human beings. It shows us that every human being needs God’s grace to stay free from sin.	2

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
Paul	3	Known as Saul until his conversion to Christianity, Paul goes from persecuting Christians to being their most influential missionary, establishing many Christian churches throughout the Mediterranean area and writing letters which become part of our New Testament. See Galatians 1-2 and Acts of the Apostles 22 for brief descriptions of Paul's life).	2
Resurrection	3	The rising of Jesus into new life after death. Jesus invites us to share in his resurrection, when we die by being united to him while we live.	2
Advent	3	The start of a new Church liturgical year, four weeks before Christmas, which focuses on the coming of Jesus Christ not just at Christmas but in the fullness of time and in the way in which we transform the world now. It is often marked by the use of Advent wreaths and candles and other reminders of waiting in prayerful expectation. The liturgical color for the season is purple, sometimes a deeper purple to distinguish it from Lent, since it is not primarily a season of penance but of prayerful hope.	3
Epiphany	3	The feast that celebrates the story of the magi visiting the child Jesus in Bethlehem, bringing him gifts of gold, frankincense and myrrh (Matthew 2:1-12). It is celebrated on the second Sunday after Christmas. The name means "to shine forth or make known" and continues the Christmas focus on showing forth the reality of God's love made manifest in Jesus of Nazareth. For Eastern Christians this is the main celebration during the Christmas season.	3
Evening Prayer	3	The second traditional time of day for Catholics to pray. Also called Vespers, the focus is on thanksgiving—giving God thanks for the day and looking toward a peaceful rest. For those who pray the Church's official Liturgy of the Hours, Evening Prayer includes the canticle of Mary known as the <i>Magnificat</i> (Luke 1:46-55). Whether one prays the Liturgy of the Hours or not, some type of evening prayer of thanksgiving is encouraged for all.	3
John the Baptizer	3	The son of Zechariah and Elizabeth who was Mary's relative. (Luke 1:57-80) John is a prophet who announces that the Messiah is coming, living near the desert, and baptizing people in the Jordan River. When Jesus is baptized by John he experiences his special relationship to God (Matthew 3; Mark 1:1-14; Luke 3:1-22; John 1:19-34). John the Baptizer dies a martyr's death at the hands of Herod and Herodias his wife (Mark 6:14-29).	3
Liturgical Colors	3	There are four main liturgical colors. White symbolizes festivity and joy. Purple either penance or waiting in hope. Green the regular rhythm of life. Red the Holy Spirit or the witness of martyrs. The Church uses these liturgical colors as a way to symbolize the character of different seasons of the Church's liturgical year. We begin in Advent with purple (sometimes a deeper bluer purple), then proceed to white (or gold) at Christmas and throughout the Christmas season. After a brief stretch of	3

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
		Ordinary Time (where green becomes the color) we enter into the Lenten season and purple (often a rose purple). At Easter we return to white, ending the Easter season on Pentecost with red. The rest of the Sundays are usually in Ordinary Time and so we use green.	
Morning Prayer	3	The first traditional time of day for prayer, placing the day in God's hands, with a focus on praising God for the day ahead. For those who pray the Church's official Liturgy of the Hours, Evening Prayer includes the canticle of Zechariah (Luke 1:68-79). Whether one prays the Liturgy of the Hours or not, some type of morning prayer of praise is encouraged for all.	3
Ash Wednesday	3	The Wednesday before the first Sunday of Lent and the start of the season of Lent. Christians receive blessed ashes on the forehead to remind them to change their hearts and lives and live a more deeply integrated Christian life. When ashes are received one is either asked "Will you repent and believe in the gospel?" or is told "Remember you are dust and unto dust you shall return."	4
Easter	3	The day of Jesus' resurrection. As the "third" day after his death (Friday, Saturday, then Sunday), Easter was celebrated on a Sunday and this made all Sundays for Christians a memorial of that first Easter.	4
Lent	3	The season that precedes the Easter season, traditionally a season of prayer, fasting, and almsgiving to prepare for new Christians to be baptized at Easter and for other Christians to be reconciled to the Church. It is a season that focuses on spiritual renewal as we prepare for Easter. Traditionally Lent was 40 days in length to commemorate Jesus' 40 days of fasting in the desert, but there have been various ways to count those forty days. Today the most common way to count the forty days of prayer, fasting, and almsgiving is to start on Ash Wednesday and end on the Wednesday of Holy Week. This includes 46 days. But from ancient times Sundays were never considered days of fasting, since they are the Lord's Day and a celebration of his risen life. Omitting the 6 Sundays brings the number to 40. We then move into the three great days of celebration called the "Triduum" which has its own rules for penance (Good Friday a full day of fast and abstinence; Holy Saturday encouraged as a day of fasting but not mandatory).	4
Ordinary Time	3	One of the main seasons of the Church's liturgical year, designated by a number from one to thirty – four, the maximum number of Sundays in Ordinary Time. The liturgical color in Ordinary Time is green. The season is divided into two parts. The shorter part occurs from the end of the Christmas season until the beginning of Lent. The longer part starts after Pentecost and goes to the last Sunday of the liturgical year, the feast of Christ the King. The English word "ordinary" is a translation of a Latin word that means "numbered". Thus the numbering of the Sundays of "ordinary" time from one through thirty-four.	4
Pentecost	3	The day on which the apostles and early Church experienced the gift of God's Spirit in their lives, giving them the courage and the words to go forth and witness to Christ (see Acts 2:14). The Church	4

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
		celebrates the feast of Pentecost every year on the fiftieth day after Easter as a commemoration of the “birthday” of the Church.	
Cardinal Adam Maida	3	Cardinal Maida is the current bishop of Detroit. Since Detroit is an archdiocese, he is an archbishop, but takes the title “Cardinal” because he was appointed to that consultative group by Pope John Paul II in 1992.	5
Diocese/Archdiocese	3	All Catholic churches in a specific area that are under the authority of one bishop.	5
Father (Fr.) David Buersmeyer	3	The current pastor of SS. John and Paul Parish. Fr. Buersmeyer was installed as pastor July 1, 2002.	5
Laity	3	All the baptized members of the Church who are not priests, deacons or bishops.	5
Parish	3	A portion of the diocese with people and families as members and a priest to lead them.	5
Pastor	3	The ordained person, usually a priest, who is responsible for leading a parish	5
Ss. John and Paul	3	Brothers and martyrs in Rome around 362 A.D. They are the saints chosen to be the patrons of SS. John and Paul Parish. We don’t know much about their lives, other than they were martyrs for the faith. The story told was that they refused to serve under an emperor who had turned away from the Christian faith and who was persecuting Christians. Rather than help with that, they faced death. A Church in Rome bears the name of these martyrs.	5
Beatification	3	A step toward canonization where the Church officially says a person lived a holy life	6
Canonization	3	The process through which the Church names someone a saint.	6
<i>Confiteor</i>	3	A prayer of sorrow for our sins, sometimes used as the penitential rite for the Mass. [NB: grade 3 practiced this prayer in the fall.]	6
Exodus	3	The name of the second book of the Bible, which focuses on Moses, the troubles in Egypt, leaving Egypt, being saved and protected by God in the desert, and receiving the 10 Commandments.	6
Heaven	3	Heaven is being happy with God forever. We prepare for heaven by how we live our lives now.	6

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
Moses	3	When the pharaoh (the Egyptian king) orders every Hebrew male child killed, Moses' mother saves him by putting him into a basket, which is found by the daughter of the pharaoh (Exodus 1-2), and so Moses is raised in the royal house. When he kills an Egyptian for beating up a Hebrew he flees Egypt and has an experience of being called by God to lead his people (the enslaved Israelites) out of Egypt (Exodus 3). Moses challenges the pharaoh to let his people go, and when he won't, a series of catastrophes happen to the Egyptians, including the loss of their first-born male children. Moses then flees Egypt with his people through the Red Sea and into the desert (Exodus 7-13). At Mt. Sinai, Moses receives the 10 Commandments from God (Exodus 19-20). But instead of a brief journey to the new land promised by God, the lack of faith of the people of Israel leads to forty years of wandering in the desert, before they reach their new home.	6
Saint	3	A man or woman, of any age, including a child, who lives an exemplary life or witnesses to the Christian faith with their lives. Some have been officially declared or canonized as saints. Most have not. We celebrate all who have lived such lives on November 1 <sup>st</sup> of each year, the feast of All Saints. In the New Testament, even those who are living are sometimes called 'saints of God' to remind us to live holy lives. In the traditional understanding of saints, a distinction was sometimes made between the saints in heaven ("the saints victorious: "), the saints in purgatory ("the saints suffering") and the saints among us on earth ("the saints militant").	6
Archangel	3	As messengers of God, some angels are considered as having a special rank or purpose. In the Bible we hear of three archangels: Michael, Raphael, and Gabriel	7
Cremation	3	Burning of the body of the deceased and then placing the remains in an urn or burying them in a grave. The Church recognizes cremation as an acceptable alternative to burying of the body, but encourages families to first celebrate the full funeral liturgy with the body present, before sending it for cremation.	7
Funeral	3	The ritual of honoring the body of a deceased person and respectfully bringing that body to a final resting place. The Catholic Church's funeral liturgy proceeds usually in four stages: 1) Gathering in the presence of the deceased body and blessing it; 2) Vigil or wake service the day before the main funeral celebration; 3) A Mass of resurrection remembering the deceased and commending him/her to the Lord; 4) Burial rite, where the body or ashes are placed in a final resting place with a blessing and prayer. The word is most often used for #3 of this process. At the funeral Mass the family is encouraged to have the body present and only after that send it for burial or cremation. If a eulogy about the person is desired, the funeral Mass is not the time for that. It is usually done at the vigil service the night before.	7

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
Funeral Pall	3	The long, usually white, cloth that is used to cover the casket at a funeral. It reminds us of the white clothing that covers the person who is baptized and claimed by Christ.	7
Mt. Sinai	3	The traditional name given to the mountain in the desert where God gave the 10 Commandments to the people of Israel.	7
Ten Commandments	3	Also called the Decalogue. It is the name given to the 10 laws or commands or words God gives through Moses to the people of Israel as the basis of their covenant with him (Exodus 20:2-17; Deuteronomy 5:6-21). They are traditionally divided into two groups: the first three focused on God (no other God, keep the Lord's name holy, keep the Sabbath day holy), the last seven focused on relationship with others (honor father and mother, do not kill, do not commit adultery, do not steal, do not lie, do not covet neighbor's wife, do not covet neighbor's goods). The Protestant version of these ten separates the first commandment into two separate ones (no other God, do not make graven images) and combines the last two into one.	7
Wake Service (also called a Vigil Service)	3	A Catholic funeral has several stages: Gathering in the Presence of the Body for a prayer of blessing; a Vigil or Wake Service, usually the evening before the funeral, where the family and community remember the deceased with prayer, Scripture, intercessions, and stories of their life; A Mass of Resurrection for the Deceased, usually with the body present; and a Burial Service where the body or ashes are given their final resting place. The Wake service allows family and friends and acquaintances time to let go of and come to terms with the death of the deceased. It is time where personal stories, important memories, and mementos of the person's life can be shared. If a eulogy is to be given, it is usually to be done at the wake service rather than funeral liturgy.	7
Absolution	3	An essential part of the sacrament of Reconciliation where the priest, in the name of Christ and the Church, prays over the penitent (the person who is making a confession) and declares that their sins no longer have a hold on them. He uses the following words; <i>"God the Father of mercies, through the death and resurrection of his Son, has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins. Through the ministry of the Church, may God give you pardon and peace, and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit."</i> The one making the confession responds <i>"Amen"</i> and blesses himself/herself as the priest makes the sign of the cross over them. Absolution is done in conjunction with the laying on of hands. The priest places his hands on the head or over the head of the penitent while praying this prayer.	8
Contrition or Sorrow	3	Sorrow for one's sins, contrition can be considered "perfect" (sorrow because we have violated God's love) or "imperfect" (sorrow for fear of punishment as well). It is a necessary part of the	8

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
		process of forgiveness.	
Lord's Day	3	Sunday, the day Christians gather in prayer to worship God our Creator. For Christians Sunday is the Lord's Day because of the tradition that Jesus rose from the dead early on a Sunday morning. It soon became the day that Christians would gather early in the morning in order to celebrate the Eucharist.	8
Occasion of Sin	3	A way to describe those situations and tendencies that can easily lead people to make sinful choices. To deliberately place oneself in such situations is a sin, but to find oneself in such situations either accidentally or out of necessity is not sinful.	8
Sacrament	3	A celebration of the Christian community through prayer, symbol and ritual that identifies an essential action for the Church to be the full Church of Jesus Christ.. The Catholic Church believes that seven sacramental actions have been given to the Church by the risen Christ to enable it to continue his mission and ministry: Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Marriage, Orders. In these sacramental actions it is Christ who is guarantee the gift of himself to those involved and so is not dependent on the people's or minister's faith to be valid. For the sacrament to bear full fruit, then the faith of the people must be active.	8
Sermon on the Mount	3	This is a collection of key sayings of Jesus, grouped together in Matthew 5-7 and said to be given on the hillside above the sea of Galilee. The sermon contains the beatitudes, the parables of salt and light, the need to love our enemies, and many other sayings of Jesus.	8
Conscience	4	The God-given internal sense in every mature human of what is morally right or wrong. Conscience is who we are as responsible moral people at the deepest level. It is not to be identified with feelings of guilt or absence of such feelings. Rather, it has to do with the objective good and what we know at our deepest level to be that good. For conscience to be followed we must be willing to form that conscience in dialogue with the wisdom of others, especially the teaching of the Church. Such a conscience is called a "well-formed conscience" and one must always follow one's well-formed conscience. However, even well-formed consciences can be in error and that is then termed an "erroneous conscience".	1
Conversion	4	A change of mind and heart at a very deep level that re-orient us toward God and a Christian life of faith, hope and charity. It is another name for repentance.	1
David	4	Although the youngest son of Jesse, the one who is chosen by Samuel as king to succeed Saul, when Saul's kingship goes astray (1 Samuel 16:1-13). David will be known both for his great sinfulness and faults as well as his great love of God. He establishes Jerusalem as the capital city of his kingdom, making it the most important city in Israel.	1
Nicene Creed	4	An extended form of the Creed which highlights the unity of Father, Son and Spirit. The name is taken from the first universal council of the Church in 325, called to end a dispute about the unity of	1

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
		the Father and the Son as one God but separate persons. This is the form of the creed we most often use at Mass every Sunday.	
Repentance	4	The turning of one's mind and heart toward God and away from sin. Another name for conversion, it is the first and most important step toward discipleship.	1
Solomon	4	The son of David who becomes king at a time of great prosperity and success. Solomon will become known as the builder of the first great temple in Jerusalem, for being a man of wisdom, yet also as one who did not live fully according to God's way and who lived a life of excessive luxury (1 Kings 3-11).	1
Act of Contrition	4	A prayer prayed by one seeking forgiveness and reconciliation to express their full sorrow for the sins they have committed and resolving to do better in the future. As an essential part of the sacrament of Reconciliation, the Act of Contrition usually takes place after the confession of sins and the receiving of a penance. The Act of Contrition may take many forms, as long as the core idea of sorrow to God for one's sins is expressed. The form that children are taught in preparation for First Reconciliation is: <i>"My God, I am sorry for my sins. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy."</i>	2
Faith	4	A gift of God (and so called a theological virtue), it is the acceptance in mind, heart and action of the revelation given to us by God in and through Jesus Christ and his Church.	2
Hope	4	One of the three theological (God-originated) virtues, which enables a person to live in a trusting relationship to God and all of reality because of the firm faith one has that all ultimate rests with God.	2
Joseph	4	One of the sons of Jacob who is sold by his brothers out of jealousy but who becomes a leading advisor to the Pharaoh (the Egyptian king) and thus able to save his family from famine. This will bring the people of Israel into Egypt and eventually another pharaoh will enslave them (Genesis 37-50)	2
Love or Charity	4	The core theological (God-originated) virtue, a gift of God, which informs every good action that one does. Properly understood not as a feeling or a choice of the person, love is a participation in the very life of God who is Love (cf. 1 John 4:7-13).	2
Room of Reconciliation	4	A small room for celebrating the Sacrament of Reconciliation, with the option to pray face to face or remain behind a screen	2
Seal of Confession	4	The obligation of a priest never to reveal anything about who has been to the sacrament of	2

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
		Reconciliation or what was said in the confession. Although a priest can withhold absolution if he believes a person is not truly sorry, he can never reveal anything that has been discussed during the time of the sacrament. This allows people to know that they can reveal their deepest sins and not fear that their confession will be used against them.	
Body of Christ	4	Christians who are believers in Christ. Christ is the head of the body and all Christians make up the body. This also refers to the consecrated bread we receive at communion, which makes us one body in Christ.	3
Four Marks of the Church	4	qualities necessary for the Church to have: 1) one, 2) holy, 3) catholic, 4) apostolic	3
Mystical Body	4	A way to remind us that the body of Christ is greater than just the visible Church. It includes all people, living and deceased who live lives that lead to salvation.	3
Parable	4	A parable is a story using a figure of speech in order to make a deeper point of faith. This was Jesus' favorite way of teaching. He uses many parables such as the sower and the seed, the prodigal son, the good Samaritan, the wedding banquet, etc. For some sections of parables see Matthew 22; Mark 12; Luke 15-18.	3
People of God	4	baptized people who belong to the family of God and believe in God	3
Cardinal	4	A group of advisors to the pope who elect a new pope when necessary.	4
Clergy	4	the group name given to all who are ordained—deacons, priests and bishops	4
College of Bishops	4	All bishops have the responsibility to work together with the Pope in the care and guidance of the Church. When they do so they are called a college of bishops.	4
Consistory	4	The group of cardinals when they meet together with the pope or to elect a new pope.	4
Evangelist	4	Name given to the four writers of the New Testament gospels who by tradition are called Matthew, Mark, Luke, and John.	4
John	4	The writer of the gospel of John, one of the four evangelists, usually identified with the "The Beloved Disciple" in the gospel of John, though we don't know for certain. Tradition depicts him	4

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
		with the symbol of an eagle.	
Love Commandment	4	When Jesus was asked to sum up his teaching, he talked of two key commandments, which are grouped together as a statement of his love commandment: To love God with one's whole heart, soul, and mind and to love your neighbor as yourself (Matthew 22:36-40; Mark 12:29-31; Luke 10:27; see also John 15:12).	4
Luke	4	The writer of the gospel of Luke as well as the Acts of the Apostles, one of the four evangelists. Tradition depicts him with the symbol of an ox.	4
Mark	4	The writer of the gospel of Mark. His is probably the earliest of the gospels written. Tradition has used the symbol of a lion to depict Mark.	4
Matthew	4	The writer of the gospel of Matthew, usually also identified as the one called Levi in that gospel. The symbol most often used to depict Matthew is a picture of a man.	4
Ordained Priesthood	4	Those who are called to live the priesthood of Jesus in a special way: who lead the Mass, offer the sacrament of Reconciliation, preach and share in other essential leadership roles in the Church	4
Alb	4	A long white robe worn by liturgical ministers, including priests and deacons. The name comes from the Latin word for "white" ( <i>albus</i> ).	5
Beatitudes	4	The word "beatitude" means "blessing." The Beatitudes refers to a series of short blessings given by Jesus in Matthew 5:1-12 and Luke 6:20-23. Traditionally they are called "the eight beatitudes," using Matthew's order: Blessed are they who are poor in spirit, who mourn, are meek, who hunger and thirst for righteousness, who are merciful, who are clean of heart, peacemakers, who are persecuted for righteousness.	5
Book of the Gospels	4	A book of readings from the four gospels of the New Testament which is carried in the opening procession and which the deacon or priest reads from at Mass.	5
Censer	4	A container for burning incense at solemn ceremonies. Its rising smoke symbolizes our prayer being offered up to God.	5
Chalice	4	The cup used at the Eucharist. Wine is poured into the chalice at the Presentation of the Gifts.	5
Chasuble	4	The outer garment worn by the priest at the Eucharist.	5

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Word/Concept	Grade	Definition	Session #
Ciborium	4	A container or dish to hold the bread needed for communion and to hold the consecrated bread placed in the tabernacle.	5
Lectionary	4	The book which contains all the Bible readings we use at Mass.	5
ProceSSIONAL Cross	4	A crucifix that leads the procession and recession of the liturgical ministers at the beginning and end of the celebration of the liturgy.	5
Sacramentary	4	Book of prayers which contain all the prayers used by the priest during Mass.	5
Stole	4	Worn by priests and deacons as a sign of ordination when they preside. It is a narrow strip of cloth of the liturgical color of the season. A priest wears it over both shoulders. A deacon over only one shoulder.	5
Abstinence	4	An act of intentionally giving something up, it is most often connected to abstaining from meat on the Fridays of Lent and other Fridays of the year as a way to do a small penance and remember what Jesus did for us on the cross on Good Friday.	6
Almsgiving	4	To give money or other assistance to the poor. Almsgiving is one of the three practices especially encouraged during Lent, along with extra prayer and fasting. We should not limit almsgiving to just monetary contributions. Anytime we can give of our time and energy and resources for the good of someone who needs our help, that is almsgiving.	6
Ascension	4	The return of Jesus in glory to his Father in heaven, after his resurrection.	6
Assumption of Mary	4	When we die we hope to be with Jesus in heaven and eventually have a resurrected body. We believe Mary already shares that full resurrected life with Jesus. We call that Mary's assumption into heaven..	6
Crucifixion	4	Jesus' death by being nailed to a cross.	6

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
Fasting	4	Another practice we are invited to make part of our spiritual life, especially during Lent. The two full days of fasting are on Ash Wednesday and Good Friday, but Christians are encouraged to also fast on Holy Saturday, along with those preparing for initiation into the Church at the Easter Vigil. Fasting can take whatever form a person chooses. The official guidelines for fasting apply to those 18 to 60 and calls for one main meal a day, two other small meals for sustenance if needed, no eating between meals, water or juice whenever needed.	6
Immaculate Conception of Mary	4	The belief that Mary, the mother of Jesus, was conceived without original sin, because she was going to become the Mother of Jesus.	6
Stations of the Cross	4	Also called the “Way of the Cross,” this is a devotion that honors Jesus’ suffering and death on the cross. Traditionally there are fourteen stations, some which come from biblical stories of Jesus, some from legends that grew up over the centuries. All of the stations were a way to focus Christians on what Jesus went through and invite a willingness on our own part to carry our own crosses in life when necessary. Stations can be depicted in scenes and placed within a church or, as was the original custom, along a path outdoors, inviting people to walk the stations. At each station it is customary to name the station and genuflect as we say “We adore you, O Christ and we praise you. For by your holy cross you have redeemed the world.” Then one meditates on the scene depicted or reads a short Bible passage or prays a short prayer.	6
Calvary	4	The area just outside the city walls of Jerusalem in the time of Jesus, where the Romans would execute prisoners and where they executed Jesus.	7
Easter Vigil	4	The liturgy we celebrate on Holy Saturday evening, the third and most important of the three central liturgies the entire Church year we call the <i>Triduum</i> . It is celebrated after sundown and includes four rites: The liturgy of Light, where we bless a new Easter candle and sing a hymn to the risen Christ, the light who conquers all darkness; the liturgy of the Word, where we listen to the whole story of salvation from creation through the covenants with Abraham and Moses, to the new covenant promised by the prophets and its fulfillment in Jesus Christ; the liturgy of Baptism, where new members are initiated into the Church; and the liturgy of the Eucharist, our first celebration of Easter that year.	7
Good Friday	4	The Friday before Easter, on which Christians commemorate Jesus’ death on the cross. Called “Good” because Jesus’ death opens up a way of salvation for all humanity. We celebrate the Liturgy of the Lord’s Passion on that day with the reading of the Passion according to the gospel of John, venerating the cross, and receiving communion from bread consecrated the previous evening at the Holy Thursday Mass.	7

## CATHOLIC VOCABULARY/CONCEPTS

Word/Concept	Grade	Definition	Session #
Holy Saturday	4	The day before Easter, traditionally a day of fasting, though not required, ending with the celebration of the Easter Vigil. Traditionally Easter baskets of food for the Easter meal are blessed on Holy Saturday. Christians are encouraged to make it a quieter day, remembering Jesus' body laying in the tomb and his descent to the dead.	7
Holy Thursday	4	The Thursday of Holy Week, where we remember the Last Supper and the institution of the Eucharist by Jesus, along with the washing of the feet.	7
Holy Week	4	A way to designate the time from Palm Sunday through Easter as Christians celebrate the great events of their faith.	7
Liturgy of the Lord's Passion	4	The liturgy we celebrate on Good Friday afternoon, the second of the three central liturgies of our entire Church year we call the <i>Triduum</i> . The altar area is stripped bare, musical instruments are silent as we hear the passion of our Lord Jesus Christ proclaimed, as we venerate the cross and as we receive communion from the bread consecrated the night before at the Mass of the Lord's Supper. This is the only liturgy that can be done on this day of solemn remembrance of Jesus' crucifixion and death.	7
Mass of the Lord's Supper	4	The liturgy we celebrate on Holy Thursday evening, the first of the three central liturgies of our entire Church year we call the <i>Triduum</i> . We remember the institution of the Eucharist at the Last Supper and Jesus' example of washing the feet of his disciples. The Blessed Sacrament is then taken in procession to another chapel so that people can spend time in prayer, contemplating Jesus' passion and death.	7
Palm Sunday/ Passion Sunday	4	The Sunday of Holy week which begins with the reading of one of the gospel accounts of Jesus' triumphal entry into Jerusalem, shortly before his arrest and trial. It is also called Passion Sunday because we read one of the longer Passion narratives from the gospel of Matthew (26-27), Mark (14-15) or Luke (22-23).	7
The Passion	4	The events surrounding and leading up to Jesus' suffering and death. These include his agony in the garden, his trial, his crowning with thorns and stripping of clothes, his walking with the cross and his crucifixion.	7
<i>Triduum</i>	4	This is a Latin meaning "the three days." It is the name given the three days of Holy Week—Holy Thursday, Good Friday and Holy Saturday—during which we celebrate the most important liturgies of our entire Church year.	7
Veneration of the Cross	4	A reverencing of the cross by a kiss, bow or genuflection. It can be done at anytime but is especially done at the Good Friday liturgy.	7
Adoration	4	A form of prayer that invites us to silent contemplation in the presence of God. Often it is connected to a specific focus that invites us to then meditate in silence on that reality: the Blessed Sacrament,	8

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		the cross, an icon, for example.	
Blessed Sacrament	4	The consecrated bread kept in the tabernacle as a continuing presence of Christ with us.	8
Intercession	4	A form of prayer where we not only petition God for help but place ourselves at God's disposal for the good of others. The model for this prayer is Jesus' prayer after the Last Supper, where he prays for his disciples. (John 17)	8
Miracles	4	A special healing or answer to prayer that takes place unexpectedly, which we give God thanks for. Jesus performed many miracles in his life.	8
Monstrance	4	A container for the consecrated host when it is placed on the altar for special times of prayer called Eucharistic Adoration. It is usually gold-colored, in the form of a cross, with a sunburst pattern.	8
Prayer of Petition	4	A form of prayer that asks for God's help in some area of life. The model for such prayer is Jesus' own prayer in the Garden of Gethsemane on the night he was arrested: 'Father, if you will, let this cup of suffering pass by me, but not my will but your will be done.' (Luke 22:42; Matthew 26:39). In other words, there is always an implied "your will be done," whenever we do such prayer of petition.	8
Prayer of Praise	4	A form of prayer that blesses and praises God for any or all things. It is taken from a Jewish form of blessing prayer called the <i>berakah</i> . The model for this prayer is the blessing of the bread and wine by Jesus at the Last Supper, which has influenced the central prayer of the Mass, the Eucharistic Prayer. But anyone can do a prayer of praise, simply by praising and blessing God for whatever comes to one's mind or heart.	8
Real Presence	4	The presence of Christ in the consecrated bread and wine which is the body and blood of Christ.	8
Covenant	5	A way to describe how God sets up a relationship to us. God establishes a relationship of fidelity to us, asking of people to live a certain way in turn. In the bible there are covenants of God with all creation (story of Noah), with humanity (story of Abraham), with the people of Israel (story of Moses), with the people under King David (story of David), a promised new covenant (in the prophets), and a fulfillment of that new covenant in Jesus (New Testament).	1
Hebrew	5	This is the original language of the Old Testament, the language of the Jewish people, and the name used at times for the Jewish people.	1

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Israel	5	Refers to the people that God formed a covenant with and who established a nation guided by God's providence, centered on the covenant with Moses. The name was connected to the patriarch Jacob, whom the Bible also calls "Israel", meaning "to struggle with God" from the story of Genesis 32:28. The name can also mean "God rules" and so becomes the name and the designation for the people who are in a covenant relationship with God, allowing God and no one else to be their ruler.	1
Jerusalem	5	The city that king David made the capital of his kingdom and where Solomon, David's son, built the first Temple. Jewish pilgrims would try to come to the Jerusalem Temple for important celebrations during the year.	1
Pentateuch	5	The name given to the first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—traditionally thought to be authored by Moses, but now known to be put together by many authors over many centuries. These books tell the story of creation, of Noah, of Abraham, Isaac, Jacob, of the exodus from Egypt, wandering in the desert, giving of the Law, and coming to the Promised Land.	1
Proverbs	5	This is a book of the Old Testament, part of what is called wisdom literature, which collects many traditional sayings and maxims into one book, including a praise of divine Wisdom.	1
Psalms	5	A set of 150 songs/poems which are collected into one book of the Old Testament. There are psalms of praise, of sorrow, of anger, of trust, and of wonder. The Church prays one of these psalms at every Mass and uses all the psalms for morning and evening prayer throughout the year. By tradition King David was thought to be the author of many of the psalms.	1
Sabbath	5	A day of rest. In Jewish tradition it is assigned to the seventh day of the week (our Saturday), in honor of the story of God resting on the seventh day after forming all creation (see Genesis 2:1-3).	1
Shalom	5	The Hebrew word for God's peace. This peace is not just an absence of conflict or war but involves active care for and the harmony of all creation.	1
Yahweh	5	Because of the sacredness of the name of God to the Jewish people, they would write this name of God given to Moses but not pronounce it. Instead, whenever they read Yahweh, they would say "the Lord God".	1
Celibacy	5	a vow or promise taken by a man or women not to get married or have a family and devote their life to serving Christ.	2
Charism	5	The name the New Testament gives to the gifts of the Spirit that are to be used to serve the mission of Jesus in the Church. Every baptized Christian has certain charisms or gifts. In Confirmation we	2

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		place those gifts officially at the service of the Church.	
Chastity	5	the virtue of using the gift of sexuality in the right way, whether as single, married or vowed.	2
Consecrated Life	5	a way of life in which a person feels called by God, to serve others and to live by special rules, usually including the vows of poverty, celibate chastity and obedience	2
Evangelical Counsels	5	the vows of poverty, celibate chastity and obedience that certain men and women take as a way to live out their baptism and serve the people of God.	2
Feast of All Saints	5	Celebrated on November 1 <sup>st</sup> each year, this is one of the Church's holydays of obligation. Catholics are asked to participate in the Eucharist that day and to remember all the men and women who have lived good lives and now are with the Lord. Not just those officially canonized and named saints by the Church but all the unnamed ones as well. This is the feast which gives the name to the day before—Halloween—an old English word meaning “the eve of All Saints”.	2
Feast of All Souls	5	Celebrated on November 2 <sup>nd</sup> . The Church remembers all who have died, no matter what kind of life they have lived, praying that they might know the goodness of God in heaven some day. This is a day to commemorate and honor family and friends who have died.	2
Holydays of Obligation	5	Days of the Church's liturgical year on which Catholics are asked to attend Mass, if possible. Such holydays vary from country to country but there are a minimum of two per year. In the United States we have holydays of obligation for the Assumption of Mary (August 15), All Saints (November 1), the Immaculate Conception of Mary (December 8), Christmas (December 25), and Mary the Mother of God (January 1).	2
Liturgy of the Hours	5	In addition to the Eucharist and the other sacrament rituals, the Church's official public prayer includes the daily praying of psalms and biblical canticles, meditating on readings, and intercessory prayer. The two main hours are called Morning Prayer (Lauds) and Evening Prayer (Vespers). All those who are ordained and those who take solemn religious vows promise to pray the Liturgy of the Hours each day. The full Liturgy of the Hours includes a daily Office of Readings (from some saint or theologian), Daytime Prayer, and Night Prayer as well. Sometimes called the Breviary or also the Divine Office, the Liturgy of the Hours was a way to sanctify the whole day. The entire day, no	2

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		matter the hour, can be an occasion of turning our minds and hearts to God, and somewhere in the world, due to the differences in time zones, there are Catholic communities doing that at every hour of the day. Whether one prays the official public prayer form or not, every Christian is encouraged to pray at least some type of morning prayer and evening prayer.	
<i>Magnificat</i>	5	The name given to Mary's prayer in Luke 1: 46-55, which the Church prays everyday at Evening Prayer. In this prayer Mary praises God for his mighty works, especially lifting up the lowly. The name is Latin for "glorifies," referring to the first words of Mary's prayer: "My soul glorifies the Lord."	2
Obedience	5	the practice of following instructions or obeying one of authority; certain men and women make a special vow or promise of obedience to the bishop or the head of their religious order to serve the Church in a particular way.	2
Poverty	5	a vow to live with only what is needed to get by: little money, few possessions.	2
Basilica	5	A church specially designated by the pope, usually connected to a martyr or special saint of the Church.	3
Canon Law	5	laws that governs the affairs of the Catholic Church throughout the world.	3
Cathedral	5	The main church of a diocese whose pastor is the bishop of that diocese. In our diocese the cathedral Church is Blessed Sacrament in Detroit.	3
Diaconate	5	another name for those who are ordained deacons in the Church	3
Holy See	5	Another name for the pope's authority. It comes from an old word for "chair" and refers to the official chair in Rome that symbolizes the pope's teaching authority.	3
Parish Council	5	an elected group of parishioners who along with the pastor come to a consensus anything pertaining to the welfare of the parish.	3
Permanent Deacon	5	a single or married man who is ordained to assist in ministry in the Church, especially the ministry	3

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		of Christian service. Unlike priests or bishops who are deacons for a temporary period before being ordained priests, these deacons will remain deacons for their whole lives and never be ordained as priests.	
Pope John Paul II	5	He was pope for 27 years before the current Pope Benedict XVI and the 264th pope overall. He was well known for his travels throughout the world.	3
Pope John XXIII	5	Pope between 1958-63. He was responsible for beginning the second Vatican Council in 1961, which changed many things in the Church.	3
The Vatican	5	official residence of the pope and where all the offices that help the pope are located. It is a separate city-state.	3
Abortion (Direct )	5	The deliberate ending of a pregnancy by killing the unborn child in the womb of a woman. Such direct abortion is a grave contradiction of God’s moral law and is always wrong. This is to be distinguished from what is sometimes called a ‘spontaneous’ abortion (a natural miscarriage) or an ‘indirect’ abortion (when an abortion occurs that is not intended but happens as the direct medical needs of a woman are being cared for).	4
Capital Sins	5	The Church had different ways to educate its members about the evils of sins. One way was to list a group of common, serious sins called the “capital” (from the word that means head or chief sins) or “deadly” sins. The number in such a list varied over time but the traditional number became seven capital sins (seven representing the idea of fullness or completion): pride, avarice (greed), envy, anger, lust, gluttony, sloth (also called <i>acedia</i> or laziness).	4
Gospel of Life	5	A phrase coined by Pope John Paul II ( <i>Evangelium Vitae</i> in Latin) to capture the Christian commitment to protect and promote the sanctity of human life from the very first moment of conception to its natural death. It also covers the whole spectrum of life issues from protecting innocent life, protecting the environment, and working for structures that respect the dignity of every human being. The sense of the phrase is that one cannot fully proclaim the good news of Jesus Christ (the gospel) unless one is also proclaiming the sanctity of life in all of its dimensions.	4
Icon	5	The Greek word for “image.” It refers to glazed paintings of Jesus, Mary or one of the saints which are used to focus our prayer. Authentic icons require a painter who is willing to pray and fast in	4

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		preparation for the painting. The painting requires special materials so that the color does not easily fade. Icons are especially used in the Eastern Catholic and Orthodox churches. In the Latin (Roman) Catholic churches one more typically sees statues, although in recent years icons are becoming more common there as well.	
Idolatry	5	The worship of gods other than the one true God.	4
Morality	5	The responsibility of human nature to look at consequences of actions and chose according to human values. The ability to live according to a morality is one of the distinguishing features of being a mature human being.	4
Mortal Sin	5	Serious or grievous sin, which must be confessed in the sacrament of Reconciliation and which puts a person outside of real communion with the Church and salvation. For sin to be so serious it must involve someone of sufficient maturity who has full knowledge of what they are doing, full consent of the will and is truly doing something seriously wrong. While a single grievous action at times can be categorized as a mortal sin, more typically such sin is a process of deepening alienation from God through a variety of actions which eventually leads to decisions that are seriously flawed.	4
Sanctity of Life	5	A way to describe how every human life from the first moment of conception/existence till the last moment of natural death is to be respected and protected as a basic good. A basic good can never be directly destroyed, not even for the sake of another good. However, life is never an absolute good. It is not to be preserved at all costs and one can responsibly give up one's life freely to preserve another's life.	4
Superstition	5	Some people are not able to distinguish between an authentic use of prayer and rituals and a magical use. When people light candles, pray prayers and perform rituals as though God can be manipulated by doing such things, that is superstition. Prayer must begin and end in full trust in God. A lack of trust leads to using prayer and rituals in superstitious ways.	4
Venial Sin	5	A category of sin that is considered less serious to distinguish it from mortal or serious sin. This category of sin developed as a way to distinguish which sins were necessary to confess when celebrating the sacrament of Reconciliation (mortal sins) and which were optional to confess (venial sins).	4
Acolyte	5	A person from the church community that is known as a liturgical minister who assists the priest during Mass by carrying the cross and candles, setting the altar, and so on.	5
Altar Server	5	Another name for an acolyte. An altar server can be male or female, young or old.	5

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Altar Stone	5	Altars that are fixed in place (ours is not) have a stone which contains relics of various saints to remind us of the holy lives we are to live as we celebrate Eucharist around the altar..	5
Cantor	5	A liturgical minister who leads the community in song.	5
Choir	5	A group of people who sing as a group to assist the community in song.	5
Corporal Works of Mercy	5	Taken from the parable of the sheep and goats in Matthew 25, these seven actions were seen as encouraging Christians to care not just for the spiritual but also the material needs of people. The seven usually named are: feed the hungry; give drink to the thirsty; shelter the homeless; clothe the naked; care for the sick; help the imprisoned; and bury the dead. In recent times these corporal works of mercy have been extended from actions pertaining to individuals to working for just social structures that affect whole communities and nations.	5
Easter Candle	5	The large candle, usually by the baptismal font, which represents the light of Christ. A new candle is blessed each year at the Easter Vigil and carried in procession into the darkened church, made light through this symbol of the light of Christ. When a new Christian is baptized they receive a baptismal candle lit from the flame of the Easter candle to symbolize their new relationship to Christ the light. The Easter candle is lit from Easter through Pentecost, at celebrations of baptisms, and at funerals to remind us of our baptism in Christ.	5
Greeter	5	Another type of liturgical minister, who greets people by welcoming them as they enter the church.	5
Lector	5	A person from the church community that is known as a liturgical minister who reads from the lectionary during the first part of the Mass.	5
Sacristan	5	A liturgical minister who sets up for Mass by setting out all the things necessary for the celebration of the liturgy.	5
Usher	5	A liturgical minister who serves both as a greeter and assists people to their seats, and takes up the collection at Mass.	5
Catechumen	5	A person preparing for full initiation in the Church through Baptism, Confirmation and first	6

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		Eucharist. It is one of the stages of the R.C.I.A. (Rite of Christian Initiation of Adults) and celebrated by a public ritual of entering the catechumenate. During that time a catechumen will be anointed with the oil of catechumens for strength to remain steadfast in their journey toward initiation. Catechumens are “learners” who spend time studying the faith and deepening their prayer life.	
Chrism	5	The oil blessed by the bishop on Holy Thursday and a portion is given to every parish church to be used for baptisms, confirmation, the rite of consecrating a church building, and the sacrament of Orders. It is made of olive oil with special perfume/spice mixed in so that it takes on a distinctive sweet smell.	6
Confirmation	5	One of the sacraments of initiation (baptism and first Eucharist are the other two) and one of the seven sacraments in the Catholic Church. In this sacrament there is a further deepening of one’s baptismal identity, as one who is given gifts of the Spirit to witness and share. The key symbols used in this sacrament are the Sacred Chrism (oil) and the laying on of hands by the bishop as he says “Be sealed with the gift of the Holy Spirit.” Each candidate for Confirmation has an official Church sponsor and the candidate either keeps their baptismal name or adds as additional Confirmation name the name of a saint (especially encouraged if the baptism name had no connection to a saint).	6
Elect	5	The name given to catechumens who enter the final stage of preparation for full initiation in the Catholic Church. The names of the Elect are enrolled in a special book and they then spend several weeks (usually during Lent) in prayer and deeper reflection, before coming forward for the sacraments of initiation.	6
Oil of Catechumen	5	The oil used to anoint the head of someone preparing for the sacrament of Baptism. It is most often used in the R.C.I.A. at various times, reminding the catechumen that the strength of Christ is with them on their journey to full initiation.	6
R.C.I.A.	5	Rite of Christian Initiation of Adults. This is the process by which a person prepares for and then enters into full initiation in the Catholic Church. The R.C.I.A. is composed of several stages and rites. A period of inquiry or pre-catechumenate as a person explores some basic questions of whether they want to be part of the preparation process followed by a rite of welcoming into the catechumenate. A period of being a catechumen which lasts as long as is necessary for each person to know and accept the basics of the faith and commit to a rhythm of Catholic faith, prayer and practice. Then a rite of becoming an elect and a period of more intense spiritual preparation for initiation (usually during the Lenten season). The celebration of the sacraments of initiation (Baptism, Confirmation, and first Eucharist), usually at the Easter Vigil or other significant day. Finally, a period of post-initiation formation called “mystagogy” where the newly initiated (called neophytes) continue to reflect on what it means to be Christian.	6

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Sacraments of Initiation	5	The three sacraments of Baptism, Confirmation, and First Eucharist. For full initiation in the Catholic Church a Catholic must be marked by and experience all three. They are listed in the traditional order. In the eastern Church they are still celebrated in that order at the same ceremony, whether someone is an infant or an adult. In the western Church (Roman Catholic), they are celebrated together and in that order for children and adults who have not been initiated. For children who are baptized as infants, first Eucharist follows around age 7-8 and Confirmation some time after that.	6
Spiritual Works of Mercy	5	These seven actions encourage a spiritual attitude which helps us think and act like Jesus. The number seven is meant to represent fullness and not meant to limit the number of such works of mercy. Traditionally they include: sharing knowledge to the ignorant; giving advice to those who need it; comforting those who suffer; being patient with others; forgiving those who hurt us; giving correction to those who need it; and praying for the living and the dead.	6
Transfiguration	5	An event of mystery and awe on a mountain where Jesus' clothes become exceedingly bright and he is seen in conversation with Moses and Elijah. Jesus experiences both the glory he was destined for and the suffering that lay before him. Peter, James and John were with him at the time. (Matthew 17:1-13; Mark 9:1-8; Luke 9:28-36)	6
Ambry	5	A container or cabinet on the wall where the consecrated holy oils are kept.	7
Anointing of the Sick	5	One of the seven sacraments in the Catholic Church, intended for those who are seriously ill, physically or mentally. The person is prayed with and then the oil of the sick is brought out. In silence, the priest lays hands on or over the head of the person to be anointed. Those around the person may also join in. Then as the priest anoints the forehead (symbol of our reason, will and inner spiritual life) and palms of the hands (symbol of all that we have done and do) of the sick person, tracing the sign of the cross. The one being anointed responds "Amen." The words used are: "Through this holy anointing, may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin, save you and raise you up. Amen." The anointing is always done by a priest, since it includes the forgiveness of any sins that may have been committed. Because it includes forgiveness of sins, anointing is ordinarily reserved for those who have reached at least the age of reason, although for pastoral purposes a priest may anoint a younger child. The sickness needs to be serious, but can include chronic and long-term weakness, serious frailty in the elderly, anyone who will be undergoing surgery with anesthesia, emotional illnesses such as severe depression, and serious addictions. This sacrament is often still mistakenly referred to as the "last sacrament," because in our history it was often reserved to the last moment. The Church asks now that people seek this sacrament as soon as serious illness arises and not wait. Those near	7

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		death can also receive it, if they have not been anointed beforehand for their illness. It is not given to someone who has already died. Instead a blessing without the use of oil may be prayed over the body.	
Blessing	5	A way to remember that something is a gift of God and to be used responsibly for the good of all. Anything can be blessed—food, cars, houses, religious articles, pictures, etc.—but blessings are always directed toward the people who will be affected. Parents are especially encouraged to do some type of blessing of their children before they go to bed.	7
Laying on of Hands	5	A ritual connected to most of the sacraments where hands are placed on or above a person( for example at Confirmation or Ordination) or thing (for example the bread and wine at Mass) to symbolize the desire for the Holy Spirit to come upon them and change them or give them some spiritual power.	7
Marriage	5	The permanent, faithful union of a man and woman. open to children and willing to share all aspects of life together. When a Christian man and woman enter into marriage, it is considered one of the seven sacraments of the Church, also called Matrimony. The essential part of that sacrament is the exchange of vows of the couple in the presence of at least two witnesses and the subsequent giving of themselves to each other in all areas of life.	7
Oil of the Sick	5	The oil used to anoint the hands and forehead of a person receiving the sacrament of the Anointing of the Sick. It is usually olive oil, although it can be any vegetable oil, which is then blessed and used for the anointing. Each parish receives a new stock of oil of the sick on Holy Thursday, blessed at the Chrism Mass by a bishop of the diocese.	7
Orders	5	One of the seven sacraments of the Catholic Church and one of the three sacraments which carry with it a permanent change of status within the Church (Baptism, Confirmation are the other two). The sacrament of Orders has three different ranks—deacon, priest, bishop—each of which confers on the person a separate and new status in the Church and in the one’s responsibility for the mission and ministry of Jesus.	7
Precepts of the Church	5	duties of Catholic Christians: 1. attend Mass on Sundays and holy days of obligation, 2. confess your serious sins at least once a year, 3. receive the Holy Eucharist at least during the Easter season, 4. observe the days of fasting and abstinence, 5. help to provide for the needs of the Church, 6. observe the laws of the Church concerning marriage, 7. join in the missionary spirit of the Church.	7
Pyx	5	A container for the communion host so that communion can be given outside the Mass to those who are sick.	7

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Sacramental Character	5	A way to describe how certain sacraments permanently change one's relationship to Christ and the Church. Baptism, Confirmation and Orders (deacon, priest, bishop) are all considered sacraments which produce such a spiritual "mark" or character, which unites us to Christ in a permanent relationship.	7
Sacramentals	5	Rituals, objects and other sacred signs (crosses, holy water, rosaries, consecrating oneself to religious life, etc. ) which are not essential to the Church (and so are not sacraments) but bear some resemblance to the sacraments in that can become occasions of a deeper relationship to God in Christ but need a response of faith for that to happen. Otherwise they can become merely superstitious or ineffectual practices.	7
Seven Sacraments	5	Seven powerful signs and rituals given by Jesus Christ to the Church so that we might celebrate and experience God's grace at work in us. The seven sacraments are: Baptism Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Marriage, Orders.	7
Sponsor	5	The official title for the adult who mentors and commits to a special spiritual relationship with a young adult or adult candidate for Confirmation or full initiation. They are to represent the mature faith of the Church and help the candidate prepare for their sacramental initiation.	7
Viaticum	5	The giving of holy communion to a person before they die. The name comes from the Latin for "along the way" and refers to the spiritual sustenance that Communion can bring as a person goes through the final stages of life.	7
Abbess/Abbot	5	a nun in charge of a convent or monk in charge of a monastery	8
Cloister	5	a place where people live a life of religious seclusion and contemplation: a monastery or convent	8
Exorcisms	5	When evil is commanded to depart from a person or forbidden to do harm to a person. Jesus performed many exorcisms to free people from bad lives.	8
Monastery	5	a place where people with religious vows live together	8
Monk	5	a man who lives in a religious community to devote himself to prayer	8

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Nun	5	a woman who dedicates her life to religious order and does not to marry.	8
Religious Order	5	Groups of men or women who have committed themselves to God by taking vows of poverty, chastity, and obedience, in order to serve a particular mission within the Church (teaching, nursing, preaching, missionary work, etc.).	8
Spirituality or Spiritual Life	5	A term used by Christians to describe how everything we do in life—work, study, play, eat, family, etc.—needs to be seen in terms of how it helps deepen our relationship with the Triune God. With the help of God’s Spirit we can cultivate a deeper appreciation of how all of life is connected to God, especially by participating in prayer, Eucharist, the sacraments, works of charity and accepting the crosses in our lives when necessary.	8
<i>Abba</i>	6	Aramaic (the language of Jesus) word for father. This is Jesus’ favorite designation for addressing God, which helps us see how personal his relationship to God was for him, and that he thought of himself as God’s Son.	1
Acts of the Apostles	6	The book of the New Testament written by Luke depicting the earliest times in the Church from the ascension of Jesus, the coming of the Holy Spirit on the disciples at Pentecost and the start of the apostle’s preaching and baptizing, the conversion of St. Paul and his preaching, to the imprisonment of Paul and his transfer to Rome for trial.	1
<i>Agape</i>	6	Pronounced “Ah-ga-pay”. A Greek word for love, which the New Testament uses to describe the kind of love Jesus preached. There were other words used for the love of husband and wife and for friendship love. <i>Agape</i> was a love based one the giving of self taught by Jesus as a way of life for all followers.	1
Alpha/Omega	6	The first letter in the Greek alphabet (alpha=A) and the last letter (omega=Ω). These are used in the New Testament as a way to sum up the fullness of who Jesus is and so were used from the early Church times on as a symbol for Christ.	1
Book of Revelation	6	In the way the New Testament is presented, this is the last book of the Bible, written by a man called “John” (most likely not the gospel writer John) who depicts a symbolic understanding of faith, martyrdom and Christian life. This book is also called the “Apocalypse” from a word that means ‘to reveal’	1
Ezekiel	6	One of the major prophets who lived at the time of the destruction of the Temple in Jerusalem and the sending of people to exile in Babylon (around 586 B.C.). Ezekiel’s prophecies include a vision	1

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		of dry, lifeless bones coming to new life through the spirit of God (Ezekiel 37).	
Galilee	6	The name of the province in the northern part of Israel where Nazareth is located and where Jesus spent most of his life and did most of his preaching.	1
Holy Land	6	The name Christians use of Israel, due to all the biblical events that took place there, especially the life, death and resurrection of Jesus.	1
Isaiah	6	One of the major prophets of the Old Testament who lived in the northern part of Israel before it was destroyed by the Assyrians in the 8 <sup>th</sup> c. B.C. The book of Isaiah in the Old Testament contains his prophecies and stories about him, along with later prophets who lived much later but who saw themselves acting in the manner and spirit of Isaiah. Because of its images of a virgin who gives birth, the suffering servant who offers his suffering for the people, and other images, Isaiah was an important influence on the New Testament writers who used the Old Testament to make sense of who Jesus was.	1
Jeremiah	6	One of the major prophets of the Old Testament who lived in the southern part of Israel (called Judea), at the time of the end of that kingdom (around 600 B.C.). He was persecuted by some of the people because of his negative message that the people would be destroyed. Jeremiah's prophecies include a vision of a new covenant that God would make with the people (Jeremiah 31:31-35).	1
Prophets	6	A prophet was a person who spoke God's word to the people. Because prophets often talked about the destruction which would come if the people did not change their ways, prophecy became connected to looking at the future. But biblical prophets were not focused on the future but on the present need to get back to following the commandments God.	1
Torah	6	The Jewish name for "the Law", traditionally focused on the first five books of the Bible, used as a way to sum up their obedience to God.	1
Canon of Scripture	6	A canon is a 'rule' or 'norm'. The canon of Scripture are those books of the Bible that are recognized as inspired by God and so are to be included in any official version of the Bible.	2
Fundamentalism	6	A movement of Bible-centered Christians in the late 19 <sup>th</sup> c. to the present who stress the literal inerrancy of every word and story of the Bible. Catholic interpretation of Scripture does not follow such fundamentalist views but has a much broader way of interpreting the Bible as to its message and truth.	2
Incarnation	6	Our belief that the Son of God became fully human in Jesus so that Jesus was fully God.	2
Inerrancy of Scripture	6	A way to talk about how or where the Bible is without error. It is without error in that it contains the truth necessary for our salvation. Catholics do not claim that the Bible is without historical or	2

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		scientific error.	
Inspiration of Scripture	6	A belief that all the books of the Bible were inspired by God's Spirit for the good of our salvation. So, when we use and read the Bible, we use and read them as ways to understand God's Word, not just human facts and stories. Inspiration does not mean that God literally dictated the words to the authors. Rather, the authors had their own style, knowledge and limitations, but the books which eventually become the canon of Scripture can be read as inspired by God for our salvation.	2
Theology	6	A study of the truths about God, Jesus and the Church in order to have a deeper understanding of our faith.	2
Triune God/Most Holy Trinity	6	The one God who is Father, Son and Spirit. This Christian understanding of God recognizes that God always invites us to be people-in-communion and that true unity comes from a unity-in-diversity.	2
Virgin Birth	6	Mary was a virgin (had no sexual relations) when she became pregnant with Jesus. That is how she knew that this was an action of God.	2
Baptism by Blood	6	The Catholic Church's belief that someone who dies for the faith without yet being baptized actually receives the sacrament of baptism through his or her death.	3
Baptism by Desire	6	We believe that those who have not been baptized can still be saved by living a life of goodness and showing a desire to know and serve God.	3
First Friday	6	A devotion prayed on the first Friday of every month and dedicated to the Sacred Heart of Jesus.	3
Justification	6	The grace of God through Jesus that makes a sinner 'right with God'.	3
Novena	6	A form of prayer that invites Christians to take nine days and focus on the same intention or prayer. The original novena comes from the Acts of the Apostles, when the disciples are told to	3
Octave	6	A word that refers to eight days of celebration. The main octave in the Church's year is the octave of Easter. Since the ordinary week had seven days, the eighth day was a way to emphasize that Jesus' resurrection breaks open all time and helps us enter into God's eternal time. The Church's liturgical year uses octaves (for example at Easter or Christmas) to help us realize that major feasts don't end a	3

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		season but begin seasons, which continue way beyond just the celebration of the Eucharist on that day.	
Prostration	6	The act of lying face down, usually in front of the altar. It symbolizes humility and surrender. The Good Friday liturgy begins with an act of prostration. As part of the rite of ordination or the rite of joining a religious order, the candidates lie prostrate as people pray the litany of the saints.	3
Salvation	6	Freedom from sin and sharing everlasting life with God through Jesus.	3
Sanctifying Grace	6	When we celebrate the sacraments, pray sincerely, help others, God's life and love is us makes us holy. We call that sanctifying grace.	3
Scapular	6	This is an outer garment, worn by members of some religious orders, consisting of a simple open neck collar and cloth that drapes front and back. It symbolizes the willingness of that order to be "yoked to Christ" (see Matthew 11:28-30). It became popular for Christians who are not members of religious orders but who desired to symbolize a willingness to live a deeper spiritual life to wear a symbolic scapular (two small pieces of cloth worn around the neck, front and back; or a medal scapular worn around the neck in the front).	3
Catholic Social Doctrine	6	Also called Catholic social teaching, it is a body of wisdom that has emerged over the last couple of centuries which captures the main principles of justice by which we are to live our lives. The usual starting point for this teaching is Pope Leo at the end of the 19 <sup>th</sup> century, followed by some teaching of Pope Pius XI and XII, John XXIII, the second Vatican Council, Paul VI and John Paul II. The Vatican published a <i>Compendium of Catholic Social Doctrine</i> in 2005, which highlights the foundational principle of the dignity of every human person, the equally core principle of the common good, and the supporting principles of preferential option for the poor as we are using the goods and resources of life, the need to respect subsidiarity so that we enable all to participate in the social arena, and the importance of maintaining solidarity even as we challenge existing structures.	4
Dignity of the Human Person	6	The foundational principle for all Catholic moral teaching, including its social doctrine. Every human person has an intrinsic, inviolable dignity that must be protected, respected, and nurtured, not based on any criteria other than being human, no matter how limited.	4
Natural Moral Law	6	The "law written in every human heart" which knows the basis of right and wrong, no matter one's background or upbringing or faith. In other words one does not have to be Christian or even a person of faith to know right and wrong and be responsible for one's actions. Those realities that all humans can come to understand as good or bad form the basis of natural law.	4
Preferential Option for the Poor	6	A principle of Catholic social doctrine that in the pursuit of the common good, those who are the poorest and most marginal have the greatest claim on such resources. Since all resources ultimately	4

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		are gifts of God, they must be used for the common good. The Church believes that private property is a natural right within the given human condition, but that such resources must respect this principle of the preferential option, if they are to be held responsibly.	
Principle of the Common Good	6	One of the two core principles that form the heart of Catholic social doctrine. It requires that actions and decisions respect the sum total of all conditions that make it possible for all citizens of the earth, individuals, families and wider communities, meet basic needs and achieve human fulfillment. It safeguards both the individual and the whole community as decisions are made, and does not allow us to sacrifice the intrinsic dignity of any individual for the sake of a larger good.	4
Solidarity	6	One of the principles of Catholic social doctrine which protects the foundational principles of the dignity of every human person and the common good. Solidarity is an attitude, a virtue and a prudential principle which never lets the differences between people and groups become so antagonistic or filled with conflict that one group needs to harm or destroy the other. Solidarity was a key principle promoted by the late Pope John Paul II. It includes resistance to evil or corrupt authority but not violent rebellion.	4
Stewardship	6	The term refers to how the creation story in Genesis talks about God giving humanity dominion over the earth. Rather than an invitation to exploit and abuse the gifts of God, stewardship is a way of living that sees all we have as gifts of God to be used responsibly. Stewardship involves our time, energy, resources, and prayer.	4
Tithing	6	The biblical practice (see Numbers 18.:26, Deuteronomy 14:24) of setting aside a percent of our goods/income and offering them for the work of God through the Church or other charities. Tithing literally involved setting 10%, but is used today to refer to any set percentage that people set aside for such gifts. It is part of living a stewardship way of life. The idea behind tithing is that these are “first fruits” we set aside—not what we have left over once everything else is accounted for.	4
Beatific Vision	6	The full knowledge and experience of God, which will bring us complete happiness and union with God in heaven.	5
Body/Soul	6	To capture the sense of the whole person, theology and philosophy talk about the whole person, body and soul. In the Bible, these are seen as inseparable. In Greek philosophy they were seen as separable, with the body being mortal and the soul immortal. Christian thinking drew upon the Hebrew understanding to talk about the unity of the human person made in the image of God; the respect we owe both our bodily and spiritual dimensions, and the need to understand final resurrection in some way as bodily—not our present body brought to life but a new and spiritualized body (see 1 Corinthians 15:36-49). On the other hand it drew upon Greek philosophy to speculate on	5

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		what happens at death—our physical body and spiritual soul separate, with the body in death and the soul immortal, awaiting a final resurrection and new spiritual body.	
Creation <i>ex nihilo</i>	6	( <i>pronounced nee-hill-o</i> ): Creation “from nothing”, this term is used to remind us that God is the final, ultimate cause of all things. God is not part of creation like the rest of the universe but the creator of all.	5
Evil	6	Evil is the absence of a good that should be present	5
Final Judgment	6	We believe that at death each of us receives a final judgment based on the life we have lived. Either to be happy with God forever (heaven) or condemned for the evil we refuse to let go of (hell).	5
Hell	6	A state of being for those who die refusing to accept God’s love or renounce the evil they have done.	5
Monotheism	6	The belief that there is only one God, who is creator of all things. Christians share this belief with Jews, Muslims and others.	5
Parousia/Second Coming	6	We pray at every Mass that “Christ will come again.” This coming of Christ at the end of all time is called the Parousia ( <i>pronounced par-oo-zia</i> ).	5
Purgatory	6	A process of penance or purification that makes the soul ready for full union with God after death.	5
Resurrection of The Body	6	At death our spiritual soul separates from our material body and goes to its final judgment. We believe that one day those who are to live forever with God will be given a new body, perfect and glorious.	5
Apse	6	In older churches it is the name given to the domed area of the church where the sanctuary is.	6
Catechesis	6	The process of formation of Christians of all ages. It involves teaching the essential beliefs, prayers	6

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		and practices of the Catholic faith, along with opportunities to express those in action. Those who share that catechesis in a public way are called catechists.	
Epiclesis	6	<i>(pronounced epi-clay-sis)</i> A word which means “laying on of hands.” It is the part of the Mass, during the Eucharistic prayer when the priest raises his hands over the gifts and we pray for the Holy Spirit to come upon the gifts.	6
Evangelization	6	The proclamation of the Gospel of Jesus through word and witness, usually not directly but by living a fully committed, public Christian life. The term was coined in the 20 <sup>th</sup> century as a way to emphasize a more holistic, integrated approach to sharing the good news of Jesus—not simply preaching about Jesus or preaching at others, but a whole way of life that includes sharing of stories of faith, commitment to Christ, and lives of service to God and neighbor that reflect that faith.	6
Gifts of the Spirit	6	St. Paul talks about the “spiritual gifts” (see 1 Corinthians 12 and Romans 12) which are given to each member of the body of Christ to help build up and serve the whole community and its mission and ministry. They are also called “charisms” and represent all the ways our lives are to be instruments of God’s care and love to others. At the time of Confirmation the Church focuses on all these gifts of the Spirit to encourage the candidate for Confirmation to be ready to use whatever gifts God has given them. The prayer for Confirmation traditionally names seven gifts of the Spirit (not meant to be a complete list) taken from Isaiah 11:2: wisdom, understanding, right judgment, courage, knowledge, reverence (piety), and fear (wonder and awe) of the Lord.	6
Ministry	6	the ways we serve God and all people according to God’s special call to each of us. There is a distinction between ordained ministry (official and essential roles within the Church) and lay ministry (true ministry but not official role).	6
Nave	6	In older churches it is the name given to the area of the church in which the community sits to worship.	6
Paschal Mystery	6	A term to describe the events that bring us salvation through Jesus: his life, death, and resurrection.	6
Priesthood of Jesus	6	Jesus offered his life for all people and continues to intercede for us in prayer. All Christians share in the priesthood of Jesus by being baptized.	6

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Sanctuary	6	The area of the church that contains the altar, pulpit and presider's chair	6
Sanctuary Candle	6	Found by the tabernacle it is a light to indicate that the tabernacle contains consecrated bread and so we are in the real presence of Christ.	6
Transubstantiation	6	The name given to the sacred mystery of the bread and wine being changed into the sacramental body and blood of Christ.	6
Eastern-Rite Catholics	6	Catholics who keep the religious customs of the Orthodox Church but who do recognize the pope as head of the Church	7
Ecumenical Council	6	The highest level of teaching authority in the Catholic Church; when all the bishops come together with the pope to decide matters of pastoral or doctrinal concern.	7
Ecumenism	6	promoting unity among all the different Christian churches and denominations, based on a common practice of baptism, belief in God as Father, Son and Spirit, and that salvation comes through Jesus Christ.	7
Excommunication	6	: to exclude a baptized Christian from taking part in Communion because of a moral behavior that offends against God and the Christian community	7
Gentiles	6	A Jewish reference to all non-Jewish people. Paul will often use the fact that the gospel is for both Jews and Gentiles as a way to talk about how amazing the message of Jesus is. It is for everyone and is meant to unite everyone, even those who originally had little in common.	7
Heresy	6	a belief that contradicts a doctrine of the Church. For example: Jesus was not divine.	7
Interfaith Dialogue	6	All people of different religious beliefs working together for the common good. In such dialogue we both look at what we have in common and what makes us different.	7
Jews	6	A way to refer to the people of Israel who follow the Mosaic covenant. In the Bible they are also referred to as the people of Israel, Israelites and Hebrews.	7
Local Church	6	A way to refer to the diocese/archdiocese one is part of (for example, Church of Detroit, of Lansing,	7

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		of Rome, etc.).	
Orthodox	6	The name of churches from the middle East and eastern Europe who share the Catholic faith but do not recognize the pope as head of the Church.	7
Protestant	6	The name given to a group of Christian churches that split off from the Catholic Church in the 16th century, who do not recognize the authority of the pope or the necessity of the sacraments	7
Schism	6	a major split within the Church over differences in belief or practice	7
Vatican II	6	The most recent ecumenical council, called the Second Vatican Council, taking place from 1961-1965. It made major revisions in many area's of Church's life.	7
Anathema	6	The way a council of bishops designates something that is forbidden or not to be practiced or believed.	8
Asceticism	6	A practice of denying oneself immediate pleasure or gratification for the sake of pursuing deeper spiritual goals. Christians are invited to live a self-disciplined life, at times putting aside personal gain or pleasure. This can lead to voluntary periods of fasting, abstinence, more extensive times in prayer or other forms of penance. Monastic communities try to take on a whole life of asceticism as a witness to their willingness to put all aside and serve the gospel.	8
Centering Prayer	6	A form of meditation that begins with a phrase from Scripture or a short prayer, which is then repeated slowly again and again to help the mind focus away from the details of the day and onto one's relationship with the Lord. It is often accompanied with a posture such as sitting with legs crossed and breathing slowly, which helps the whole person, body, soul and spirit, relax and enter into meditative prayer. The goal of centering prayer is to become peaceful and silent before God. The classic phrase that centering prayer has used, though it is not the only one that can be used, is "Jesus Christ, son of the living God, have mercy on me, a sinner."	8

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Contemplation	6	The goal of all meditative prayer, to rest silently in the knowledge and love of God, where one no longer needs to say any words but simply experience God's relationship quietly and peacefully.	8
Discernment	6	The process of discovering what decision or course of action best reflects God's desire for us. Discernment can take many forms but always includes prayer, seeking the wisdom of others, a desire to turn from sin, and a willingness to do what God asks of us.	8
Doctrine	6	A belief of the Catholic Church which is necessary for the full faith but our understanding of it can develop over time. For example: There are seven essential sacraments.	8
Dogma	6	a belief which the Catholic Church has defined as essential for faith and is not changeable. For example: Jesus Christ is the Son of God.	8
Encyclical	6	a letter from the pope to the whole Church, which contains pastoral or doctrinal understanding on specific issues to help guide the formation of our conscience.	8
Imprimatur	6	The stamp of approval by a bishop showing approval of and allowing a book or other work to be published. It comes from the Latin for "let it be printed."	8
Infallibility	6	The gift Jesus gave to the Church in matters of faith and morals of being incapable of making a mistake. Usually this gift is exercised through the common faith of the universal Church. If necessary, and under proper conditions, the pope can exercise this gift on behalf of the whole Church, but on very specific matters.	8
Magisterium	6	the authority of the church through the pope and bishops to teach religious doctrine	8
Meditation	6	A form of prayer that starts with a specific word, phrase, reading or image from Scripture or the Christian tradition. By returning to that specific reality again and again, our minds and hearts become more and more centered on God, eventually leading to a time of silent prayer. When the Bible is used in this meditative way it is called the <i>lectio divina</i> or "divine reading," because it allowed people to	8

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Mysticism	6	sense how God was inspiring their meditation and using that meditation to draw them closer to God. Religious experiences where people experience an immediate knowledge of and union with God. In the history of the Church there have been a number of saints who have had many such experiences (St. John of the Cross, St. Teresa of Avila, St. Catherine of Sienna, for example), though any Christian might have them. One of the tests of whether such an experience is truly from God, rather than from one's own inner experience, is the results of such experience. Authentic mystical experiences lead a Christian to a deeper life of humility, charity and service.	8
Theological Virtues	6	Virtues are habits or traits that define who we are. The virtues of faith, hope and charity are the three most important habits to develop in life because they come from God and lead us to union with God. That is why they are called the theological virtues.	8