Key Terms and Phrases

CDT = A Concise Dictionary of Theology

- WEEK 1
  - Theology
    - Faith seeking understanding
    - A disciplined exploration of revelation.
  - Heresy
    - A baptized person’s willful and persistent dissent from orthodox doctrines of faith (CDT, p. 101)
    - Material heresy: unconscious, unintentional doctrinal inaccuracy
    - Formal heresy: conscious, deliberate denial of defined dogma
  - Creeds
    - Formal professions of our faith which the church has given us throughout our history, the summaries of our faith.
    - A concise version of the chief points of Christian faith. As answers to questions about the Father, Son, and Holy Spirit, creeds developed in connection with baptism. Debates and heresies forced the church to clarify further the doctrines and express them in creedal form (CDT, p. 55).
  - Council, ecumenical
    - An occasional assembly of the bishops of the whole church who, with and under the pope, teach and legislate as one college and may even pronounce infallibly on matters of revealed faith and morals (CDT, pp. 53-54).
    - A pope must approve the council for it to be ecumenical.
  - Fathers of the Church
    - First generations of believers to receive and pass along the Catholic Faith to all generations to come.
    - A popular title (not an official title).
    - Those individuals who wrote from 100-800 A.D., and passed on and developed the apostolic tradition.
  - Doctor of the Church
    - Those great thinkers of the Church whose thoughts have become absolutely essential to our own thoughts about the faith, whose insights have been recognized by the Church to be foundational to all insights to come.
  - Anthropological/Anthropology
    - The interpretation of human existence (in its origin, nature, and destiny) in the light of Christian faith.
    - As a secular, academic discipline, anthropology involves the study of human societies and customs.
Will (acc. to St. Thomas Aquinas)
- Equivalent to what in biblical language is called “the heart”
- We are able to give the assent of faith because the will – the heart – has been touched by God, “affected” by Him. Any perception presupposes a certain sympathy with what is perceived. In a sense the “will” precedes perception. Assent is produced by the will, not by the understanding’s own direct insight.

Believing (acc. to St. Thomas Aquinas)
- “thinking with assent”
- Believing is not an act of understanding alone, and not simply an act of the will.
- The “will” (the heart) lights the way for the understanding and draws it with it into assent.

Hypostasis
- The substantial nature or reality underlying something.
- The Church speaks of God as three “hypostaseis” sharing one substance or nature; and of Christ as one “hypostasis,” or person in two natures.
- Hypostatic union: the union between full divinity and humanity in the one (divine) person of Jesus Christ, which occurred when “the Word became flesh.”

Logos
- Word
- Reason
- In Greek philosophy, the reason that permeates and rules the cosmos.
- The creative power and personified self-revelation of God.
- The preexistent divine Word through whom all things were made and who became flesh and dwelt among us.
- The Second Person of the Trinity.

Historical Criticism

Exegesis (exegete)
- Interpreting the meaning of sacred texts, usually biblical texts.

Oral tradition

Revelation
- The disclosure by God of what was previously unknown.
- The truth that God has revealed to us about Himself, about reality, about the human being, etc. – the truth that is made clear and is revealed by God above all in Jesus Christ.

Fundamental theology
- first, it is dedicated to the principles and methods of theology itself, and then secondly, removing difficulties that people may have about believing.
- **moral theology**
  - considers the commands of God and how to live them out.
  - considers the commands of God, especially as they have been given to us by Jesus, in attempts to see how to live them – and not only how to live them in general, but in specific circumstances and in modern present day circumstances.

- **biblical criticism**
  - that modern search for a richer understanding of the Bible that follows various scholarly approaches (e.g., historical criticism, which tries to clarify the date, first context, and intention of each biblical book).

- **systematic theology**
  - the attempt to expound in a coherent and scholarly fashion the main Christian doctrines.
  - Seeks to integrate human knowledge (e.g., science) within itself.

- **fides quae creditor**
  - The faith which is believed (i.e., the Catholic Faith; the content of faith; objective faith).

- **fides qua creditur**
  - Faith through which/Faith that which (i.e., the act of faith; subjective faith).

- **Lectio brevis**
  -

- **Dominus Iesus**
  - *Dominus* = Lord, master
  - A declaration by the Congregation for the Doctrine of the Faith
  - It upset some protestants

- **De veritate**
  - Writing by St. Thomas

- **Inquisitio**
  - The state of seeking (not being yet satisfied)

- **Motus de contrario**
  - The contrary movement.
  - Because assent has been anticipated, thought has to try and catch up with that and is also constantly having to overcome the contrary movement, the motus de contrario.

- **Credo ut intelligam**
  - I believe so that I can understand (expression of St. Anselm).

- **Auctoritas**
  - Authority, advice, support (the authority of counsel, wisdom, learning, advice, as opposed to authority from jurisdiction).

- **Sola scriptura**
  - Scripture alone.

- **Perspicuitas**
  - Luther was persuaded of the “perspicuitas” of Scripture – of its being unequivoval, a quality that rendered superfluous any official institution for determining its interpretation.
• **WEEK 2**
  - dogmatic theology
    - the chief branch of theology, which, drawing on scripture and tradition for the data of revelation, examines and presents coherently all major Christian doctrines.
  - Ontology
    - “study of being”
    - The study of the necessary truths of beings as existent beings.
    - Ontology is often synonymous with metaphysics.
  - Metaphysics
    - The study of the ultimate causes and constituents of reality.
  - Thomism
    - The philosophical and theological teachings of St. Thomas Aquinas. He created a remarkable synthesis of faith and reason.
    - St. Thomas used aspects of the thought of Aristotle, Plato, St. Augustine of Hippo, and Pseudo-Dionysius the Aeropagite.
  - Canon of Scripture
    - List of biblical books authoritatively recognized by the church as inspired and normative for its teaching and practice.
  - Canonicity
    - The bible is a canon of books.
    - The recognition of some books and not others to be divinely inspired and therefore authoritative in a special way for all believers.
  - *ta biblia*
    - Greek for “the books” (the word “Bible” comes from this phrase)
  - Deuterocanonical books
    - A Catholic name for those seven books (plus further portions of other books) found in the Greek (Septuagint) version of the Old Testament but not in the canon of Hebrew Scriptures.
  - Inspiration, Biblical
    - The special impulse and guidance of the Holy Spirit through which the books of scripture were composed and so can be called the word of God.
  - Torah (Pentateuch)
    - The Law God gave to Moses, and the Pentateuch that contained it (the Pentateuch = the first five books of the Bible).
  - *theopneustos*
    - “God-breathed” (referring to Scripture)
    - When considering the inspiration of the Holy Scriptures, the most commonly used passage is that of 2 Timothy 3:16 *"All scripture is inspired by God [God-breathed] and profitable for teaching, for reproof, for correction, and for training in righteousness,"* In the text, the actual word used is *theopneustos* from the Greek, *theós*, "God" and *pnéo*, "breathe out". It is the only place in all of Scripture that we find the term, "God-breathed" - we translate it as inspire.
- **pheromenoi**
  - The word “propelled,” (*pheromenoi*), is a metaphor taken from sailing: the scriptural writers are like sailing-ships borne forward by the wind (from: 2 Peter) (here, unlike in *theopneustos*, the human factor is recognized, although it is entirely dependent upon God).

- **Scholasticism**
  - An academic and monastic tradition that used Aristotelian and Platonic philosophy to understand, interpret systematically, and speculate about the truths of faith.
  - Scholasticism really began with St. Anselm and his “faith seeking understanding.”

- **Economy**
  - God’s saving plan for the human race revealed through creation, and, above all, through the redemption effected in Jesus Christ.

- **Natural theology**
  - The discipline of dealing with the knowledge of God available through reason alone.
  - The philosophical attempt to know about God and the existence of God through human reason alone, the work of reason by which the human mind climbs up to God.

- **Modernism, modernist**
  - Modernism: an umbrella term for a rather diffuse Catholic theological movement of the late 19th and early 20th centuries. Modernists endorsed contemporary biblical criticism, accepted historical developments in Christianity, strongly opposed Neo-Scholasticism, and were thoroughly receptive to progress in science and philosophy.
  - Modernist proposition: “the revelation that constitutes the object of Catholic Faith was not complete with the Apostles.”

- **Pasch, Paschal Mystery**
  - *Pasch* = “Passover”
    - A term previously used for the Passover of the Jews and the Christian Easter.
  - Paschal Mystery: the redemption effected by Christ, above all through his death, resurrection, and ascension, in which Christians participate through baptism, the Eucharist, the other Sacraments, and their whole life.

- **Encyclical Hermeneutics**
  - Hermeneutics: The theory and practice of understanding and interpreting texts, biblical or otherwise.

- **Breviary**
  - In the West, the book or books used for daily prayer by priests and others and containing all the psalms, a variety of hymns, readings from scripture, prayers, and lessons from the fathers and other spiritual writers, with variations adapted to the liturgical feasts and seasons.
o Typology
  - Way of interpreting events, persons, and things as types of foreshadowing the 
    New Testament antitypes and fulfilled revelation and salvation (prefigures, 
    foreshadows, anticipates).

o Creationism (scientific)
  - The anti-evolutionary view of those who interpret the Genesis accounts of 
    creation in a fundamentalist way and argue that our universe came into being 
    through a series of separate divine interventions “from the outside.”

o Science and Religion
  - The tension that, from the 17th century, emerged between (a) scientific 
    discoveries, laws, and methods; and (b) religious beliefs.
  - Whether found in religion or science, all truth is based in God and can never 
    be opposed to itself.

o Cosmology
  - A coherent interpretation of the universe in its ultimate origin, nature, order, 
    and destiny.

o Cosmogony
  - The theory of the origin and evolution of the universe.

o Concordism
  - The effort to try to create harmony between every detail of the Genesis 1 
    creation account and the cosmogony offered by modern science (note: it is a 
    theological error).

o Enuma elish
  - Babylonian story of the world’s creation and the central myth of the 
    Babylonian religion.

o Logos

- WEEK 3

  o Tradition
    - The process of handing on (tradition as act or process), or the living heritage 
      that is handed on (tradition as content). Through the Holy Spirit (the invisible 
      bearer of tradition) the church, the whole people of God, is empowered to pass 
      on its memory, experience, expression, and interpretation of the foundational 
      self-revelation of God that was completed with Christ and the New Testament 
      community
    - The living memory of the Word by the Spirit, manifest in 'monuments' such as 
      the liturgy, Council teachings, and creeds.
    - Sacred Tradition = the very life and consciousness of the Church – the 
      Church’s very identity passed on from age to age.
    - Tradition is the instutio Christiana, the “Christian institution,” that is, the way 
      of life and worship that is the Church. Tradition is also the regula fidei, the 
      normative [authoritative] expression of faith by which theological language, 
      [all claims about God and Christ, the human person, the world, etc.] and 
      especially the interpretation of Scripture, are to be judged.
- Active tradition: The act by which the agent of Tradition – the Magisterium – transmits the deposit of Faith.
- Passive tradition: The content, which is what is being transmitted in active tradition.
  - Scripture and Tradition
    - Scripture is *what* we believe (*credible*), and Tradition is how to understand what we believe (*intelligible*).
    - The relationship between the written and inspired word of God and the wider reality of the church in its “doctrine, life, and worship” handing on “to every generation all that she herself is, all that she believes.”
  - *paradósis*
    - greek: “what is handed on”
  - *parathêkê*
    - a deposit (e.g., deposit of Faith)
  - Trent, Council of
    - Occurred in response to the reformation (1545-1563)
    - Clarified church doctrine and renewed discipline.
    - Treated the topics of scripture and tradition, original sin, justification, and the sacraments.
  - Tridentine
    - relating to the Council of Trent
  - soteriology
    - The systematic interpretation of Christ’s saving work for human beings and the world.
  - *ressourcement*
  - hermeneutics
  - perspicuity of Scripture
    - perspicuity: clarity, plainness, intelligibility
  - nascent
  - kerygma
    - The core message that announces God’s decisive act and offer of salvation in the death and resurrection of Jesus and that precedes detailed instruction about Christ and Christianity.
  - historicity
    - historical authenticity/actuality
  - parousia
    - the official visit of a ruler.
    - The return of Christ in glory at the end of history to judge the world. This will be “the day of the Lord” when Christ “will appear a second time.”
**WEEK 3**

- **Traditio**
  - Comes from the Latin word *trader*, which means “to transmit” or “to hand on.”
  - “Traditio was a term of ratification in Roman law: for example, the legal transfer of a shop or house was accompanied by the act of *handing over* its keys . . . the sale of a piece of land was accompanied by the act of *handing over* a clod of earth.”

- **Regula fidei**
  - Rule of faith
  - Concept used by St. Irenaeus against the Gnostics. According to this concept, the basic criterion for determining the truth of revelation given to the Church is that this norm of faith is to be both public and ecclesial rather than private and elitist. The *regula fidei* refers to the basic truths of the faith that have traditionally been professed by Christians.

- **Institutio Christiana**
  - The way of life and worship that is the Church.

- **Auctoritas**
  - Authority, advice, support (the authority of counsel, wisdom, learning, advice, as opposed to authority from jurisdiction).

- **Contra mundum**
  - Defying or opposing everyone else.

- **Ad hoc**
  - For this (purpose, reason).
  - An *ad hoc* solution is one devised for a particular individual situation and need not be understood as establishing a general norm or precedent. An *ad hoc* committee is one established for a particular need or purpose and would go out of existence once that project has been completed.

- **Depositum fidei**
  - The deposit of faith.
  - Refers to the content of formal revelation (e.g., the Scriptures).

**WEEK 4**

- **Monarchical episcopate**
  - One bishop over one local Church being the bearer of apostolic succession and authority.

- **Conciliarism**
  - A theory that flourished at the time of the Great Schism, when the West was divided between allegiance to two/three popes.
  - It held that supreme authority is vested in an ecumenical council independent of the pope, unlike the teaching of Vatican II which situates the college of bishops with and under the pope.
Infallibility
- Infallibility = irreformable statements made by the Magisterium.
- Dulles: “Infallibility is a property of the Magisterium in its activity of teaching, not a property of magisterial statements. The statements protected by infallibility are said to be irreformable, which means that these statements are not subject to rejection or correction by any other authorities in the Church.”

Irreformable
- By their very nature not able to be changed. But, they may require completion, and they can be refined, reinterpreted, and restated in accordance with new situations.
- Often after Vatican II they are referred to as “definitive” statements rather than “irreformable.”

Definitive
- Statements that by their very nature cannot be changed.

Magisterium
- Universal Magisterium of the Bishops
  - Ordinary
  - Extraordinary
- Papal Magisterium
  - Ordinary
  - Extraordinary

Ordinary universal magisterium (of the bishops)
- The ordinary form of the universal Magisterium is exercised when the whole body of bishops, in communion with the successor of Peter, the pope, is unanimous in teaching a certain doctrine as a matter of divine and Catholic Faith to be accepted by all as expressing the faith of the Church.
- e.g., the Marian dogmas were expressed in the ordinary way for many years (and then later were extraordinarily defined).

Extraordinary Episcopal magisterium
- The extraordinary form of the Magisterium of the bishops is exercised when bishops representing the entire Church, by a united act, solemnly define a matter of faith and morals with the approval of the pope.
- e.g., the dogmatic definitions of the early councils
  - note: statements which come from ecumenical councils are definitive/irreformable only when the council so indicates.

Ordinary papal magisterium
- The pope exercises his ordinary Magisterium in his day-to-day teaching and in written statements that don’t claim to enjoy the guarantee of infallibility.
- Ordinary papal magisterium is not infallible.
- e.g., encyclicals

Extraordinary papal magisterium
- The pope exercises his extraordinary papal magisterium when he issues an ex cathedra pronouncement.
- First, the pope is teaching infallibly only when:
  - he speaks in the chair of Peter using his full apostolic authority, and
  - only when his teaching concerns a doctrine of faith or morals.
Finally, he is teaching infallibly only when he is defining what must be held as a matter of faith by all members of the Church.

- Usually done in the form of a Bull (rather than an encyclical).
- the pope can’t define except under certain specified conditions; that is, he must be expressing, defending, or explaining the Word of God as contained in Scripture or Tradition, and held by the Church throughout the centuries.

- Ratzinger-Bertone commentary
- Natural law
- Lumen gentium
- Evangelium vitae

- Ordinatio sacerdotalis
  - *The ordination of priests*
  - St. PJI’s apostolic letter on reserving priestly ordination to men alone

- Mysterium ecclesiae

- Intrinsece malum
  - Intrinsically evil (action that is in every instance, by its very nature, evil)

- Ut in pluribus
  - Valid or applies in most cases

- Motu proprio
  - Of one’s own accord
  - Usually refers to a letter written by a pope

- Ad tuendam fidem

- Obsequium religiosum
  - Religious submission (of the will)

- Humani generis
  - The human race (also an encyclical)

- Donum veritatis
  - Gift of truth

- Credenda and tenenda
  - Credenda: things to be believed
  - Tenenda: things to be held

- praemula fidei
  - preambles of faith
  - the preliminaries or presuppositions for human acceptance of God’s word in faith.
  - St. Thomas used this phrase to describe truths of the faith that could also be known by natural reason.

- WEEK 5
Decalogue
- Greek “ten words”
- The Ten Commandments, which sum up our religious and moral responsibilities;
  - Jesus summarized them in terms of love of God, our neighbor, and ourselves.

Nature
- Latin “that which is born”
- The entire cosmos, which is good because it is created by God.
- Something acting according to its own essential characteristics
- Dr. Baglow: “by nature we mean the visible, physical cosmos and everything in it, but especially the strange and marvelous phenomenon of living things, including the human species.”
- Dr. Baglow use of the term "faith" describes the science of theology. His use of the term "nature" describes all other sciences—philosophy, mathematics, and the physical sciences. Theology proceeds from Divine revelation. All of the other sciences proceed from unaided reason inquiring into objects accessible to its unaided power.
- The visible world.
- The true and specific totality of all coherently and consistently contingent physical interacting beings.
  - True and specific: the real and complete sum total of all that exists in it.
  - Coherence
    - Order and harmony
    - All that exists in nature is characterized by coherence (order and harmony), and therefore intelligibility.
      - Intelligibility
        - The ability of a thing to be understood
  - Contingency
    - The characteristic of beings and events that do not exist or occur by necessity but only in dependence – ultimately on God, the only Being that necessarily exists.
    - Contingent: beings which exists because of other beings. To be contingent is to lack a sufficient explanation for your existence within yourself.
  - Physical: those beings which are thoroughly physical or material, that they are made up of matter.
    - They are made up of parts and therefore occupy space
    - They are destructible and changeable, which means they exist in time, the measurement of change
    - They can be experienced and known directly and/or indirectly through our senses
  - Interacting beings: the word universe means “turned towards unity.” Everything in nature in interrelated.
Spirit (supernatural)
- All that really exists and transcends nature; all that is not contained by it.
- All spiritual creatures; and above all, the reality of God.
  - Attributes:
    - Reason
    - Free will
    - Superior to and governing nature

Science
- Baglow: the kind of knowledge involved in the love of nature
- Dr. Kruggel: "an ordered form of inquiry into a thing in its nature and causes."
- Knowledge isn't set out in strict categories or silos -- there is a hierarchy, and all the different subjects are interrelated.
- The highest sciences are the Divine sciences, theology and philosophy, from which all sciences below draw their principles. They study things that are neither in motion nor abstracted from things in motion.
  - Next is mathematical science, which studies concepts abstracted from things in motion.
  - Finally, there are the physical sciences, which study things in motion. This is the Everything Else category--everything from chemistry and physics, to today's human sciences such as anthropology and sociology.

Unam sanctam
- "one holy"
- 1302 bull, Pope Boniface VIII, addressed the relationship between spiritual and temporal spheres of power; “it is absolutely necessary for the salvation of all people that they submit to the Roman Pontiff”

WEEK 6
- Nature
- Coherence
- Intelligibility
- Contingency
- Spirit (supernatural)
- Science
- Scientific atheism
  - The conclusion that science has revealed that God does not exist; or at the very least, that the existence of God is completely irrelevant to the universe, its laws, and its human inhabitants.
- Perpetual Universe (Idea)
  - The idea that the universe stretches back infinitely, such that there was never a starting point to it, or a first moment. The universe has always existed.
Non-simultaneously acting causes
  - Causes that exist at one time and produce effects at a later time (e.g., parents are causes of their offspring’s existence).

Simultaneously acting causes
  - Causes that keep a thing existing in the present moment.
    - You needed your parents to come into existence, but you don’t need them in order to exist right at this moment.
    - However, you do need things right now to exist, e.g., the atmosphere, the air we breathe, the earth’s gravitation field, the stability of the proton. These are simultaneously acting causes.

Unconditioned
  - A reality that does not need any conditions fulfilled in order to exist but exists by its very nature—a reality that exists in and through itself.
  - A reality that does not depend on another thing for its existence.
  - There must be an unconditioned reality, because we cannot have an infinite regress of dependent causes.

Finite
  - A being with limits
  - contingency, being conditioned
  - vs. infinite (to be infinite means to be unlimited.).

Divine Infinity
  - A self-sufficient Being would have to be infinite, non-contingent and unconditioned — it would have to possess all powers and perfections in an unlimited way in order to be able to sustain in existence any and all other things.
  - Goodness, truth, beauty – all of these perfections are God’s in an unlimited way.

Divine Singularity
  - To be infinite means to be unlimited. But if two different infinite, self-sufficient beings existed, neither would actually be infinite; each one would be limited by its difference from the other.
  - There could not really be two self-sufficient beings, and hence there can logically be only one God.

Eternal
  - Eternal: some use to mean ever-existing (e.g., the universe, which universe would also be ever-changing).
    - But, if God is the infinite Source of existence and of all powers and perfections, this means that He is unchanging, not bound by time.
  - Eternal: unchanging, not bound by time. God does not ever gain or lose perfections; even when He acts, He does not change, “since He is above and outside the whole order of time and change.”
o Divine Simplicity
  ▪ God is not composed of parts.
  ▪ God is “one simple identical perfection of the pure fullness of existence.”
  ▪ There are no divisions of qualities in God – it is just we are limited in our ability to express the reality of God (e.g., God is Goodness, He is just, merciful, etc.).

o Omnipotence
  ▪ There is no limit to God’s power.
  ▪ God’s perfect power.
  ▪ The divine attribute of being present everywhere. God is present everywhere as the creative source of all things.

o Omniscience
  ▪ God knows all things perfectly.
  ▪ God’s perfect knowledge.
  ▪ The divine attribute of knowing comprehensively everything that is and can be.
  ▪ Note:
    ▪ Due to God’s simplicity, God’s omnipotence and His omniscience cannot be separate. His acting (which stems from His omnipotence) and His knowing (which stems from His omniscience) are one and the same.
    ▪ God knows all things perfectly, but not by learning about them. God knows all things because He creatively knows them and wills them, giving being to them.

o Divine Providence
  ▪ God’s all-wise, all-loving, and all-encompassing guidance of nature, history, and the course of our own lives.

o Secondary causes
  ▪ A created cause that is totally dependent on the First Cause, who is God. It is a cause that can produce a certain kind of effect but cannot produce the being or existence of the effect.
  ▪ “caused causes”

o God of the Gaps (Idea)
  ▪ Looking for God in phenomena that science has not yet been able to explain and who forget that God is actively present within all processes of the created world.
  ▪ An attempt to fill in the unknown areas of natural reality with divine power, as if God was simply one cause among all other causes in the universe, and not the Ultimate Cause of all causes (God is the “Cause of all causes”).
  ▪ Two problems:
    ▪ (1), it is a misunderstanding of what reason tells us about how God creates, sustains, and guides the universe in its natural circumstances; by enabling – not by displacing, replacing, or supplanting – natural causes.
(2) when science “catches up” to the phenomenon in question and gives a natural explanation for it, it can seems as if God has been explained away by science.

- **Miracle**
  - An event caused by a special divine action that does not follow the normal laws of nature and carries a religious message for people now and later. Miracles are saving and revealing signs from God.
  - God does intervene directly in the natural course of things, but in a way that is *singular*. Miraculous events do not happen over and over again, so that when the same conditions exist the same miracle always occurs. Miracles do not occur in a predictable, repeatable way in the ordinary course of things.

- **Person**
  - The word originally employed to designate the role someone plays on the stage or in life, and then applied to a subsistent, rational individual.
  - An individual substance of a rational nature (Boethius).
  - A *who* and not simply a *what*.
  - Being and person are not exactly the same thing. A being is a *what*, but a person is a *who* that is the subject of his or her nature, his or her “whatness.”

### WEEK 7

- **Fr. Georges Lemaître**
  - Catholic priest that formulated the Big Bang theory.
  - He discovered that Einstein’s Equations of gravity can describe a universe that is expanding from a beginning. Fr. Lemaître related Hubble’s discovery with his (Lemaître’s) theoretical work.

- **Cosmology**
  - The study of the cosmos as a whole and how it develops.

- **Anthropic coincidences**
  - A feature of the universe that is exactly what is needed for the existence of life, but yet seemingly could have been otherwise.
  - Had such features been otherwise, human beings would not exist.

- **Anthropos**
  - Greek: “human being”

- **The Argument from Design**
  - The beauty, harmony, and order in the world are a sign of its creation by a Mind, by “sublime reason.”
  - The argument is primarily based on the fact that the universe as a whole is orderly, lawful, harmonious, and beautiful.
Minucius Felix
- An early Christian who lived in the beginning of the 3rd century A.D.
- He wrote: “If upon entering a home you saw that everything there was well-tended, neat, and decorative, you would believe that some master was in charge of it, and that he was himself much superior to those good things. So too in the home of this world, when you see providence, order, and law in the heavens and on earth, believe that there is a Lord and Author of the universe, more beautiful than the stars themselves and the various parts of the whole world.”

Symmetry
- Greek: “equal measure”
- All order that we see, including the beautiful complexity of living creatures, comes from and is founded on the greater order of the universe’s fundamental symmetry, the symmetry of the laws of nature.
- The universe does not appear more and more flawed the more closely one looks at it…its fundamental patterns appear more and more wonderfully perfect the more closely they are examined.

Special creation
- The idea that the first plants and animals of each kind were directly formed by God from inorganic (i.e., nonliving) matter by extraordinary acts of divine intervention (e.g., all cats can trace their ancestry back to a group of cats, who had no ancestors, but were directly made by God).

Pius XII (Humani generis)
- Taught that the evolution of the human spiritual soul was incompatible with Catholic doctrine, but that the evolution of the human body was an allowable scientific hypothesis.

Leo XIII (Providentissimus Deus)
- “The sacred writers did not intend to teach men . . . the essential nature of the things of the visible universe.”

Theory
- In science, a precise and coherent set of ideas for explaining some set of phenomena is called “a theory” of those phenomena (after it is generally accepted, it is often referred to as “the theory” of those phenomena).
- Something can be a scientific “theory” and be solidly established.

Chance
- The intersection of two or more causes that are independent of each other, in a way that is accidental and unintended by the causes involved.
- Note: Chance is not incompatible with Divine Providence, because chance is not chance to God, who knows all things.

Naturalism
- Naturalism: having to do with natural explanations (rather than supernatural explanations).
- Naturalism in its extreme form says that only natural explanations of events are valid. In other words, it denies any supernatural reality, which is wrong.
• Note: Natural explanations (e.g., evolution) do not deny God; rather, natural explanations simply add another level of explanation, showing that God acts through secondary causes.
  - Ab initio tempore
    - from the beginning of time
    - God created the universe “from the beginning of time”
  - Humani generis
    - “the human race”
    - encyclical
  - Providentissimus Deus
    - “most provident God”
    - encyclical

• WEEK 8
  - Vestige
    - Traces
    - Some things that are made are simply vestiges (traces) of their maker (e.g., an early human’s stone tool found by an archeologist). Something of what the maker is can be known through such vestiges.
  - Image
    - An image does not simply reveal a connection to its creator; an image expresses its creator directly.
    - An image represents a thing in a better defined manner according to all its parts and the arrangement of its parts.
    - An image is a clear sign of what it represents.
      - An image, unlike a vestige, is an image because of its likeness to what it resembles.
  - Soul (human)
    - The spiritual principle in man.
  - Love (divine)
    - Giving one’s self completely for the good of another.
    - God Himself is an eternal exchange of love, Father, Son, and Holy Spirit.
  - Reason
    - The ability to know truth.
  - Freedom
    - The ability to love and to determine yourself and your actions.
    - Note: reason and freedom are the twin foundations of man’s imaging of God.
  - Capacity for Objectivity
    - The capacity for objectivity is a key aspect of human reason.
    - Capacity for objectivity = Man’s ability to go beyond his immediate interests and needs and to perceive himself and others as the beings that they are in their own right. This objectivity is also the power to transcend mere appearances and get at how things are in themselves.
  - Sensory
    - On the level of the senses
- A dog’s perception is only sensory, but a person’s perception is both sensory and rational.
  - Universals (abstract concepts)
    - Human rationality involves the ability to understand the meaning of abstract concepts.
    - Abstract concepts/universals: ideas which do not refer to this or that object but to all possible objects of a certain kind (e.g., justice, beauty, circularity – which applies to all circles and circular objects.).
  - Immaterial
  - Goodness
    - That which contributes to the perfection of a being.
  - Love (human)
    - The inclination to act due to being attracted by a good.
    - Love is not a mere “feeling” or emotion, it is an act of the will.
  - Charity
    - The greatest kind of love is charity.
    - The virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.
  - Self-Possession
    - Animals are capable of something like love; they are attracted to goodness as well. But this attraction is one that possesses the animal and is not possessed by it. Humans on the other hand, are made capable, by reason and will, of self-possession. Therefore, they are capable of making themselves into a gift for others, including God.
  - Dualism
    - Theories that assert that body and soul are separate and only accidently linked (versus the Catholic view that bodiliness is essential to being human. The Christian faith rejects all forms of dualism.).
  - Council of Vienne
    - Taught that the intellectual (rational) soul is the form of the human body.
    - (We are a composite, soul and body. The union of body and soul forms a single human nature.)
  - Person
    - A being capable of knowledge and love.
  - Human Person
    - A person who, due to knowledge and love, exists bodily in the world as a relational and social being.
    - An individual is a unique what, but a person is also a who, with a unique personality.
  - Communion
    - A commitment of self to others in an essentially giving way.
  - Stewardship
    - is a participation in ownership of something in which primary ownership belongs to another.