TURNING TO GOD'S WORD
STYLE GUIDE

May 5, 2026

GENERAL GUIDELINES

- TtGW stands alone throughout this Style Guide to refer to Turning to God's Word.
- For spelling and general usage of words not found in this Style Guide, follow *Merriam-Webster's Collegiate Dictionary, Eleventh Edition*.
- Refer to the *Catechism of the Catholic Church (CCC)* for capitalization and usage questions about religious terms not listed. Be sure to check the way the term is used in a standard paragraph and not in a quotation—direct quotations in the *Catechism* frequently vary from established *CCC* style.
- Use the Revised Standard Version Second Catholic Edition (RSV2CE) as a primary Bible translation for printed studies. Citations of the *Psalms* are taken from *The Abbey Psalms and Canticles.* Neither needs to be specified except on the credits page, but other translations should be noted where they occur.
- Use the Revised Standard Version Catholic Edition (RSVCE) when linking to Bible passages on the TtGW website. At this time, this includes the psalms.
- Either the green or blue cover Latin Typical Edition of the *Catechism* may be quoted in TtGW materials as long as paragraph 2267 is referenced in regard to the Church's 2018 change concerning the death penalty.
- Italicize all foreign words not found in the dictionary; do not italicize any foreign word in the dictionary unless the word is listed as an exception in this Style Guide.
- Use Times New Roman for standard text; use Arial when a sans serif font is needed.
- Paragraphs should contain at least two sentences.
- Use hyphenation only with justified text; do not hyphenate ragged text except on words that would be hyphenated apart from justification.
- Limit use of introductory initials to lesson introductions in TtGW books.
- Follow this Style Guide when using boldface or italicized type, capitalization, underlining, and quotation marks; do not use these treatments merely to emphasize words in running text.

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Additional resources: For grammar and usage questions, consult *The Deluxe Transitive Vampire.* For punctuation questions, consult *The New Well-Tempered Sentence.* For general style questions not covered in this Style Guide, consult the *Gregg Reference Manual, Tenth Edition,* or *Words Into Type, Third Edition.*

Aa

Aaron. Aaron was Moses' older brother and first high priest of the Aaronic priesthood.

Aaronic priesthood. A hereditary office established by God, the Aaronic priesthood often erroneously is called the "Levitical priesthood." Only descendants of Aaron were eligible to become priests under the Old Covenant described in the book of *Exodus*.

[*The*] *Abbey Psalms and Canticles.* *The Abbey Psalms and Canticles* is the *Psalms* translation cited in TtGW books; *Psalms* on the TtGW website are from the Revised Standard Version Catholic Edition (RSVCE). *The Abbey Psalms and Canticles* is based on a 2010 translation by the Conception Abbey monks; the United States Conference of Catholic Bishops (USCCB) has slated it for liturgical use. **Popular translations are listed on page 91.**

abbot. An abbot is a male religious superior. Abbot Prior is worldwide head of the Benedictine order.

Abel. Abel was the second son born to Adam and Eve. The book of *Genesis* describes Abel as a shepherd who was slain by his brother Cain.

abet. See **aid and abet.**

Abijah. See **Abijam.**

Abijam. The son and successor of Rehoboam, Abijam ruled the southern kingdom of Judah from approximately 913 to 911 BC. Revised Standard Version Catholic translations—RSVCE and RSV2CE—sometimes refer to Abijam as Abijah; TtGW materials always refer to him as Abijam.

ab origine. *Ab origine*, a Latin phrase, means "from the beginning."

about. Use about, "more than," or "less than" with a number that is uncertain. Avoid using "-plus" or "-some" with a number to indicate an approximation. If the number is known, it can stand alone. About is preferred to "around" with uncertain numbers.

Abraham / Abram. Abraham originally was called Abram, but his name was changed by God. Along with the Blessed Virgin Mary, the patriarch Abraham is honored for his obedience of faith. The book of *Genesis* records that before God entered into covenant with the people of Israel, he first made a covenant with Abraham, considered the spiritual father of Christians and Jews. The word "Hebrews" comes from Eber, an ancestor of Abraham.

abrogate. Abrogate means "to abolish."

Absalom. Absalom was the third son of David.

abstinence. The word abstinence refers to one of the contrary virtues. It is directly opposed to the cardinal sin of gluttony. See **cardinal sins; contrary virtues**.

abysmal, abyss.

accede, exceed. Accede means "to give consent"; exceed means "to surpass."

accessible.

accouterment, accoutrement. Either word is correct, but most U.S. publications prefer accoutrement.

Achilles' heel. Note the placement of the apostrophe.

acolyte. An acolyte is a person assisting in a religious service or liturgical procession.

acronym. An acronym is a word or abbreviation formed from the initial letter or letters of a group of words. On first reference, include the full name of the organization followed by its acronym in parentheses: e.g., North Atlantic Treaty Organization (NATO). The acronym stands alone in subsequent references. Acronyms are indicated by capital letters with no periods; abbreviations generally use periods. Turning to God's Word (TtGW) uses a lowercase 'T' to indicate the preposition "to." Acronyms are only used when the original term appears more than one time in a work. TtGW stands alone throughout this Style Guide.

Acts of the Apostles. This New Testament book continues the story of the *Gospel According to Luke* after the Resurrection of Jesus. The word "acts" points to what the followers of Jesus were doing to establish the early Church after Jesus' Ascension. Use *Acts of the Apostles* in text and in Bible citations; *Acts of the Apostles* takes a singular verb. The work is thought to have been written by the Evangelist Luke. Do not refer to him as St. Luke.

actual, actually. Either word may be expendable.

acute, chronic. Acute describes a sudden crisis that requires immediate attention; chronic pertains to lingering conditions that are not easily overcome.

AD, BC. Write the abbreviation AD, from "anno Domini," meaning "year of the Lord," in small capital letters before the year (AD 25) but after the century (4th century AD). BC means "before Christ" and always is written after the year or century. Neither CE nor BCE, which mean "common era" and "before the common

era" should be used in TtGW materials. TtGW website style is to use A.D. and B.C. Usually AD of A.D. is not needed in works pertaining to the New Testament. See **small capital letters (small caps).**

Adam. Adam was the first created man. Adam and his wife Eve disobeyed God, which led to original sin.

addendum. The word addendum is singular; addenda is plural.

ad hoc. The Latin term ad hoc means "toward this" or "for a particular purpose."

adjectives. There are eight types of adjectives, words that modify nouns or pronouns. They should be used in the following order. See **parts of speech.**

- opinion
- size
- age
- shape
- color
- origin
- material
- purpose

Adonai. The word Adonai stands for the letters "YHWH," a written form of the Hebrew name for God that could not be pronounced. See **God.**

adoration [of the Blessed Sacrament]. Note that the word adoration is not capitalized to refer to Eucharistic adoration. See **Eucharistic adoration.**

Advent. The liturgical season of Advent precedes Christmas; it begins on the Sunday that falls closest to November 30. Advent always is capitalized.

adverbs. Words that modify verbs and adjectives are called adverbs. See **parts of speech.**

adverse, averse. The word adverse means "harmful" or "hostile," as in the word "adversary"; averse means "opposed to," as in the word "aversion."

adviser, advisory. The word adviser is the noun; use advisory as a modifier.

Advocate. See **Holy Spirit.**

aesthetic. See **esthetic.**

affect, effect. The verb affect means "to influence"; the verb effect means "to accomplish." Affect as a noun has a narrow psychological meaning to do with emotional states; effect as a noun means "a result."

affinity between, affinity with. Both phrases denote a mutual relationship. Avoid writing "affinity for" another, use affinity with. Affinity between is used to indicate a relationship limited to two people.

aficionado. The Spanish word aficionado means "knowledgeable about a particular subject or activity."

African Americans. The term African Americans refers to black-skinned people of African ancestry living in North, Central, or South America. Use "blacks" only when it would be appropriate to refer to other people as "whites." **Common ethnic references are listed on page 29.** See **ethnic references.**

afterlife. Does not take a hyphen.

agape. See **love.**

age. Use a numeral when stating the age of a person or an animal in years: e.g., "4-months old."

aggravate. The word aggravate means "to make a bad situation worse." People are never aggravated.

aggression, aggressiveness. Aggression denotes hostility; aggressiveness can indicate hostility or merely describe boldness.

agnosticism, agnostic. Agnosticism is the view that any ultimate reality (such as a deity) is unknown and probably unknowable. An agnostic is a person who believes that it is impossible to know if any god or gods exist. See **atheism, atheist.**

Ahab. The son and successor of Omri, Ahab ruled the northern kingdom of Israel from approximately 874 to 853 BC. His reign was marked by blatant disregard for God's law. In this, Ahab was encouraged by his pagan wife, Jezebel. Ahab's dramatic run-ins with the prophet Elijah are described in the *First* and *Second Books of the Kings*.

Ahaz. The son and successor of Jotham, Ahaz ruled the southern kingdom of Judah from approximately 732 to 716 BC. He is considered one of the worst kings to rule that kingdom, and his behavior led God to send the prophet Proto- (First) Isaiah to foretell the birth of Immanuel. Proto- (First) Isaiah's prophecy can be found in the *Book of Isaiah* 7:14.

Ahaziah (of Israel). The son and successor of Ahab, Ahaziah ruled the northern kingdom of Israel from approximately 853 to 852 BC. The *First Book of the Kings* describes him as being evil, like his father Ahab and his ancestor Jeroboam I. Ahaziah of Israel also is criticized for worshiping the pagan god Baal.

Ahaziah (of Judah). The son and successor of Jehoram as ruler of the southern kingdom of Judah, Ahaziah reigned briefly in 841 BC. While visiting Joram, ruler of the northern kingdom of Israel, Ahaziah of Judah was fatally wounded at Megiddo.

Ahijah. The prophet from Shiloh who foretold the split of the united kingdom of Israel was named Ahijah.

aid and abet. The word abet normally is reserved for contexts involving criminal intent; it is used in this sense with the word aid in the phrase aid and abet**.**

aide-de-camp. The phrase aide-de-camp is singular; the plural is aides-de-camp. Note hyphens.

aide-mémoire. A French term, aide-mémoire means "an aid to memory"; it is both singular and plural. Note the hyphen and accent mark.

a la, *a la*. The words a la, which mean "in the manner of," are not italicized unless they are part of an italicized French phrase; they never are capitalized. Adjective forms of proper nouns in French do not take capital letters after *a la*.

albumen, albumin. The word albumen means "white of an egg"; albumin is a protein within the albumen.

Alexander. The most famous ruler of the ancient Greek kingdom of Macedon was named Alexander. He ruled from 336 to 323 BC and is credited with spreading Greek culture throughout his empire. Greek ideas remained prominent long after his death. He often is called Alexander the Great.

allegorical, allegory. One of three spiritual senses of Scripture is the allegorical. An allegory is a metaphor in which the characters represent things not explicitly stated. See **senses of Scripture.**

all intents and purposes. The phrase all intents and purposes is redundant; drop "and purposes."

all right. Use all right; alright is not a legitimate word.

All Saints' Day. Capitalize All Saints' Day to refer to the liturgical service that celebrates the saints in heaven, those known and those unknown; lowercase all saints in all other instances. Note the placement of the apostrophe in the name of the solemnity, which is celebrated on November 1. It follows All Souls' Day on November 2, a commemoration of the passing of the faithful departed. All Saints' Day is a holy day of obligation; All Soul's Day is not. See **holy days of obligation.**

Almighty. Capitalize Almighty when referring to God; the lowercase article "the" may be added. See **God.**

almsgiving. The word almsgiving describes giving food or money to those in poverty. It is strongly promoted during Lent. See **Lenten practices.**

alphabet, letter grades. Use capitalization and single quotes—'A', 'B', etc.—to refer to individual letters of the alphabet. Follow the same style for letter grades.

altar, alter. An altar is a table used in worship; the word alter means "to change."

alumnae, alumni. The word alumni is the masculine plural for a collection of college graduates; the singular is alumnus. For an all-female institution, the correct word is alumnae; the singular is alumna.

AM, a.m. The term "ante meridiem" means "before midday" and is abbreviated using AM in TtGW printed materials and a.m. on the TtGW website. See **midnight; small capital letters (small caps).**

Amaziah. The son and successor of Joash, Amaziah ruled the southern kingdom of Judah from approximately 796 to 767 BC. The *Second Book of the Kings* describes him as a righteous king.

ambiguous, equivocal. An ambiguous statement may be vague by accident or intent; an equivocal statement is calculatedly unclear.

American Indians. Do not use substitute American Indians for Native Americans. **Common ethnic references are listed on page 29.** See **ethnic references; Native Americans.**

Americans. The word Americans refers to people from one of the American continents, not only people from the United States. **Common ethnic references are listed on page 29.** See **ethnic references.**

amid, among. Amid applies to things that cannot be counted; among applies to things that can. Traditionally, among applies to more than two things and is used to describe collective arrangements: e.g., "trade talks among members of the European Community." "Between" describes reciprocal pacts: e.g., "a treaty between the United Kingdom, the United States, and Canada."

Ammonites. The book of *Genesis* describes Lot's daughters plotting to intoxicate Lot in order to become pregnant. The Ammonites are said to be descended from Ben-Ammi, the son born to the younger sister after this incestuous act. See **Moabites.**

Amon. The son and successor of Manasseh, Amon ruled the southern kingdom of Judah from approximately 642 to 640 BC. He followed in his father's footsteps, doing great evil, and was slain by his servants.

amongst. Avoid the word amongst. See **amid, among.**

amoral, immoral. The word amoral describes matters in which questions of morality do not arise or are disregarded; immoral applies to things that are evil.

Amos. Amos was an Old Testament prophet credited with writing a short (minor) book in the Bible.

ampersand (&). An italicized ampersand replaces the word "and" in hedders for TtGW materials but never when the first word of the hedder is "And.".

anagoge, anagogical. The word anagoge means "an upward climb"; it describes a method of exegesis that detects allusions to the afterlife. The word anagogical refers to one of three spiritual senses of Scripture. See **senses of Scripture.**

and/or. Rewrite the term and/or using the word "either" to be more specific. See **either.**

and that, and which, and who. The construction and that should be preceded by a parallel "that": e.g., "That is good, and that is bad." This applies equally to and which, and who, as well as to constructions involving "but that," "but which," and "but who."

angel hierarchy. Thomas Aquinas, a saint and doctor of the Church, grouped heavenly beings into nine categories of an angel hierarchy. Moving from the highest to the lowest, these classifications are:

- seraphim
- cherubim
- thrones
- dominions
- virtues
- powers
- principalities
- archangels
- angels

angels. The word angels refers to one of nine traditional Catholic classifications of heavenly beings. See **angel hierarchy.**

anger. The word anger (or "wrath") refers to a cardinal sin. Patience is the contrary virtue directly opposed to anger. See **cardinal sins; contrary sins.**

anno Domini. A Latin term, anno Domini means "year of the Lord," though it often is translated as "year of our Lord." Note only the 'D' is capitalized. See **AD, BC.**

Annunciation of the Lord. Capitalize Annunciation of the Lord and the Annunciation when either is used to refer to the announcement of Jesus' birth to the Blessed Virgin Mary. Although this solemnity honors both Jesus and his Mother, it primarily commemorates Jesus' announced birth; it is not a holy day of obligation. It occurs on March 25, nine months before Christmas, but is transferred when the date falls during Holy Week. L**iturgies honoring the Blessed Virgin Mary are listed on page 54.**

Anointing. The *Catechism of the Catholic Church* prefers sacrament of Anointing to "last rites," which are given to those who are dying; the sacrament of Anointing is understood as a sacrament specific to healing. Use sacrament of Anointing on first reference and Anointing on subsequent references. Lowercase anointing when not used to refer to the sacrament. See **sacraments; viaticum.**

anomaly, anomalous. The word anomaly means "something that deviates from what is normal"; anomalous means "deviating from what is normal."

anonymous, anonymity.

ante-, anti-. The prefix ante- means "before"; the prefix anti- means "against."

antecedence, antecedents. The word antecedence means "precedence"; antecedents mean "ancestors" or "things that have gone before."

ante meridiem. The Latin phrase ante meridiem means "before midday"; it is abbreviated a.m. or AM. See **AM, a.m.; midnight.**

anti-. See **ante-, anti.**

Antichrist.

Antipater. After the kingdom established by the Maccabees came under Roman control in 63 BC, Julius Caesar appointed the Idumean (Edomite) Antipater as the first Roman Procurator of the region. **Rulers named Herod are listed on page 39.**

antiphon. An antiphon is a short sentence sung or recited, especially after a *Psalm* or canticle as part of a liturgical worship service.

antisemiticism. The word antisemiticism means "hostility or prejudice against Jewish people."

anxious, eager. The word anxious means "apprehensive"; eager means "looking forward to."

... any. The verb used with any always should correspond to the complement: "Neither is any other" or "Neither are any of the others."

anybody, anyone, anything, anytime, anyway, anywhere. Anything and anywhere always are one word. The others normally are one word. The exception occurs when the emphasis is on the second element: e.g., "He received three job offers, but any one would have suited him." Anybody and anyone are singular.

any more, anymore. The phrase any more means "any additional": e.g., "We don't have any more sugar." The word anymore emphasizes the negative: e.g., "Grammar doesn't matter anymore."

apiece. Substitute the word "each" for apiece.

Apocalypse, apocalyptic. The word apocalypse means "an uncovering" and has come to be associated with cataclysmic events. In Scripture, an apocalypse describes a transformational confrontation with the divine. Apocalypse is capitalized when referring to end times described in the book of *Revelation*. The word apocalyptic is a lowercase modifier used to refer to apocalyptic literature or apocalyptic writing; it never should be used as a noun. Three Gospels and the *Book of Isaiah* all contain passages called "the Little Apocalypse." See **Little Apocalypse.**

apocalyptic books. The book of *Revelation* is an apocalyptic book; sections of the Old Testament *Books of Ezekiel, Daniel, Isaiah, Joel, Malachi,* and *Zechariah* usually also are considered apocalyptic books, although scholars have differing opinions about what Old Testament books are apocalyptic.

Apocrypha. Protestants call the deuterocanonical Catholic books the Apocrypha. As a modifier in everyday speech, apocryphal has come to mean "fictitious" or "false." See **deuterocanonical books.**

apostasy, apostatize. Paragraph 2089 in the *Catechism of the Catholic Church* teaches that apostasy is the repudiation of the Christian faith. To apostatize is "to abandon faith." The plural is apostasies. See **heresy; incredulity; schism.**

a posteriori. The Latin term a posteriori means "reasoning from experience."

apostle, apostolic. The word apostle means "one who is sent" and refers to Jesus' followers after Pentecost; the *Gospel According to Mark* 6:30. offers the only example of the word being used before Jesus' death. Capitalize Apostle when used as a title for Paul, "the Apostle to the Gentiles." Refer to Judas as a "disciple" or "former disciple." The word apostolic is a modifier, and it also refers to one of the four marks of the Church. See **marks of the Church; Paul / Saul.**

Apostles' Creed. Note placement of the apostrophe.

apotheosis. The word apotheosis means "deification."

appendices, appendixes. TtGW uses appendixes.

apposition. An apposition is a grammatical construction in which two elements, normally noun phrases, are placed side by side so one identifies the other. Words in apposition are called "appositives" and are set off by commas.

appraise, apprise. The word appraise means "to assess" or "to evaluate"; apprise means "to inform."

a priori. The term a priori means "from what is before."

apse. An apse is a semicircular recess in a church, arched or with a domed roof, usually with an altar.

apt, liable, prone. All three words indicate probability Apt is better reserved for general probabilities: e.g., "It is apt to snow in January." Liable and prone both are better used to indicate a probability arising as a regrettable consequence: e.g., "If you don't pay your takes, you are liable to get caught" or "People who drink too much are prone to heart disease."

Arabah. The Arabah refers to a desert area south of the Dead Sea; it encompasses the Negeb.

arabic numerals. Note that arabic is not capitalized.

Aram. See **Damascus; Mesopotamia.**

Aramaic. The word Aramaic refers to an ancient Semitic language originating in the region of Aram.

archeologist, archeology.

archangels. The word archangels refers to one of nine traditional Catholic classifications of heavenly beings. None of the nine classifications are capitalized. See **angel hierarchy.**

archbishop. The word archbishop is a title of honor given to Catholic bishops with jurisdiction over an ecclesiastical province, or who otherwise may be granted the title. It does not confer a change in rank. Capitalize archbishop when it precedes a name.

ark of the covenant. Lowercase ark of the covenant when referring to the Old Testament container for the stone tablets on which were written the Ten Commandments; capitalize Ark of the Covenant as a title for the Blessed Virgin Mary.

Armageddon. The book of *Revelation* identifies Armageddon as the location where forces opposed to God will gather for battle before Final Judgment; it corresponds to the Old Testament site of Megiddo.

Asa. The son and successor of Abijam, Asa ruled the southern kingdom of Judah from approximately 911 to 870 BC. Asa was zealous in maintaining traditional worship of God and in rooting out idolatry, including having his own mother removed as queen mother because she had commissioned an image of Asherah.

as … as. "A government study concludes that for trips of 500 miles or less … automotive travel is as fast or faster than air travel, door to door." If the "or faster than" phrase is removed from the sentence, the "as fast" phrase is left uncompleted. The sentence should read "as fast as or faster than" air travel.

Ascension of the Lord. Capitalize the Ascension of the Lord and Ascension when either is used to refer to the liturgy that celebrates Jesus' entrance into heaven 40 days after his Resurrection; lowercase ascension in all other instances. This solemnity is a holy day of obligation that has been moved to a Sunday. See **holy days of obligation.**

ascetic, ascetically. The word ascetic is a noun meaning "recluse"; ascetically is the modifier.

as far as. The phrase as far as requires a verb: e.g., "As far as next season, it is too early to make forecasts" should be rewritten to: "As far as next season goes, it is too early to make forecasts."

Asher. The eighth of the 12 sons of Jacob (Israel), Asher was born to Leah's handmaid Zilpah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Asherah. Asherah was a pagan goddess worshiped in the land of Canaan before the Israelites arrived.

Ash Wednesday. Ash Wednesday marks the beginning of Lent; it always is 40 days before Easter Sunday.

Asians, Asian Americans. The word Asians refers to people who live in Asia; Asian Americans refers to people living in North, Central, or South America who are of South Asian or East Asian ancestry. **Common ethnic references are listed on page 29.** See **ethnic references.**

assault, battery. The word assault refers to a threat of violence; battery is actual violence.

assume, presume. The word assume means "to put forth a realistic hypothesis that can be taken as probable"; the word presume implies making an assertion that may be arguable or wrong.

Assumption of the Blessed Virgin Mary. Capitalize Assumption of the Blessed Virgin Mary and Assumption when either refers to Mary being assumed into heaven. Mary's Assumption is dogma, but Church documents pertaining to the Assumption leave open the question of whether Mary died before she was taken to heaven. This solemnity is a holy day of obligation that occurs on August 15. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **holy days of obligation.**

assure, ensure, insure. The word assure means "to give someone confidence"; ensure means "to guarantee"; insure means "to protect against loss."

Assyria. An ancient Mesopotamian empire that was dominant in the Middle East until the 7th century BC, Assyria encompassed most of present-day Iraq. The book of *Genesis* credits a descendant of Noah named Ashur with founding Assyria. The northern kingdom of Israel fell to the Assyrians in 722–721 BC. Assyria followed Egypt as the dominant power in the region around 663 BC. but its power gave way to Babylon less than 50 years later. Assyria is not to be confused with Syria. See **Syria.**

as to whether. The phrase as to whether is wordy; drop "as to."

Athaliah. Scholars are uncertain whether Athaliah was a daughter or granddaughter of Omri, a ruler of the northern kingdom of Israel. Athaliah married Jehoram, ruler of the southern kingdom of Judah; she was the mother of Ahaziah of Judah. At Ahaziah's death. Athaliah usurped the throne in the southern kingdom and attempted to have all potential challengers killed. Athaliah ruled >

> from approximately 831 to 845 BC, when she was assassinated in a religious-backed coup. Her young grandson Joash was anointed ruler.

atheism, atheist. Atheism is an absence in the belief of the existence of deities. An atheist is a person who lacks belief in the existence of a god or gods; it is not an affirmative belief that no god or gods exist. See **agnosticism, agnostic.**

attorney, lawyer. An attorney is a person who acts on behalf of another person; a lawyer is a person with a law degree. When in doubt, use lawyer.

au fait. The French *au fait* means "to be in the know."

Augustin/Augustine, St. (354–430). In most cases, use St. Augustine or "St. Augustine of Hippo." If the French spelling of St. Augustin is part of a church name, add the following qualifier on first reference: (usually spelled St. Augustine).

auspicious. The word auspicious means "a good omen"; it should not be used to mean "special."

author. The word author is a noun; "write" is the verb.

avarice. The word avarice (or "greed") refers to one of the cardinal sins. It is opposed to the contrary virtue of liberality. See **cardinal sins; contrary virtues.**

avenge, revenge. The word avenge indicates settling a score or redressing an injustice; revenge indicates retaliation taken largely for the sake of satisfaction. Avenge is more dispassionate; revenge is "exacted."

averse. See **adverse, averse.**

avocation, vocation. The word avocation refers to work done for personal satisfaction rather than for need; vocation refers to being called to a particular profession or line of work.

awaked, awakened, awoke. If in doubt about the past tense, use awakened. As a past participle, awaked is preferable to awoke; "He had awaked at midnight" and not "He had awoke at midnight." Avoid using "awoken," the past participle of "awake." See **woke.**

awe. The word awe means "a sense of reverence and wonder." Do not substitute awe for the phrase "fear of the Lord" in TtGW materials.

awhile, a while. Usage is explained below.

Azariah (Uzziah). The son and successor of Amaziah, Azariah (Uzziah) ruled the southern kingdom of Judah from approximately 767 to 740 BC. Because Azariah (Uzziah) was a leper, his son Jotham essentially ran the kingdom until Azariah died. Scripture refers to him as Azariah and as Uzziah.

Baal. Baals. The word Baal refers to the Canaanite god of storms and fertility; the plural Baals refers to a collective of pagan gods in the land of Canaan.

Baasha. The third king to rule the northern kingdom of Israel, Baasha's reign lasted from 909 to 886 BC. A member of the tribe of Issachar, he came into power by killing Nadab, the son of Jeroboam I. Once king, Baasha slaughtered all of the house of Jeroboam I.

Babylon. Babylon was an ancient city on the Euphrates River located in what now is present-day Iraq. TtGW materials use Babylon to refer to the political empire that achieved dominance in the

what is the difference between **a while** & **awhile**?

A while is a noun phrase that means "a period of time." **Awhile** is an adverb that means "for a short time." They are not interchangeable.

Since "while" is a noun with an article "a" attached, **a while** is a noun phrase in which the word "while" implies an unspecified amount of time: e.g., "It's been **a while** since we met." "I studied geography for **a while**." Replace the noun phrase with a specific period of time to check that usage is correct: e.g., "It's been (a week) since we met."

To correct the usage, remove the space and then use **awhile** as an adverb to modify a verb: e.g., "I read **awhile** after dinner." "Bill said he would visit **awhile**."

Check word choices by replacing the word **awhile** with another adverb such as "softly," "briefly," or "patiently." If the meaning is clear, the adverbial usage is correct:e.g., "I read (briefly) after dinner." Use **awhile** to describe the act of reading, but not the length of time spent doing it.

Middle East after Egypt. The Babylonians conquered the southern kingdom of Judah in 587–586 BC. The site of the Tower of Babel described in the book of *Genesis* is thought to have been in Babylon.

Babylonian Exile. The term Babylonian Exile is preferred to "Babylonian Captivity"; Babylonian Exile is capitalized and "Babylonian" may be dropped after the first reference. The Exile occurred when the Babylonians conquered the southern kingdom of Judah. Because the first two waves took place in the same year—597 BC—and the third in 587–586 BC, it often is thought the Exile occurred in two waves. TtGW uses three waves with an explanation.

back page (TtGW books). The back page in TtGW study books always contains general information that pertains to the entire study. It usually also contains a visual element.

bail, bale. The word bail refers to a prisoner's bond or to the act of scooping water: e.g., "water is bailed out of a boat" and "people bail from an aircraft or from awkward situations"; a bale is a bundle of hay.

baldechin. A baldechin is the canopy over an altar*;* the Italian spelling is baldacchino.

bald-faced, barefaced. A lie may be either bald-faced or barefaced, Do not use the word "boldfaced" to mean either. See **boldface, boldfaced.**

bale. See **bail, bale.**

baloney, bologna. The word baloney means "foolish or exaggerated talk"; bologna is lunch meat.

Baptism. Capitalize Baptism as one of the three sacraments of initiation. It leaves an indelible mark on the soul and removes original sin but does not remove concupiscence. Use sacrament of Baptism on first reference and Baptism on subsequent references. See **sacraments.**

Baptist. References to Jesus' cousin as John the Baptist capitalize Baptist and include the article "the." TtGW does not use John the Baptizer.

baptistery, baptistry. The baptistery or baptistry is the part of a church used to perform Baptisms.

Baptizer. See **Baptist.**

Barabbas. Barabbas was the condemned prisoner that Pilate released to the crowd instead of Jesus.

barbaric, barbarous. The word barbaric emphasizes crudity; barbarous hints at moral condemnation.

barefaced. See **bald-faced, barefaced.**

bar mitzvah. A bar mitzvah is a religious coming-of-age ceremony for Jewish boys; the ceremony for girls is a bat mitzvah.

Baruch. Baruch was an Old Testament prophet credited with writing a long (major) book in the Bible. Many scholars question whether Baruch, a loyal scribe of the prophet Jeremiah, wrote the *Book of Baruch,* which is one of the deuterocanonical works included in the Catholic canon.

basically. The word basically often is expendable.

basilica. The word basilica is a title given to Catholic churches granted special privileges by the pope. Basilica also may refer to the long shape of a Roman building used for public assemblies and later adapted for Christian worship. Capitalize Basilica when it is part of the name of a specific church.

basis. The word basis often is expendable.

bated. The word bated is related to "abated" and implies something being withheld. "Breath is bated."

bathos. The word bathos is from a Greek word meaning "deep"; bathos is used to indicate a low point of triteness and insincerity. It usually describes an abrupt descent from an elevated position.

Bathsheba. Bathsheba was one of David's wives and the mother of Solomon. Bathsheba was married to Uriah the Hittite, whom David arranged to have killed. She was considered by Israelites to be a Gentile, although her lineage in Scripture is unclear.

battery. See **assault, battery.**

BC, AD and BCE, CE. See **AD, BC.**

beadle. A beadle is a ceremonial officer of a church or college, or a minor official dealing with petty offenders.

Beatitudes. A beatitude is a blessing. The Beatitudes refers to eight blessings from Jesus' Sermon on the Mount in the fifth chapter of the *Gospel According to Matthew*. Capitalize Beatitudes and include the article "the" when referencing these blessings. Closely related parallels to the Beatitudes are found in the *Gospel According to Luke*.

Beelzebub. See **Satan, satanic.**

before. Use before to avoid using "prior to."

begotten. The word begotten means "born" and emphasizes the father's role. Use only-begotten when referring to Jesus' parentage. The prefix "only-" indicates God's role in Jesus' Incarnation.

beg the question. Beg the question means "assume as a fact the thing you are trying to prove"; use invite the question to mean "raise the question."

behalf. The phrase on behalf of means acting as a representative in a formal relationship; in behalf of indicates closeness and means acting as a friend.

behoove. The word behoove should be used only impassively with the subject "it." "The circumstances behoove us to take action" is wrong. Instead write: "It behooves us in the circumstances to take action."

bellicose. The word bellicose means "warlike."

beloved disciple. Scholars think that Jesus' disciple John, traditionally considered the author of the *Gospel According to John*, is the beloved disciple. Do not use quotation marks around this term.

bemused. Bemused means "confused," not "amused."

Benedictines. See **Order of St. Benedict.**

benediction [with the Blessed Sacrament]. A period of Eucharistic adoration ends with a special blessing called a benediction. See **Eucharistic adoration.**

Benedict of Nursia, St. (480–547). St. Benedict of Nursia founded the monastic Order of St. Benedict.

Benedictus. The Canticle of Zechariah (the *Gospel According to Luke* 1:68–79) is called the Benedictus. It traditionally is included as part of Lauds (Morning Prayer) in *Liturgy of the Hours*. Note that Benedictus is capitalized but not italicized.

Ben-Hadad. Ben-Hadad was king of Damascus-Aram, sometimes called Syria, from 885 to 865 BC.

Benjamin. The last of the 12 sons of Jacob (Israel), Benjamin was the second child born to Rachel, who died in childbirth. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

beside, besides. Beside means next to; besides means "also" or "in addition to," not "alternatively."

best known, best-known. Hyphens matter; consider best-known soprano versus best known soprano.

Bethel. Bethel, a city in territory settled by the tribe of Ephraim near the border with territory settled by the tribe of Benjamin, was the location of one of two worship centers set up in the northern kingdom of Israel by Jeroboam I to keep the inhabitants from traveling three times a year to the southern kingdom to worship. The second northern alternative worship center was in territory settled by the tribe of Dan.

Bethlehem. Bethlehem is Jesus' birthplace, a city in territory allotted by God to the tribe of Judah.

between. Between applies to two things. When describing ranges,use between one and 10; from one to 10." See **amid, among.**

biannual, biennial, semiannual. Biannual and semiannual both mean "twice a year"; biennial means "every two years." All three are best avoided.

Bible, Bible study, Bible-study, biblical. Bible, Bible study, Bible-study and biblical may be used interchangeably with Scripture, Scripture study, Scripture-study and scriptural. Bible, Bible study, Scripture, and Scripture study are nouns; Bible-study, biblical, Scripture-study and scriptural are used as modifiers. Note style variations.

biblical text (TtGW books). All TtGW books except *Psalms* I and *Psalms* II reprint the biblical text for each lesson. The reprinted text in the books is taken from the Revised Standard Version Second Catholic Edition (RSV2CE). The text is 100 percent black 13-point Times New Roman justified with a default ledding of 16 points. The ledding may be adjusted to between 15 and 17 points to align the bottom of the text with the bottom margin of the text display box, which is 35 percent yellow C=0 M=5 Y=80 K= 8 with 1-point rounded corners. The range of the biblical text appears in an 80 percent gold C=2 M= 16 Y= 64 K= 38 hedder set 16-point Copperplate Gothic Bold on 19-point ledding. The book of the Bible is set in small caps but the numerals are not. The centered hedder has a bevel effect of 0p3 added. Chapter numbers within the text are 80 percent gold C=2 M= 16 Y= 64 K= 38 Copperplate Gothic Bold set over two lines at the beginning of a flush paragraph. A bevel effect of 0p3 is applied to the chapter numbers. The first two lines of black biblical text are indented to accommodate the width of the chapter number and the second line is justified right and left. Black verse numbers are set 10-point Times New Roman raised 4 points and separated from the biblical text that follows by a thin space. See **thin space.**

biennial. See **biannual, biennial, semiannual.**

bimonthly, biweekly. Replace bimonthly and biweekly with "every two months," "every two weeks," "twice a month," or "twice a week."

bishop. A bishop is a Catholic priest given oversight of a diocese. Capitalize bishop when it precedes a name.

Black Friday. See **Good Friday [of the Passion of the Lord].**

blacks. See **African Americans.**

blatant, flagrant. The word blatant means "glaringly obvious"; flagrant means "reprehensible."

Blessed Mother. Blessed Mother is a title for the Blessed Virgin Mary.

Blessed Sacrament. See **Eucharist.**

Blessed Trinity, Most Holy Trinity. Blessed Trinity refers to one God in three persons. The *Catechism of the Catholic Church* prefers Blessed Trinity or Most Holy Trinity to "Trinity," but "Trinity" is acceptable. Capitalize all main words in titles that refer to the Blessed Trinity.

Blessed Virgin Mary. Blessed Virgin Mary refers to the Mother of Jesus. The *Catechism of the Catholic Church* prefers Blessed Virgin Mary, but "Virgin Mary" and "Most Blessed Virgin Mary" are acceptable, as is "Mary" after first reference.

Blood of Christ. Capitalize Blood of Christ when referring to the sacrament of the Eucharist.

blueprint. A blueprint means a "completed plan," not a preliminary one.

Body and Blood. Capitalize Body and Blood to refer to the sacrament of the Eucharist.

Body of Christ. Capitalize Body of Christ when referring to the sacrament of the Eucharist or to the Catholic Church.

boldface, boldfaced. Boldface and boldfaced refer to typefaces with thick strokes. Boldface is preferred.

bologna. See **baloney, bologna.**

bona opera. The term *bona opera* is a Latin term that means "good works"; it is plural.

Book of Amos. Use *Book of Amos* in text and citations. Amos refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Baruch. Use *Book of Baruch* in text and citations. Baruch refers to the traditional author of the *Book of Baruch*, a lengthy (major) work included among the deuterocanonical books in Catholic Bibles. See **deuterocanonical books; major prophets.**

Book of Daniel. Use *Book of Daniel* in text and citations. Daniel refers to the main figure in the *Book of Daniel*, an apocalyptic prophet credited with writing this lengthy (major) Old Testament book. Parts of the *Book of Daniel* are included among deuterocanonical passages in Catholic Bibles. See **deuterocanonical books; major prophets.**

book of *Deuteronomy*. Use book of *Deuteronomy* in text and citations. The word "deuteronomy" means "copy." The book of *Deuteronomy* is the fifth and last book of the Torah; Moses is the traditional author. When linking passages on the TtGW website, include "book of." See **Torah.**

Book of Ecclesiastes. Use *Book of Ecclesiastes* in text and citations. This Old Testament work is classified as a wisdom book. The word ecclesiastes means "teacher to the assembly"; the word Qoheleth, which appears in the first verse of this book, means "assembler." See **wisdom books.**

Book of Esther. Use *Book of Esther* in text and citations. Esther refers to the main figure in this Old Testament book. The work is considered historical, and parts are included among deuterocanonical passages in Catholic Bibles. See **deuterocanonical books; historical books.**

book of *Exodus*. Use *book of Exodus* in text and citations. The word "exodus" means "the way out." The book of *Exodus* is the second of five books of the Torah in the Old Testament; Moses is the traditional author. When linking passages on the TtGW website, include "book of" in the link. See **Torah.**

Book of Ezekiel. Use *Book of Ezekiel* in text and citations. Ezekiel refers to the apocalyptic prophet credited with writing this lengthy (major) Old Testament work. See **major prophets.**

***Book of Ezra*.** Use *Book of Ezra* in text and citations. Ezra refers to the main figure in the *Book of Ezra*. Both the *Book of Ezra* and the *Book of Nehemiah* are classified as historical Old Testament works; there is speculation that they were written by the >

> same author. Some traditions refer to these books as *Ezra/Nehemiah* or the variously numbered *Books of Esdras*, not all of which are canonical. See ***Esdras*; historical books.**

book of *Genesis*. Use book of *Genesis* in text and citations. The word "genesis" means "origin" or "beginning." The book of *Genesis* is the first of five books of the Torah in the Old Testament; Moses is the traditional author. When linking passages on the TtGW website, include "book of" in the link. See **Torah.**

Book of Habakkuk. Use *Book of Habakkuk* in text and citations. Habakkuk refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Haggai. Use *Book of Haggai* in text and citations. Haggai refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Hosea. Use *Book of Hosea* in text and citations. Hosea refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Isaiah. TtGW uses *Book of Isaiah* when referring to this Old Testament work in text and citations. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—call it the *Book of the Prophet Isaiah,* Scholars think the *Book of Isaiah* was written by multiple authors over about 200 years. Parts of the this long (major) work are apocalyptic. When citing passages, specify which Isaiah is thought to have been the author. See **Deutero- (Second) Isaiah**; **major prophets; Proto- (First) Isaiah**; **Trito- (Third) Isaiah.**

Book of Jeremiah. Use *Book of Jeremiah* in text and citations. Jeremiah refers to the prophet credited with writing this long (major) Old Testament work. Jeremiah's life spanned the reigns of five kings of the southern kingdom of Judah—Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah—and the prophet warned of the fall of Jerusalem before it occurred. See **major prophets.**

Book of Job. Use *Book of Job* in text and citations. Job refers to the main figure in the *Book of Job*, which is classified as an Old Testament wisdom book. See **wisdom books.**

Book of Joel. Use *Book of Joel* in text and citations. Joel refers to the apocalyptic prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Jonah. Use *Book of Jonah* in text and citations. Jonah refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

***Book of Joshua*.** Use *Book of Joshua* in text and citations. Joshua refers to the main figure in the book. This work is classified as an Old Testament historical book. See **historical books.**

books in the **Old Testament**

book of *Genesis*
book of *Exodus*
book of *Leviticus*
book of *Numbers*
book of *Deuteronomy*
Book of Joshua
Book of Judges
Book of Ruth
First Book of Samuel
Second Book of Samuel
First Book of the Kings
Second Book of the Kings
First Book of the Chronicles
Second Book of the Chronicles
Book of Ezra
Book of Nehemiah
Book of Tobit
Book of Judith
Book of Esther
Book of Job
Psalms
Book of the Proverbs
Book of Ecclesiastes
Song of Solomon
book of *Wisdom*
Book of Sirach
Book of Isaiah
Book of Jeremiah
Lamentations
Book of Baruch
Book of Ezekiel
Book of Daniel
Book of Hosea
Book of Joel
Book of Amos
Book of Obadiah
Book of Jonah
Book of Micah
Book of Nahum
Book of Habakkuk
Book of Zephaniah
Book of Haggai
Book of Zechariah
Book of Malachi
First Book of the Maccabees
Second Book of the Maccabees

***Book of Judges*.** Use *Book of Judges* in text and citations. Judges refers collectively to the main figures in this work, which is classified as at historical book. See **historical books.**

***Book of Judith*.** Use *Book of Judith* in text and citations. Judith refers to the main figure in the *Book of Judith*, an Old Testament historical work included among deuterocanonical books in Catholic Bibles. See **deuterocanonical books; historical books.**

book of *Leviticus*. Use book of *Leviticus* in text and citations. The word "Leviticus" means pertaining to the tribe of Levi. The *book of Leviticus* is the third of five books of the Torah in the Old Testament; Moses is the traditional author. When linking passages on the TtGW website, include "book of" in the link. See **Torah.**

Book of Malachi. Use *Book of Malachi* in text and citations. Malachi refers to the apocalyptic prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Micah. Use *Book of Micah* in text and citations. Micah refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

Book of Nahum. Use *Book of Nahum* in text and citations. Nahum refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

***Book of Nehemiah*.** Use *Book of Nehemiah* in text and citations. Nehemiah refers to the main figure in the *Book of Nehemiah*. Both the *Book of Nehemiah* and the *Book of Ezra* are classified as historical Old Testament works; scholars speculate they were written by the same author. Some religious traditions refer to these books as *Ezra/Nehemiah* or to the variously numbered *Books of Esdras*, not all of which are canonical. See ***Esdras*; historical books.**

book of *Numbers*. Use book of *Numbers* in text and citations. The word "numbers" refers to the emphasis on counting prevalent in the book of Numbers. The *book of Numbers* is the fourth of five books of the Torah in the Old Testament; Moses is the traditional author. When linking passages on the TtGW wesite, include "book of" in the link. See **Torah.**

Book of Obadiah. Use *Book of Obadiah* in text and citations. Obadiah refers to the prophet credited with writing this short (minor) Old Testament work. See **minor prophets.**

book of *Revelation.* Use book of *Revelation* in text and citations. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—call this work *The Revelation to John* (*the Apocalypse*), When linking passages on the TtGW website, include "book of" in the link. The word "revelation" refers to a disclosure by God. This book is considered the best example of apocalyptic literature in the Bible; it expands visions Old Testament prophecy to include a Christian perspective.

***Book of Ruth*.** Use *Book of Ruth* in text and citations. Ruth refers to the main figure in the *Book of Ruth*, which is classified as an Old Testament historical book. See **historical books.**

Book of Sirach. Use *Book of Sirach* in text and citations. Sirach refers to Ben Sira, the named author in an early manuscript. This book of wisdom is included among deuterocanonical works in Catholic Bibles. It also is called *Ecclesiasticus*; the words "ecclesiastes" and "ecclesiasticus" are related to the word "ecclesial," which means "of or pertaining to a church." See **deuterocanonical books; *Ecclesiasticus*; wisdom books.**

Book of the Prophet Isaiah. See ***Book of Isaiah*.**

Book of the Proverbs. Use *Book of the Proverbs* in text and citations. Proverbs refers to the maxims contained in the *Book of the Proverbs*, which is considered a work of Old Testament wisdom. See **wisdom books.**

Book of the Psalms. See ***Psalms*; wisdom books.**

***Book of Tobit*.** Use *Book of Tobit* in text and citations. Tobit refers to the main figure in this Old Testament historical book; it is included among the deuterocanonical works in Catholic Bibles. See **deuterocanonical books; historical books.**

book of *Wisdom*. TtGW uses book of *Wisdom* when citing this Old Testament work. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—refer to it as *Wisdom of Solomon.* It is classified as a wisdom book and is included among the deuterocanonical works in Catholic Bible. When linking passages on the TtGW website, include "book of" in the link. See **deuterocanonical books; wisdom books.**

Book of Zechariah. Use *Book of Zechariah* in text and citations. Zechariah refers to the prophet credited with writing this short (minor) Old Testament work, which contains apocalyptic passages. See **minor prophets.**

Book of Zephaniah. Use *Book of Zephaniah* in text and citations. Zephaniah refers to the prophet credited with writing this short (minor) Old Testament book. See **minor prophets.**

books in the Bible. TtGW reprints the Revised Standard Version Second Catholic Edition (RSV2CE) and links on the TtGW website to the earlier Revised Standard Version Catholic Edition (RSVCE). If the words "book of" are included in a title, italicize and capitalize them. **The Appendix contains a list of shortened names of books of the Bible used in the Index of Scripture Citations at the back of TtGW study books.**

borders. Use country names in their plain form when hyphenating them to describe a boundary: "the Spain-Portugal border." Use the adjective form when one country is understood and only the neighboring country is being specified: "the Portuguese border." Use U.S. in every instance referring to a border of the United States: "U.S.-Canada border."

books in the New Testament

Gospel According to Matthew
Gospel According to Mark
Gospel According to Luke
Gospel According to John
Acts of the Apostles
Letter of Paul to the Romans
First Letter of Paul to the Corinthians
Second Letter of Paul to the Corinthians
Letter of Paul to the Galatians
Letter of Paul to the Ephesians
Letter of Paul to the Philippians
Letter of Paul to the Colossians
First Letter of Paul to the Thessalonians
Second Letter of Paul to the Thessalonians
First Letter of Paul to Timothy
Second Letter of Paul to Timothy
Letter of Paul to Titus
Letter of Paul to Philemon
Letter to the Hebrews
Letter of James
First Letter of Peter
Second Letter of Peter
First Letter of John
Second Letter of John
Third Letter of John
Letter of Jude
book of *Revelation*

born, borne. The word born is limited to the idea of birth: e.g., "Unto us a child is born." Borne indicates supporting or tolerating: e.g., "Surely he has borne our sins." Borne also is used to refer to giving birth: e.g., "She has borne three children." See **begotten.**

both. The word both should not be used to describe more than two things. To write that there is a supermarket on both sides of the street suggests that it is somehow straddling the roadway. Write either that there is a supermarket on each side of the street or that there are supermarkets on both sides. See **each.**

both agree. Substitute "they agree" for both agree.

both … and. He was both deaf to argument and entreaty. In a sentence of this type, both as well as and should link grammatically similar entities. If both is immediately followed by a verb, and also should be followed by a verb. If both immediately precedes a noun, then so should and. The sentence should be either "He was deaf to both argument and entreaty" or "He was deaf both to argument and to entreaty." The sentence also could be written: "He was both deaf to argument and indifferent to entreaty."

braggadocio. The word braggadocio means "hollow boasting."

bravado. The word bravado means "a swaggering display of boldness, often disguising underlying timidity." Bravado does not mean "bravery." All bravado is false bravery.

breach, breech. The word breach describes an infraction or a gap; breech applies to the rear or lower portion of things. The expressions are "breach of faith" and "breech delivery."

Bread of Life discourse. See **discourse.**

breast piece. A breast piece is two words except in citations reprinted from the Revised Standard Version Catholic translations—RSVCE and RSV2CE—which use it as one word.

breech. See **breach, breech.**

Breviary. A Breviary is a book containing *Psalms*, antiphons, hymns, prayers, and readings to be recited daily as part of *Liturgy of the Hours*.

bring, take. The word bring indicates motion toward; take indicates motion away from.

brother. Capitalize Brother before a monk's name; lowercase in all other instances. "Br." may be used as an abbreviation for the title Brother for a member of a monastic order. Do not use "bro" or "Bro."

brouhaha. A brouhaha is an uproar.

burgeon. The word burgeon means "to come into being." For something to burgeon, it must be new.

burnt offering. One of three types of sacrifice described in the book of *Exodus*; a burnt offering also is called a "holocaust." Its purpose was to express devotion to God and to atone for unintentional sin. A burnt offering requires that the entire animal being sacrificed be burned as an offering to God. See **Old Testament sacrifices.**

Bury St. Edmunds. Bury St. Edmunds is a town in Suffolk, England. Bury is pronounced "berry."

but. If but appears at the end of the sentence, use of the accusative is permitted: "Nobody knew but her" or "Everyone had eaten but him." When the word but appears earlier in the sentence, it usually is better to put it in the nominative: "No one but he had seen it."

but that, but which, but who. See **and that, and which, and who.**

bylines (TtGW books). Authors' names are arranged in alphabetical order by last name but listed as First-Middle-Last Name in bylines. They are not arranged in terms of which of two or more authors has made the greater contribution. McGaw is treated as part of Jennifer McGaw Phelps' last name.

Cc

ca. Use a period with this abbreviation for the Latin word circa, which means "about" or "approximate"; often c.

Cadmean victory. A Cadmean victory is one that leaves the victor ruined; from Cadmus, the founder of Thebes in Greek mythology. See **Pyrrhic victory.**

caduceus. A caduceus is a staff with two winged serpents wrapped around it. It symbolizes medicine.

Cain. Cain was the first son born to Adam and Eve. The book of *Genesis* describes events before and after Cain killed his brother Abel.

Caleb. Caleb was the great-grandson of Judah. The word Caleb also can refer to a region in territory allotted by God to the tribe of Judah.

callous, callus. The word callous means "insensitive"; callus means "an area of thickened skin."

Canaan. Canaan was the son of Ham and grandson of Noah. Use land of Canaan to refer to the geographical territory promised to Abraham.

canard. A canard is a ridiculous story. A gross canard is a cliché.

candelabrum, **candelabra.** The words candelabrum and candelabra both are singular.

Candlemas. Candlemas refers to a Feast on February 2 that commemorate both the Presentation of the Lord and the Purification of the Blessed Virgin Mary. It is not a holy day of obligation. See **Presentation of the Lord; Purification of the Blessed Virgin Mary.**

can, may. The word can applies to what is possible; may applies to what is permissible. "A person can drive the wrong way on a one-way street; they may not because traffic laws forbid it." See **could, might.**

cannon, canon. A cannon is a gun; Canon is capitalized as a title applied to clergy at a cathedral or college. Lowercase canon applies to a body of religious writings such as the Bible or to the complete works of a particular author.

cannot, can't. The contraction can't stands for cannot. Use cannot in TtGW printed texts; use can't on the TtGW website. Only use "can not" as part of a construction such as "Not only can he do this, but he can not do that." **Contractions used on the TtGW website are listed below on page 19.**

cannot help but. Instead of "You cannot help but notice," write either: "You cannot help notice" or "You cannot but notice."

canticle. A canticle is a hymn or chant, typically with a biblical text. Capitalize a specific canticle. The three main canticles in the *Liturgy of the Hours* are the Canticle of Mary (the *Gospel According to Luke* 1:46–55), the Canticle of Simeon (the *Gospel According to Luke* 2:29–32), and the Canticle of Zechariah (the *Gospel According to Luke* 1:68-79).

cant, jargon. The word cant has derogatory overtones; jargon is more impartial and usually suggests terms used in a particular profession.

capital, Capitol. The word Capitol only applies to a building; use capital in all other instances.

capital punishment. See d**eath penalty.**

capital sins. See **cardinal sins.**

capital virtues. See **contrary virtues.**

Captivity. See **Babylonian Exile.**

carat, caret, karat. A carat is a unit of measurement used by jewelers; a caret is an insertion mark used by proofreaders; a karat measures the purity of gold.

cardinal. The word cardinal is an honorary title that does not change priestly rank. It is capitalized before a name and in "College of Cardinals."

cardinal numbers. Cardinal numbers denote size; spell out cardinal numbers one through nine if there is no style exception; use numerals for 10 and greater. Ordinal numbers denote position. In biblical citations, italicize cardinal numbers for ordinal numbers in titles of books; use cardinal numbers for chapters and verses (*2 Kings* 1:10–12). See **em dash, en dash; ordinal numbers.**

cardinal sins. The seven cardinal sins also are called "capital sins" or "deadly sins." TtGW materials use cardinal sins. The "contrary virtues" are their direct opposite. **Groupings of sins and virtues are listed on page 83.** See **contrary virtues.**

- pride
- avarice
- lust
- envy
- gluttony
- anger
- sloth

cardinal virtues. Four natural virtues defined by Plato and Aristotle and adopted by the Church Fathers, cardinal virtues are not to be confused with "contrary virtues." **Groupings of sins and virtues are listed on page 83.** See **contrary virtues.**

- prudence
- justice
- fortitude
- temperance

caret. See **carat, caret, karat.**

Carmel. Carmel, a city in territory allotted by God to the tribe of Judah, shares its name with Mount Carmel; the city and the mountain range are some distance apart and not related. See **Mount Carmel.**

Carmelites. See **Order of the Brothers of the Blessed Virgin Mary of Mount Carmel.**

catalog, catalogue. Either spelling is correct, but catalog is preferred in the United States.

catch-all. A catch-all is a category or a container that holds a variety of different things.

Catechism of the Catholic Church. Use the full title *Catechism of the Catholic Church* on first reference. If there are two or more references in a single work, include (*CCC*) on first reference; *CCC* or *Catechism* can stand alone on subsequent references. *Catechism* quotations may be taken from the Latin Typical Edition (green cover) or the updated version of that edition (blue cover) as long as TtGW materials reflect the 2018 content change regarding the death penalty. See **death penalty.**

***Catechism* references (TtGW books).** See **Related Church teaching.**

catechumen. A catechumen refers to an unbaptized person preparing to enter the Catholic Church through the Rite of Christian Initiation of Adults (RCIA). The plural of catechumen is catechumens.

cathedral. A cathedral is the principal church of a diocese; it is associated with the diocesan bishop.

Catholic, Christian. The word Catholic relates specifically to the Catholic Church; Christian refers to religious practices and doctrines shared by all Christians. Capitalize Catholic to refer to the Catholic Church; lowercase catholic to mean universal, or to refer to one of the four marks of the Church. Christian always is capitalized.

Catholic Church. The term Catholic Church refers to the universal Catholic Church, the two branches of which are the "Eastern Catholic Church" and the "Catholic Church in the West." Both recognize the primacy of the Pope. The "Eastern Catholic Church" is not to be confused with the "Eastern Orthodox Church," which has been in schism with the Catholic Church since 1054. Do not refer to the "Catholic Church in the West" as the "Latin-Rite Catholic Church" or the "Roman Catholic Church." Only specify a particular rite when necessary to avoid confusion. See **rites of the Catholic Church.**

Catholic Church in the West. See **Catholic Church.**

celebrant, celebrator. The priest officiating at Mass is a celebrant; those who gather for the purpose of revelry at other events are celebrators.

celibate, chaste. The word celibate does not mean "abstinence from sexual relations," it means "to be unmarried"; chaste describes any person who abstains from sex.

cement, concrete. The word cement refers to an ingredient of concrete. The word cement as a verb means "fasten securely"; the word concrete as a modifier means "straightforward" and "certain."

Cenacle. See **Upper Room.**

center. The word center indicates a point. Make the verb "center on" not "center around."

cf. The abbreviation cf. means "compare" and points to cross-reference comparisons. Note the period.

chafe, chaff. Chafe means "to make sore or worn by rubbing"; chaff means "to tease good-naturedly."

chairman, chairwoman. A male head of a committee is a chairman; a female head is a chairwoman. Use chairman if in doubt. No one ever is a chair.

Chaldeans. The Chaldeans were inhabitants of a small country in Mesopotamia; they were assimilated into Babylon around the 6th century BC.

chancel. A chancel is the space around the altar, including the choir and the sanctuary.

chapel. A chapel is a small building for worship, .

charity. See **love.**

Charybdis. In Greek mythology, Charybdis was a whirlpool off the coast of Sicily, usually paired with Scylla, a nearby monster. The term "Charybdis and Scylla" signifies an unavoidable dilemma.

chaste. See **celibate, chaste.**

chastity. The word chastity refers to one of the seven contrary virtues. It is directly opposed to the cardinal sin of lust. See **cardinal sins; contrary virtues.**

chauvinism, discrimination, diversity. The word chauvinism means "fanatical devotion to an institution"; when chauvinism stands alone, the institution is assumed to be one's country. Discrimination means "to recognize a distinction"; diversity applies to any mixed bag.

cherubim. The word cherubim refers to one of nine traditional Catholic classifications of heavenly beings. See **angel hierarchy.**

Chi-Rho. Chi and Rho are the first two letters of the Greek word for Christ combined in the monogram Chi-Rho that often appears as a symbol for Jesus. Chi-Rho always is capitalized in reference to Jesus.

choir. The choir is between the altar and the nave in a church, it also refers to a group of singers.

chord, cord. A chord is a group of musical notes; a cord is length of rope or twisted strands, or a stack of wood. Vocal cords are used to produce speech.

chosen people.

Christ / Christ Jesus. See **Jesus / Jesus Christ.**

Christian. See **Catholic, Christian.**

Christian Connection (TtGW books). Some TtGW books include a Christian Connection with every lesson. These focus on relevancy of the main Scripture for present-day Christians.

Christmas. Christmas (the Nativity of Our Lord Jesus Christ) is a holy day. See **holy days of obligation.**

chronic. See **acute, chronic.**

***Chronicles*.** The *First* and *Second Books of the Chronicles* are two Old Testament historical books that focus on the southern kingdom of Judah from the end of the reign of Solomon until Judah's fall.

church. Capitalize Church when it is used to refer to the Catholic Church or is part of a proper name.

Church Fathers. Church Fathers were early Christian theologians who established the foundations of Christianity. They sometimes are called "Christian Fathers," "Early Church Fathers," or "Fathers of the Church." Capitalize the full title in all instances.

city of David. See **Jerusalem.**

city of Zion. A few Bible translations such as *The Revised Grail Psalms* substitute "Sion" for "Zion." TtGW uses "Zion" except in direct, labeled citations from *The Revised Grail Psalms.* See **Jerusalem.**

classic, classical. The word classic means "serving as a standard or model"; classical refers to the language or art of earlier cultures.

clauses. The word clauses describe grammatical constructions consisting of a subject and verb. They may be independent or dependent. Independent clauses express a complete thought and can stand alone as sentences; dependent clauses cannot.

Cleopatra. Cleopatra was the last active ruler of the Ptolemaic kingdom of Egypt; she reigned from 51 to 30 BC. Her death ended the Hellenistic period.

Cliffs Notes. Note there is no apostrophe.

climactic, climatic, climacteric. The word climactic means "at a climax"; climatic means "having to do with climate"; climacteric refers to menopause.

close proximity. Close proximity is tautological; make it "near," "close to," or "in proximity to."

CMYK, RGB. Use CMYK (cyan, magenta, yellow black) for TtGW books and any print materials; use RGB (red green blue) for colors online.

Code of Canon Law. Use the English Code of Canon Law, instead of "Latin *Codex Iuris Canonici* (*CIC*)."

coequal. Use "equal" instead of coequal.

cogito, ergo sum. The Latin phrase *Cogito, ergo sum* is an observation by Rene Descartes; it means: "I think therefore I am."

cognoscente. A cognoscente is a person who has elevated taste; the plural is cognoscenti.

coliseum, Colosseum. A coliseum is any large amphitheater; the Colosseum is the ruins of the ancient amphitheater in Rome.

collectives. Collectives**,** nouns of multiples such as flock and majority, generally are treated as singular.

College of Cardinals. The College of Cardinals refers to the body of all cardinals of the Church. They are appointed by the pope for life; those younger than 80 are eligible to elect a new pope. The official name is "Sacred College of Cardinals."

collision. A collision can occur only when two or more moving objects come together.

Colossians. The Colossians were residents of the city of Colossae in Phrygia. Paul wrote one of his New Testament letters to Christians in Colossae. Do not call this book an epistle, and when referring to Paul as a biblical author, do not call him St. Paul. He may be referred to as "the Apostle to the Gentiles."

Comforting Mysteries of the Rosary. A lesser-known fifth set of Mysteries of the Rosary, the Comforting Mysteries of the Rosary, are closely aligned with themes in the book of *Revelation*. They include:

- Jesus who reigns as king
- Jesus who lives and acts in his Church
- Jesus who will return in glory
- Jesus who will judge the living and the dead
- Jesus who will complete everything

comma. TtGW uses the serial comma, also called the "Harvard" or "Oxford" comma, before "and" or some other conjunction and the final word or phrase in a series. Commas also separate two independent clauses or set off an appositive or a dependent clause at the beginning of a sentence.

commemoration, remembrance. A commemoration is an act of showing respect; a remembrance is a memory or act of remembering.

Communion, Communion service. Capitalize Communion when the word refers to the sacrament of the Eucharist. Capitalize Communion in Communion service to refer to a Catholic liturgy in which previously consecrated hosts are distributed; lowercase communion service to refer to a liturgy that doesn't involve a consecrated Host. See **Eucharist**.

comparatively, relatively. Both comparatively and relatively often are expendable.

compare to, compare with. Compare to is used to show a resemblance between things that are essentially different; compare with analyzes differences between things that are essentially the same: e.g., "Life has been compared to a drama" but "Congress may be compared with British Parliament."

compass directions. Capitalize compass directions North, South, East, West, and derivative words when they designate definite regions or are part of a proper name. Lowercase north, south, east, west, and derivative words when they merely indicate a general location. See **directionals.**

compel, impel. Compel is related to "compulsion" and suggests coercion; impel is closer in meaning to the word "encourage" and means "to urge forward."

complacent, complaisant, complicit. The word complacent means "contented to the point of smugness"; complaisant means "affable and obliging"; complicit means "involved in wrongdoing."

complement, complementary, compliment, complimentary. The word complement means "to make whole or complete"; compliment means "to praise." Complementary and complimentary retain these senses, but complimentary has taken on the meaning of "something given without charge."

complete and unabridged. Choose one or the other.

complicit. See **complacent, complaisant, complicit.**

compliment, complimentary. See **complement, complementary, compliment, complimentary.**

Compline. Compline is an hour of *Liturgy of the Hours* traditionally prayed before bedtime; it includes the Canticle of Simeon (the Nunc Dimitis), the *Gospel According to Luke* 2:29–32. See ***Liturgy of the Hours*.**

compose, comprise. Compose means "to make up"; comprise means "to contain." The parts compose the whole, and the whole comprises the parts.

compos mentis. The Latin phrase *compos mentis* means "of sound mind."

comprise. See **compose, comprise.**

conceived. First conceived is redundant; delete "first."

concrete. See **cement, concrete.**

concupiscence. The word concupiscence refers to the tendency of men and women to sin.

confect. The word confect refers to what a Catholic priest does during consecration at the Mass when bread and wine are changed into the Body and Blood of Christ. See **consecrate; transubstantiation.**

Confession. See **Reconciliation.**

confessional. A confessional is a room where the sacrament of Reconciliation takes place.

Confirmation. Confirmation is a sacrament that seals a person with the gift of the Holy Spirit; it leaves an indelible mark on the soul. Use sacrament of Confirmation on first reference; lowercase confirmation when not referring to the sacrament. Confirmation is one of three sacraments of initiation. See **sacraments.**

Coniah. See **Jeohoiachin (Jeconiah).**

conjunctions. Conjunctions are words that connect clauses or sentences or that coordinate words in the same clause. See **parts of speech.**

consecrate. To consecrate something means "to make it holy and set apart for God." See **holy.**

consubstantial. The word consubstantial describes the mystery of three persons in one God.

contemplatio. The word *contemplatio* comes from a Latin word meaning "to look at hard." *Contemplatio* is an element of *lectio divina* and refers to being caught up in communion with the divine. *Contemplatio* is more closely related to the word "meditation" than to "contemplation." See ***meditatio.***

contemplation, meditation. Do not substitute contemplation and meditation for *contemplatio* and *meditatio*. Meditation is human mode of prayer; contemplation means "divinely infused prayer."

contemporary. Use contemporary to describe someone who is a peer of someone else. Do not use contemporary to mean "current." See **present day.**

contemptible, contemptuous. The word contemptible means "deserving contempt"; the word contemptuous means "bestowing contempt."

continual, continuous. The word continual describes things that happen repeatedly but not constantly; continuous indicates an uninterrupted sequence. The word "intermittent" may be used in place of continual, "uninterrupted" in place of continuous.

contractions. Contractions used on the TtGW website are listed below.

contrary, converse, opposite, reverse. The word contrary describes something contradictory. >

contractions

Use the following **contractions** on the TtGW website but not in the printed study books:

can't	he's	there's
couldn't	isn't	wasn't
didn't	it's	weren't
doesn't	she's	what's
don't	shouldn't	who's
hasn't	that's	wouldn't

> Converse applies when the elements are reversed. Opposite is something diametrically opposed. Reverse can describe any of these. For the statement "I love you," the opposite is "I hate you"; the converse is "you love me"; the contrary would be anything that contradicted it, such as "I do not love you." The word reverse could embrace all of these.

contrary virtues. The contrary virtues directly oppose the cardinal sins. Contrary virtues also are called "remedial virtues" or "capital virtues." TtGW materials use contrary virtues, not to be confused with cardinal virtues. **Groupings of sins and virtues are listed on page 83.** See **cardinal sins.**

- humility (versus pride)
- liberality (versus avarice)
- chastity (versus lust)
- kindness (versus envy)
- abstinence (versus gluttony)
- patience (versus anger)
- diligence (versus sloth)

converse. See **contrary, converse, opposite, reverse.**

convince, persuade. The word convince means "to change another person's mind"; persuade means "to cause another person to act by means of argument." Persuade may be followed by an infinitive.

cord. See **chord, cord.**

Corinthians. The Corinthians were residents of the city of Corinth in Greece. Paul wrote two of his New Testament letters to early Christians in Corinth. Do not refer to either letter as an epistle. Do not refer to the author as a saint. Paul may be called "the Apostle to the Gentiles."

Coronation of Mary. This ceremony associated with the Blessed Virgin Mary's coronation as Queen of Heaven and Earth is called "May Crowning" because it takes place early in the Marian month of May.

corporal works of mercy. The corporal works of mercy concern the physical needs of others. The spiritual works of mercy concern the spiritual needs of others. See **spiritual works of mercy.**

- feeding the hungry
- giving drink to the thirsty
- clothing the naked
- sheltering the homeless
- visiting the sick
- visiting the imprisoned
- burying the dead

corpus. A corpus is a depiction of Jesus' body on the cross; without a corpus, a crucifix becomes a cross.

could, might. The words could and might describe present and future possibilities; only could should be used to refer to past possibilities. See **can, may.**

council, counsel. A council is an assembly. To counsel means "to offer advice"; as a noun, counsel can refer to an adviser or to one of the seven gifts of the Holy Spirit. See **gifts of the Holy Spirit.**

Counselor. See **Holy Spirit.**

country, nation. The word country refers to geographical characteristics; nation refers to political and social ones.

couple, couple of. The word couple generally may be thought of as singular, but when the two parties are considered as separate individuals the plural is to be preferred, as in "The couple have been living apart." The word "of" is required in such sentences as "Can I borrow a couple of dollars?"

covenant. A covenant is a binding agreement entered into by God and humanity in which both sides agree to certain things. Scripture recounts times that men and women fail to honor their covenant with God; God never abandons the covenant. The basic statement of the Old and the New Covenant is: "If you sin, you die." The word covenant may be used as a noun or a modifier; do not use "covenantal."

cq. The mark cq began as a radio signal conveying general information; it originally stood for "change of quarters." In publishing, cq calls attention to something that is correct as it stands.

crass. The word crass means "stupid" and "grossly ignorant to the point of insensitivity," not merely "coarse" or "tasteless." A thing must be pretty bad to be crass.

Creation. Capitalize Creation when referring to the even in which God formed the world. Lowercase all other more limited uses of creation.

Creator. Capitalize Creator when referring to God. See **God.**

credits page (TtGW books). Copy the credits page from the most recently published study, changing the book title, *imprimatur* and *nihil obstat* information, ISBN, and other credit information such as cover or illustration credits specific to a particular study.

creole, pidgin. A pidgin is a simplified language that springs up when two or more cultures come into contact. If the contact is prolonged and generations are born for whom the pidgin is their first tongue, the language usually evolves into a creole, a word that comes from the French word for indigenous.

cri de coeur. The French phrase *cri de coeur* means "an impassioned plea" or "a cry from the heart."

crime passionnel. The French term *crime passionnel* refers to a crime motivated by sexual jealousy.

crisscross.

criterion. The word criterion is singular; the plural is criteria.

cross. Do not capitalize the word cross. A cross is termed a crucifix when it includes a depiction of Jesus' body, called a "corpus."

crossbones.

crucifix. The word crucifix is singular; the plural is crucifixes. Do not capitalize crucifix, even when referring to Jesus' Crucifixion. A crucifix differs from a cross in that a crucifix includes a depiction of Jesus' body; such a depiction is called a "corpus."

Crucifixion. Capitalize Crucifixion to refer to Jesus' death on a cross.

current, currently. See **present day.**

cursus. The word cursus means "course" and often applies to the order in which *Psalms* are prayed.

cx. In publishing, cx is a mark that means change.

Cyrus. Cyrus, often called Cyrus the Great, ruled Persia from 559 to 520 BC. He is remembered for allowing the former inhabitants of the southern kingdom of Judah to return from exile in Babylon. Scripture refers to him as anointed by God.

Dd

Dalai Lama. The Dalai Lama is the high priest of Tibetan Buddhists.

damage, damages. The word damage is a collective noun describing harm; damages is the legal term for money to be awarded as the result of a lawsuit.

Damascus. Damascus is the most frequently mentioned region of Aram in Scripture. Aram was a collection of small states in Mesopotamia, which is now Syria. Under Ben-Hadad and Hazael, the small state of Damascus, sometimes called Damascus-Aram, fought with the northern kingdom of Israel; in 796 BC Assyria conquered Aram.

Daniel. Daniel was an Old Testament prophet credited with writing a long (major) book in the Bible. His vision of life as an exile in Babylon is described in the *Book of Daniel*. Scholars believe this work was written about 400 years after the Babylonian Exile in order to encourage Jews facing difficulties in Judea under the reign of Antiochus Epiphanes. Parts of the work are deuterocanonical and only are included in the Catholic canon. Parts also are apocalyptic.

Dan (alternative worship center). Dan was the location of one of two worship centers set up in the northern kingdom of Israel by Jeroboam I to keep the inhabitants from traveling three times a year to the southern kingdom to worship. Each of these alternative worship centers encouraged worship of a golden calf. Dan was located in territory settled by the tribe of Dan in the northern region of the northern kingdom. The second center was in Bethel, a town in territory settled by the tribe of Ephraim near the southern border of the northern kingdom in Bethel.

Dan (son of Jacob). The fifth of the 12 sons of Jacob (Israel), Dan was born to Rachel's handmaid Bilhah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

dash. A dash is one of two punctuation marks—em dash and en dash—occasionally confused with a hyphen. Each has a specific use. See **em dash, en dash; hyphen.**

daughter of Zion. The phrase daughter of Zion usually refers to Jerusalem and the Jewish people. A few Bible translations such as *The Revised Grail Psalms* substitute "Sion" for "Zion." TtGW uses "Zion" except in direct, labeled citations from *The Revised Grail Psalms.* See **Jerusalem.**

David. David, of the tribe of Judah, reigned from about 1000 to 962 BC, consolidating the 12 tribes into one kingdom. David is credited with many military conquests, including the conquest of the Jebusite fortress of Jerusalem, which he made his capital. David is considered the traditional author of many of the *Psalms.* David's life is described in the *First* and *Second Books of Samuel*.

Day of Atonement (Yom Kippur). The Day of Atonement is the holiest day of the year in Judaism, when Jews seek to expiate their sins and reconcile their lives with God. See **Judaism.**

Day of the Lord. A term from Old Testament prophecy, Day of the Lord usually relates to Final Judgment; do not confuse it with the Christian "Lord's Day," which is Sunday. See **Final Judgment; Lord's Day.**

Day Prayer. Day Prayer is the midday office of *Liturgy of the Hours*. After the Second Vatican Council, the Divine Office was updated and simplified; it became known as *Liturgy of the Hours*. Day Prayer now takes the place of the former hours of Terce (9 a.m.), Sext (noon), and None (3 p.m.).

deacon. A Catholic deacon is a member of the diaconate and is associated with religious service.

deadly sin. See **mortal sin.**

deadly sins. See **cardinal sins.**

Dead Sea. The Dead Sea, also called the "Salt Sea," is the lowest salt-water lake in the world. Its main tributary is the Jordan River.

death. Use the Passion, death, and Resurrection of Jesus; lowercase all instances of death unless referring to Death personified. The New Testament book of *Revelation* describes a second death, suggesting there are two types of death—one of the body and one of the soul.

death penalty. An updated version of the Latin Typical Edition of the *Catechism of the Catholic Church* was published in 2018 to replace content dealing with the death penalty. Paragraph 2267 was the only change. Either the new edition, with a blue cover, or the 1997 edition with a green cover may be referenced in TtGW materials, providing any discussion of the death penalty reflects the change in paragraph 2267.

> **2267** Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good.
>
> Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption.
>
> Consequently, the Church teaches, in the light of the Gospel, that the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person, and she works with determination for its abolition worldwide.

decade. The word decade can refer to a period of 10 years or to 10 prayers based on a Mystery of the Rosary. See **Rosary of the Blessed Virgin Mary**

Decalogue. The word Decalogue is from the Greek and means "10 words." See **Ten Commandments**

decimate. The word decimate means "to reduce by one-tenth"; it comes from the ancient practice of punishing the mutinous or cowardly by killing every tenth person.

Dedication of Saint Mary Major. The liturgy that commemorates the consecration of the primary Marian church in Rome is the Memorial of the Dedication of Saint Mary Major. Note Saint instead of St. in this church name. The church also is known by its Italian name of *Santa Maria Maggiore* of by "Saint Mary of the Snows." The liturgy is celebrated on August 5. It is not to be confused with the Old Testament feast of Dedication. See **a list of iturgies honoring the Blessed Virgin Mary on page 54.**

defective, deficient. When something is not working properly, it's defective; when it's missing a necessary part, it's deficient.

definite, definitive. The word definite means "precise" and "unmistakable"; definitive means "conclusive."

defuse, diffuse. The word defuse means "to make less harmful"; diffuse means "to spread thinly."

deity. A deity is a god or goddess, a being holding divine power. Capitalize Deity and use with the article "the" when referring to the monotheistic God worshiped by Christians. See **God.**

deleterious. The word deleterious means "detrimental."

demagogue. The word demagogue means "rabble-rouser"; demagogue is the preferred spelling.

demimonde. The French word demimonde is loosely applied to prostitutes or anyone living on the wrong side of respectability. Note the lack of italics.

Democrat, Democratic, democratic. The noun Democrat refers to individual members of the political party; Democratic is the adjective. Lowercase democratic to refer to the type of government known as a democracy.

de mortuis de nil nisi bonum. The Latin *de mortuis de nil nisi bonum* means "say nothing but good of the dead."

Deo gratias. The Latin phrase *Deo gratias* means "thanks be to God." Note "Deo" is capitalized.

dependant, dependent. Dependant refers to a person; dependent refers to a situation.

dependent clause. See **clauses.**

deplete, reduce. Though their meanings are roughly the same, deplete has the connotation of injurious reduction: e.g., "A garrison may be reduced by administrative order but depleted by sickness."

deplore. You may deplore a thing, but not a person.

deprecate. The verb deprecate means "to disapprove of strongly" or "to protest against"; it does not mean "to play down."

de profundis. The Latin phrase *de profundis* means "from the depths." It repeats the first words in Latin translations of *Psalm* 130.

de rigueur.

derisive, derisory. The word derisive conveys ridicule or contempt; derisory invites it.

descendants of Jacob. The descendants of Jacob became the 12 tribes of Israel. Generally substitute descendants of Jacob for Israelites, which has a number of different and confusing meanings. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.**

deserts, desserts. The term just deserts describes what a person deserves; desserts are sweet dishes served at the end of a meal.

desiccate. The word desiccate mean "to dehydrate."

despite, in spite of. The word "but" is superfluous with the word "despite" or the term "in spite of."

destroy. It is unnecessary to write that something was completely destroyed, it may be partly destroyed.

deus ex machina. In drama, deus ex machina refers to a character or event that arrives late in the action and provides a solution. Note lack of italics.

deuterocanonical books. The word deuterocanonical means "second canon." Deuterocanonical books refers to Old Testament books in Catholic Bibles. that are not included in most Protestant Bibles.

- *Book of Baruch*
- *Book of Judith*
- *Book of Sirach*
- *Book of Tobit*
- book of *Wisdom*
- *First Book of the Maccabees*
- *Second Book of the Maccabees*
- parts of the *Book of Daniel*
- parts of the *Book of Esther*

***Deuteronomy*.** The word deuteronomy means "copy or repetition of the law," and this fifth book of the Old Testament covers much of the same material found in the book of *Exodus*. See **Torah.**

Deutero- (Second) Isaiah. Deutero- (Second) Isaiah refers to the author of chapters 40 through 55 of the *Book of Isaiah*, an Old Testament book of prophecy believed to have been written by three authors over a period of about 200 years.

devil. Note lowercase. See **Satan, satanic.**

devotional. The word devotional means "of or used in religious worship."

diaconate. Note spelling.

diacritical marks. Ignore diacritical marks in biblical text; use glyphs to locate diacritical marks in indd.

dialog, dialogue. Either spelling is correct, but TtGW prefers dialog except when referring to the TtGW pamphlet "Dialogue with God."

Didache Bible. The *Didache Bible* is a Catholic Bible with commentary and references to the *Catechism of the Catholic Church*. It reprints the Revised Standard Version Second Catholic Edition (RSV2CE). The *Didache Bible* is not an independent translation, and is not to be confused with the *Didache* (*The Teaching of the 12 Apostles*). **Popular translations are listed on page 91.**

***Didache* (*The Teaching of the 12 Apostles*).** Italicize *Didache*; on first reference include (*The Teaching of the 12 Apostles*). "Written in the 1st century" may be added. Use *Didache* on subsequent references.

died, killed. Use killed to describe violent deaths.

different. The word different often is expendable.

different from, different … than. The phrase different from is preferred: e.g.,"This job is different from my last job"; different than may be used to avoid unwieldy construction: e.g.,"People view the work in a different way than I do" instead of "People view the work in a way that is different from the way in which I view it."

diffuse. See **defuse, diffuse.**

dilemma. The word dilemma describes a difficult choice between two or more unpleasant alternatives.

diligence. The word diligence refers to one of the contrary virtues. It is directly opposed to the cardinal sin of sloth. See **cardinal sins; contrary virtues.**

diocese, diocesan. The word diocese refers to a district under pastoral care of a bishop; diocesan is the modifier. Capitalize diocese in the name of a particular diocese.

diptych. A diptych is a painting on two panels hinged together like a book.

directionals. TtGW website directionals are italicized and enclosed in normal parentheses.

directions. See **compass directions.**

disassociate, dissociate. Use dissociate.

disc, disk. The word disc is used in contexts that refer to entertainment (compact disc, disc jockey, video disc), machinery (disc brakes, tractor disc, slicing disc for a food processor), or UFOs. The word disk is used to describe computer terms (disk drive, disk space, floppy disk), medical terms, and a flat, rounded shape.

disciples. The word disciples refers to Jesus' followers before his death and Resurrection. The Twelve refers to Jesus' closest companions, the 12 disciples. Use disciple to refer to a follower of Jesus before Pentecost, except in the context of the *Gospel According to Mark* 6:30. Use disciple or former disciple to refer to Judas. The original 12 disciples are listed below. See **apostle, apostolic; [the] Twelve.**

- Peter (Simon who was renamed by Jesus)
- Andrew
- James (the son of Zebedee)
- John (the son of Zebedee)
- Philip
- Bartholomew (also called Nathanael
- Matthew (also called Levi)
- Thomas (also called Didymus)
- James (the son of Alphaeus)
- Simon the Canaanite
- Jude
- Judas Iscariot

disclose, reveal. Man discloses; God reveals.

discomfit, discomfort. The word discomfit means "to overwhelm"; discomfort means "to perplex."

discourse. Lowercase discourse, even when used as part of a title for a section of Scripture.

discreet, discrete. The word discreet means "careful" or "circumspect"; discrete means "unrelated."

discrimination. See **chauvinism, discrimination, diversity.**

disinterested, uninterested. The word disinterested means "neutral" or "impartial"; uninterested means "unwilling to take an interest," "not caring."

disposal, disposition. The word disposal involves getting rid of something; disposition means "arranging."

dissemble, disassemble. The word dissemble means "to conceal"; the word disassemble means "to take apart."

disturb, perturb. The word disturb is better applied to physical agitation, perturb to mental agitation.

diverge. When two things diverge, they move farther apart. The word diverge should not be applied to a difference of opinion, but only to a widening rift.

diversity. See **chauvinism, discrimination, diversity.**

Divine Economy. The term Divine Economy refers to that part of divine revelation in the Catholic tradition that deals with God's Creation and management of the world, particularly his plan of salvation accomplished through the Church. That plan also is called Economy of Salvation."

Divine Mercy. The term Divine Mercy refers to Catholic devotional prayers that are based on apparitions of St. Maria Faustina Kowalska, a Polish nun in the Congregation of Sisters of Our

Lady of Mercy. The Divine Mercy chaplet is prayed on Rosary beads. The feast of Divine Mercy is on the octave day of Easter (the Sunday after Easter Sunday); 3 p.m. is the hour of Divine Mercy.

Divine Office. See ***Liturgy of the Hours*.**

Divine Praises. These Catholic blessings are prayed during exposition of the Blessed Sacrament; they traditionally have been prayed privately as well as an antidote to cursing. The Divine Praises were composed by an Italian Jesuit in 1797. They initially included only eight praises.

Divine Providence. The term Divine Providence refers to God's unfolding plan for the world.

Divine Revelation. The final book in the Bible is the "book of *Revelation*" (singular), not Divine Revelation.

divinity. The word divinity refers to the nature of God's being. In monotheistic religions, divinity belongs to God alone. In Christianity, divinity is shared by all three persons of the Blessed Trinity.

seven dolors & seven graces of the Blessed Virgin Mary

The Blessed Virgin Mary has promised to grant the following seven **graces** to those individuals who daily meditate on her seven **dolors** or sorrows listed below.

- **First Dolor:** Simeon's prophecy. **Grace:** Peace to families.
- **Second Dolor:** Flight into Egypt. **Grace:** Enlightenment about Divine Mysteries.
- **Third Dolor:** Jesus Is Lost in the Temple. **Grace:** Consolation in pains and accompaniment in work.
- **Fourth Dolor:** Meeting with Jesus Carrying the Cross. **Grace:** Granting of anything asked that does not oppose the will of Jesus.
- **Fifth Dolor:** The Crucifixion. **Grace:** Defense and protection in spiritual battles.
- **Sixth Dolor:** Jesus Is Taken Down from the Cross. **Grace:** Help at the moment death.
- **Seventh Dolor:** Jesus Is Laid in the Sepulcher. **Grace:** All of an individual's sins are forgiven.

Doctor of the Church. Doctor of the Church is a title given by the pope to saints recognized for making a significant contribution to theology or doctrine. Doctor of the Church is capitalized.

doctrine, dogma. The word doctrine refers to a teaching of the Magisterium of the Church on faith and morals; a dogma is considered divinely revealed and essential for Catholics to accept.

dolors. Dolors means sorrows or pains. **Seven dolors and related seven graces of the Blessed Virgin Mary are listed on this page.**

Dominicans. See **Order of Preachers.**

Dominic de Guzmán, St. (1170-1221). St. Dominic de Guzmán founded the religious Order of Preachers. See **Order of Preachers.**

dominions. The word dominions refers to one of nine traditional Catholic classifications of heavenly beings. See **angel hierarchy.**

dos and don'ts.

Douay-Rheims Bible. The Douay-Rheims Bible is a Catholic translation of the Latin Vulgate into English. Completed in 1610, it has been frequently revised. It is not an independent translation. **Popular translations are listed on page 91.**

double quotation marks. See **quotation marks.**

doubt if, doubt that, doubt whether. Reserve doubt that for negative use: e.g., "There is no doubt that …" or interrogative contexts "Do you have any doubt that …?" Doubt if and doubt whether should be used in all other contexts.

doubtless, undoubtedly, indubitably. The word doubtless implies reluctance; undoubtedly carries conviction; indubitably is a jocular synonym for either.

douse, dowse. The word douse means "to drench"; dowse means "to search for water."

dramatis personae. The term dramatis personae refers to a cast of characters.

dual, duel. The word dual means "twofold"; a duel describes a fight between two parties.

due to. The word due, as an adjective, must always modify a noun. Change "He was absent due to illness" to "He was absent because of illness" or "His absence was due to illness."

dyeing, dying. The word dyeing refers to adding color; the word dying means "becoming dead."

each. When each precedes the noun or pronoun to which it refers, the verb should be singular: e.g., "Each of us was. …" When each follows the noun or pronoun, the verb should be plural: e.g., "They each were. … " If each precedes the verb, subsequent nouns and pronouns should be plural: e.g., "They each are subject to sentences of five years," but if each follows the verb, they should be singular: e.g., "They are each subject to a sentence of five years." Use each instead of apiece.

each and every. Choose one or the other.

each other, one another. Use each other for two persons, one another for more than two. The possessives are each other's and one another's.

eager. See **anxious, eager.**

Earth. Capitalize Earth to refer to it in terms of astrology; lowercase when used in a general sense: He shot an arrow to the earth.

Easter. Easter is the highest holy day of the Christian liturgical year, commemorating the Resurrection of Jesus. The date of Easter always falls on the first Sunday after the full moon that follows the spring equinox. See **holy days of obligation.**

Eastern Catholic Church. The Eastern Catholic Church is one of two branches of the Catholic Church. It is not to be confused with the Eastern Orthodox Church, which has been in schism with the Catholic Church since 1054. See **Catholic Church.**

Easter Vigil [Holy Saturday at the Easter Vigil in the Holy Night of Easter]. The Easter Vigil concludes the three-part liturgical celebration known as the Triduum. It observes the Resurrection of Jesus and fulfills the requirement for Catholics to attend Mass on Easter Sunday. See **Triduum.**

Eber. Eber was a great-grandson of Noah's son Shem and an ancestor of Abraham. The Hebrews take their name from his.

ecclesial, ecclesiastical. Ecclesial is used in connection with the entire Church; ecclesiastical can refer to various orders within the Church.

***Ecclesiastes*.** The *Book of Ecclesiastes* is an Old Testament work classified as a wisdom book. The word ecclesiastes can be translated as "teacher to the assembly"; the word Qoholeth, often associated with the work, also means "teacher."

***Ecclesiasticus*.** Another name for the *Book of Sirach.* The words "ecclesiastes" and ecclesiasticus both pertain to church.

economic, economical. Economical means "cheap" or "thrifty"; use economic for every other sense.

Economy of Salvation. See **Divine Economy.**

ecumenical councils. See **Second Ecumenical Council of the Vatican.**

ecumenism. The word ecumenism refers to the promotion of unity among Christian churches.

Eden. See **Garden of Eden.**

Edom. A region south of the Dead Sea settled by Esau, Jacob's twin brother, and inhabited by Esau's descendants. Edom also is called Seir; the Greeks and Romans referred to it as Idumaea or Idumea. In Hebrew, the word Edom means red, and it was used to describe the territory of Seir settled by Esau.

effect, affect. See **affect, effect.**

effete. Effete means "exhausted" not "effeminate."

e.g., i.e. The abbreviation for the Latin *exempli gratia*, e.g., means "for example"; the abbreviation for *id est*, i.e., means "that is" or "that is to say."

egoism, egotism. The word egoism is best reserved for metaphysics; egotism means "inflated vanity."

Egypt. Egypt, an ancient empire in the northeast of Africa surrounding the Nile River, reached its peak around 1500 BC. The book of *Genesis* identifies Noah's grandson Egypt as founder of the region. Egypt was replaced by Assyria as the dominant power in the Middle East around 663 BC.

eisegesis, exegesis. Both words are applied to interpretation of Scripture. Eisegesis means "leading something into" or "reading into"; exegesis means "leading something out of" or "reading out of."

either. The word either suggests a duality and should be avoided in contexts involving more than two; in many other cases it is unnecessary. Either is preferred to constructions using "and/or."

Elah. The son and successor of Baasha, Elah ruled the northern kingdom of Israel from approximately 886 to 885 BC. He and his family members were murdered by Zimri, who then became king.

elder. Use elder as a modifier to compare two people based on age, or as a noun to refer to a member of a respected group of experienced counselors. As a person ages, he or she becomes "older." See **older.**

elegy, eulogy. An elegy is a mournful poem; a eulogy is a tribute to the dead.

Eliakim. See **Jehoiakim.**

elicit, extort, extract. The word elicit means "to draw" or "to coax" and implies craftiness; extort implies clear threats of violence or harm; extract suggests a persistent effort, possibly involving threats.

Elijah. A major figure in the Old Testament, Elijah the Tishbite is not credited with writing any books of the Old Testament but is considered representative of all of the prophets. Elijah was active in the northern kingdom of Israel during the reign of Ahab, and he often clashed with Ahab and Ahab's pagan wife Jezebel. Scholars are uncertain about the meaning of the word Tishbite, but some think it is a reference to a location in Gilead. Details of Elijah's life are recorded in the *First* and *Second Books of the Kings*, and Elijah also appears in New Testament accounts of Jesus' Transfiguration.

Elisha. An Old Testament prophet mentored by Elijah; Elisha is credited with many miracles, most of which occurred in the northern kingdom of Israel. Details of his life are recorded in the *Second Book of the K*ings.

ellipses, ellipsis. An ellipsis refers to all three periods inserted to indicate missing material in a quote. The plural is ellipses.

em dash, en dash. An em dash, also called a "long dash," is named after the letter 'M' and most often used for emphasis. Alternatively, pairs of em dashes mark off information that elaborates on a sentence's details but might not be essential to the sentence. TtGW uses an em dash to separate Scripture ranges over more than a single chapter. An en dash, named after the letter 'N', is shorter than an em dash but longer than a hyphen. Use an en dash to separate numerical ranges given in cardinal numbers (such as in verse ranges in biblical citations: e.g., "the *Book of Isaiah* 30:1–2") or to specify time ranges: e.g., "1934–1936" or "1–3 p.m." Do not include spaces before or after an em dash or an en dash. See **cardinal numbers; hyphen; ordinal num**bers.

Emeritus. The capitalized word Emeritus is added to the title of a pope or bishop when they retire from office. It is dropped at their death.

émigré. An émigré is an immigrant, particularly a political refugee.

eminent, immanent, imminent. The word eminent means "prominent" or "famous"; immanent means "present throughout the universe"; imminent means "impending."

Emmanuel. See **Immanuel.**

empathy, sympathy. The word empathy denotes an emotional understanding of the feelings of another. It is similar to compassion. Sympathy can denote a closeness of understanding, but it can equally suggest no more than an abstract or intellectual awareness of another's misfortune. Empathy generally applies only to serious misfortunes; sympathy can apply to small annoyances.

encomium. An encomium is a lavish tribute or eulogy; the plural is encomiums.

endemic, epidemic. The word endemic refers to a disease or other long-standing problem; epidemic refers to an outbreak of disease among people.

end times. The noun end times refers to events leading to Final Judgment in the New Testament apocalyptic book of *Revelation*. Hyphenate end-times when using the term as a modifier. Do not use "end time" except to refer to the particular last moment in time.

enfant terrible. An enfant terrible is the French term for a troublesome young person; it means "anyone embarrassingly indiscreet or unruly."

enormity, enormous. The word enormity means "an outrageous act" or "monstrous condition"; enormous means "large."

en passant. The French term en passant means "in passing."

ensure. See **assure, ensure, insure.**

entitled, titled. The word entitled means "having a right to"; use titled to refer to the name of the book or other work, or to refer to royalty.

entr'acte. The word entr'acte refers to the interval between acts or an entertainment at that time.

envisage, envision. You might envision a better life for yourself, but if all you are thinking about is how the dining room will look when the walls have been repainted, envisage probably is the better word.

envy. The word envy refers to one of the cardinal sins. It is directly opposed by the contrary virtue of kindness. See **cardinal sins; contrary virtues.**

ephemera. The word ephemera means "something that exists for only a short period of time." Ephemera is singular; the plural is ephemeras or ephemerae.

Ephesians. Ephesians were residents of the ancient city of Ephesus in Greece. Paul wrote one of his New Testament letters to early Christians there. Do not call this book an epistle, and when referring to Paul as a biblical author, do not call him St. Paul. He may be referred to as "the Apostle to the Gentiles."

Ephraim. Ephraim is the name of one of Joseph's two Egyptian-born sons. Ephraim and his brother Manasseh were adopted by their grandfather Jacob (Israel). Their descendants first were called half-tribes; when the Levites were ordained to religious service, the descendants of Ephraim and Manasseh received status as full tribes of Israel. The name Ephraim sometimes is used to refer to the northern kingdom of Israel, whose first ruler, Jeroboam I, belonged to the tribe of Ephraim. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.**

Ephraimites. Genealogically, Ephraimites refers to descendants of Ephraim; geographically, Ephraimites refers to inhabitants of territory allotted by God to the half-tribe of Ephraim.

epidemic. See **endemic, epidemic.**

epigram, epigraph. An epigram is a short, witty saying or poem; an epigraph is an inscription on a monument or statue, or an introductory quotation at the beginning of a substantial block of text.

Epiphany. Epiphany traditionally falls on January 6 and marks the manifestation of Jesus to the Gentiles, who are represented by the Magi This holy day of obligation usually is transferred to a Sunday. See **holy days of obligation.**

epistemology. Epistemology is the theory of knowledge.

epistle. Epistle means "letter;" use "*Letter*" when referring to the titles of books in the New Testament.

epitaph, epithet. An epitaph is an inscription on a gravestone or written memorial to a dead person; an epithet is a word or phrase used in place of a name; epithet also can refer to an abusive utterance.

equable, equitable. Equable means "steady" and conveys the sense of being removed from extremes; equitable means "fair" and "impartial." A consistently hot climate is not equable.

equal. See **coequal.**

equinox. A solar equinox is a moment in time when the Sun crosses the Earth's equator. On the day of the equinox, the Sun appears to rise "due east" and set "due west." This occurs twice each year, around March 20 and September 23.

equivocal. See **ambiguous, equivocal.**

Esau. Esau was a son of Isaac and twin brother of Jacob. The book of *Genesis* records many differences between the brothers, and these come to a head when their mother Rebekah helps Jacob steal the patriarchal blessing intended for Esau. Esau eventually settled in the region of Seir, which became known as Edom.

Esdras. Esdras is another name for Ezra. The *Book of Ezra* and the *Book of Nehemiah* sometimes are referred to as books of *Esdras*. Not all of the variously numbered books of *Esdras* are canonical; the *Book of Ezra* and the *Book of Nehemiah* as identified in the Revised Standard Version Catholic translations—RSVCE and RSV2CE—are. See **Ezra**.

especially, specially. Especially means "particularly": e.g., an "especially" talented singer"; specially means "for a specific purpose": e.g., "a specially designed dress."

Esther. The *Book of Esther* is one of the Old Testament historical works in the Bible. Esther refers to the main figure in the work. Parts of the book are deuterocanonical, which means they only are included in the Catholic canon.

esthetic. The words esthetic and "aesthetic" are interchangeable. Both refer to the study of the theory of beauty. TtGW prefers esthetic.

et al. Et al is an abbreviation of the Latin *et alii, et aliai,* and *et alia,* meaning "of other things," "of other places," or "of other persons." Note there usually is no period used with this abbreviation.

et cetera, etc. Two words when spelled out, et cetera is abbreviated etc. (with the period).

ethnic references. Common ethnic references are listed below.

Eucharist. Paragraph 1324 in the *Catechism of the Catholic Church* defines the sacrament of the Eucharist as the source and summit of the Christian life. It completes Christian initiation. The *Catechism* prefers sacrament of the Eucharist to "Communion" or "Holy Communion." Use sacrament of the Eucharist on first reference and Eucharist on subsequent references. Capitalize Eucharist in all instances. See **sacraments.**

Eucharistic adoration. Use both words to refer to Eucharistic adoration,.

Eucharistic Body of Christ.

Eucharistic species. The *Catechism of the Catholic Church* uses Eucharistic species to refer to the sacrament of the Eucharist.

ethic references

- **Americans** refers to people from one of the American continents, not only to people from the United States.
- **African Americans** refers to people of African ancestry living in North, Central, or South America.
- Use **blacks** only in context in which you might also refer to white people.
- **Asian Americans** are of South Asian and East Asian ancestry.
- **Asians** are people who live in Asia.
- **Hispanics** refers broadly to people who trace their roots to Latin America or Spain. Most **Hispanics** prefer clear identification with their country of ancestry.
- **Indians** are people who live in India.
- **Latinos** are of Latin-American ancestry from Central or South America. Most **Latinos** prefer clear identification with their country of ancestry.
- **Mexican Americans** are of Mexican ancestry.
- **Native Americans** refers to American Indians. Most prefer to be identified with their ancestral tribes (e.g., Sioux).

euphemism. A euphemism is a mild expression substituted for an objectionable or indelicate one.

Euphrates River. The Euphrates River is located in Mesopotamia and is mentioned in the book of *Genesis* as one of four rivers flowing from the Garden of Eden. Only the Euphrates and Tigris Rivers remain in the present day. The Euphrates is sometimes referred to as the "great river."

evangelical, evangelistic, evangelization. Capitalize Evangelical when used as part of the name of a denomination; evangelical is lowercase when pertaining to adherence to the Christian Gospel. The lowercase word evangelistic suggests an aggressive mental stance. The word evangelization means "spreading of the Christian Gospel"; "evangelize" is the act of evangelization. See **evangelist.**

Evangelist. Capitalize Evangelist to refer to a biblical author of one of the Gospels; use "evangelical minister" or "evangelical pastor" to describe a leader of an evangelical church.

Eve. Eve was the first created woman. Her name means "mother of all the living."

Evening Prayer. See **Vespers; *Liturgy of the Hours*.**

Evensong. See **Vespers.**

every day, everyday. When used as a noun, every day is two words; as a modifier, everyday is one word.

evildoer, evildoers.

Evil One. Capitalize Evil One to refer to Satan. See **Satan, satanic.**

exalt, extol, exult. The word exalt means "to view something as superior"; extol means "to raise up or to honor"; exult means "to leap for joy" or "to rejoice."

ex cathedra. In connection with the Catholic Church, ex cathedra is a Latin term that refers to the pope's infallibility when speaking officially on matters of faith and doctrine. The phrase ex cathedra translates as "with authority"; it literally means "from the chair."

exceed. See **accede. exceed.**

[the] exception proves the rule. The meaning of the expression "the exception proves the rule" hinges on the word proves, which originally meant "to test." "The exception tests the rule."

excursus. An excursus is a detailed written discussion.

exegesis. See **eisegesis, exegesis.**

Exile. Capitalize Exile and use with the article "the" when referring to the Babylonian Exile. Use the full title on first reference; Exile is acceptable on subsequent references. Do not substitute "Captivity" for Exile. See **Babylonian Exile.**

exigent. The word exigent means "urgent" or "demanding."

ex libris. The Latin term ex libris means "from the books." Ex Libris is caitalized when referring to the name of the TtGW website pages that contain recommended books and magisterial writings pertaining to Catholic Scripture study.

***Exodus*.** The word exodus means "a way out." The second book of the Old Testament covers the Exodus out of Egypt and God's covenant with the descendants of Jacob. See **Torah.**

e**x officio.** The Latin term ex officio means "by virtue of one's office or position."

exorcise. In a religious sense, exorcise means "to drive out evil spirits."

exposition [of the Blessed Sacrament]. The word exposition refers to placement of the consecrated Eucharist outside its regular position of repose in a tabernacle. The act of exposition begins a period of prayer. See **Eucharistic adoration.**

extemporaneus, impromptu. The word extemporaneus refers to remarks made without notes; impromptu applies to actions that are improvised on the spot.

extol. See **exalt, extol, exult.**

extort. See **elicit, extort, extract.**

extract. See **elicit, extort, extract.**

exult. See **exalt, extol, exult.**

Ezekiel. Ezekiel was an Old Testament apocalyptic prophet credited with writing a long (major) book in the Bible.

Ezra. The *Book of Ezra* is one of the Old Testament historical books in the Bible. Ezra refers to the main figure in the work. The naming convention varies for the *Books of Ezra* and *Nehemiah*. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—do not include references to *Esdras* in connection with the *Book of Ezra*, but some other traditions do.

fable, parable. Both fables and parables are stories intended to have instructional value. Parables are concerned with religious or ethical themes, while fables are concerned with more practical considerations and frequently feature animals as characters. See **myth.**

facile. The word facile means "smooth" or "without much effort". The idea of facile should contain a suggestion of derision.

factious, factitious, fractious. The word factious applies to factions and promotes disharmony; factitious means "artificial"; fractious means "unruly" or "disordered."

facts. It is possible for facts to "jibe: a word that means "be in accord," but not for them to "jive."

fait accompli. The French term fait accompli means "an accomplished fact"; the plural is faits accomplis.

faith. The word faith refers to a theological virtue that means "trust in God" not "academic agreement with the idea of God." See **theological virtues.**

Fall of Adam and Eve. The Fall of Adam and Eve or the "Fall of Adam" refers to the disobedience of the first human beings; original sin is the consequence of their disobedience. TtGW prefers the Fall of Adam and Eve to "Fall of Adam." Use the full term on first reference; the Fall may be used on subsequent references. See **original sin.**

fall of Jerusalem. There are two primary instances of the fall of Jerusalem in biblical times. In the Old Testament, the southern kingdom of Judah fell to the Babylonians in 587–586 BC. In the New, the Romans destroyed Jerusalem and the Temple in AD 70.

fall of Samaria. The fall of Samaria refers to the final defeat in 722–721 BC of the northern kingdom of Israel, which fell to the Assyrians.

farewell discourse. The term farewell discourse refers to a major speech given by a biblical figure, often when approaching death. These occur in

both Testaments and frequently are not labeled as discourses. The word discourse is not capitalized: e.g., “Bread of Life discourse.”

far-fetched.

farther, further. The word farther means “at a greater, measurable distance” and refers to a literal measure; further means “to a greater degree or extent” and is used to indicate figurative distance, basically anything that cannot be measured.

fascinating, interesting. The words fascinating and Interesting are overused. Substitute “compelling,” “note-worthy,” “significant” “stimulating,” “tantalizing,” or “thought-provoking.”

fasting. The word fasting means “abstaining from food or drink.” It is one of three spiritual practices encouraged during Lent. See **Lenten practices.**

Father. Capitalize Father when referring to God the Father, to “Church Fathers,” or to named priests. The word Father is abbreviated as Fr. before a priest’s name.

faux pas. The French term faux pas means “an error” or “a blunder”; It is both singular and plural.

faze, phase. The word faze means “to disturb”; phase refers to a stage or aspect of something.

fear of the Lord. The term fear of the Lord refers to a gift of the Holy Spirit. Do not substitute “awe” for fear of the Lord. See **gifts of the Holy Spirit.**

Catholic **feasts, memorials** *&* **solemnities**

A **solemnity** is the highest ranking liturgical celebration in the Catholic Church. Easter, Christmas, All Saints’ Day, the Ascension, Corpus Christi, and other celebrations of events in Jesus’ life and in the lives of certain saints are called **solemnities**. Holy days of obligation always are **solemnities**, but not all **solemnities** are holy days of obligation.

There is confusion about how **feasts** and **memorials** differ. **Feasts** rank higher than **memorials**, and many **memorials** are optional, which means they can be observes or not. Neither feasts nor memorials are holy days of obligation.

feast. The word feast refers to a liturgical celebration. There are three mandatory Old Testament feasts. Capitlaize feast in reference to Christian celebrations; do not capitalize feast in reference to the Old Testament. **How Catholic feasts, memorials, and solemnities differ is described on this page.**

feast of Booths. See **feast of Tabernacles.**

feast of Dedication (Hanukkah). The Jewish feast of Dedication commemorates the dedication of the Second Temple. It also is called the “feast of Lights,” “festival of Lights,” and “Hanukkah.” It is not included in the three mandatory Old Testament pilgrimage feasts, nor is it to be confused with the Catholic liturgical celebration of the Dedication of Saint Mary Major. See **Dedication of Saint Mary Major.**

feast of Lights. See **feast of Dedication (Hanukkah).**

feast of Passover (Pesach). One of three pilgrimage feasts on the Hebrew liturgical calendar; the feast of Passover (Pesach) commemorates Israel’s deliverance from slavery in Egypt. It overlaps the seven-day feast of Unleavened Bread. Jesus’ Passion took place in Jerusalem at the time of the Passover, though *Gospel* accounts disagree about the timetable. See **mandatory pilgrimages; Passover (Christian).**

feast of Pentecost (Shavuot). One of three mandatory pilgrimage feasts on the Hebrew liturgical calendar, the Jewish feast of Pentecost (Shavuot) commemorates the giving of the law to Moses and may be referred to in connection with the Old Testament as the “feast of Weeks.” The word Pentecost means “50,” and also refers to a major Christian solemnity celebrating the descent of the Holy Spirit on the early Christians 50 days after Easter Sunday. See **mandatory pilgrimages; Pentecost (Christian).**

feast of Purim. The feast of Purim is a religious holiday commemorating a Jewish victory. It is based on events described in the *Book of Esther*. It is not included among the three mandatory Old Testament pilgrimage feasts.

feast of Tabernacles (Sukkot). One of three pilgrimage feasts on the Hebrew liturgical calendar; the feast of Tabernacles (Sukkot) commemorates the harvest and the 40 years that the Israelites wandered in the wilderness. The word tabernacle means “tent”. This feast may be referred to in connection with the Old Testament as the “feast of Booths.” See **mandatory pilgrimages.**

feast of Trumpets (Rosh Hashanah). The feast of Trumpets (Rosh Hashanah) is a holiday celebrating the beginning of the Jewish New Year and kicking off Jewish high holy days. It culminates in the Day of Atonement (Yom Kippur), the holiest day on the Jewish liturgical calendar. The feast of Trumpets takes its name from the trumpets that blew at the fall of Jericho. The feast of Trumpets is not included among the three mandatory Old Testament pilgrimage feasts.

feast of Unleavened Bread. The feast of Unleavened Bread is related to but not identical with the feast of Passover. The feast of Passover specifically commemorates the angel of death passing over the Israelites who had marked their dwellings in Egypt with the blood of a lamb. The feast of Unleavened Bread follows with seven days of celebration, during which no leaven is allowed in Jewish households. This restriction commemorates the speed with which the Israelites were forced to leave Egypt after the tenth plague. See **feast of Passover.**

feast of Weeks. See **feast of Pentecost.**

feet, foot. When one noun qualifies another, the first is normally singular: e.g., “horse races.” There are exceptions: e.g., “singles bar.” When a noun is not functioning as an adjective, use the plural. A wall that is six feet high is a six-foot-high wall.

festival of Lights. See **feast of Dedication (Hanukkah).**

fewer, less. Use fewer with plural nouns, less with singular nouns. Use “fewer than” with numbers to mean “of a smaller amount.” Use “younger than” in situations involving age. Use “under” to mean “located below.” See **about.**

Fifth Book of Moses Commonly Called Deuteronomy. See **book of *Deuteronomy*.**

finalize. Instead of finalize, use “finish” or “complete.”

Final Judgment. The term Final Judgment refers to a time when all humans living and dead will be judged by their behavior while living.

first and foremost. Choose one.

First Book of Moses Commonly Called Genesis. See **book of *Genesis*.**

***First Book of Samuel*.** Use *First Book of Samuel* in text and citations. Samuel refers to the Old Testament prophet credited with writing this historical book. The *First Book of Samuel* precedes the second in chronological order. The *First* and *Second Books of Samuel* follow the life of the prophet Samuel; they describe the united kingdom of Israel during the reigns of Saul and David. See **historical books; *Second Book of Samuel*.**

***First Book of the Chronicles*.** Use *First Book of the Chronicles* in text and citations. The word “chronicles” refers to official records of the kingdoms of Israel and Judah that no longer exist. One of the historical books in the Old Testament; the *First Book of the Chronicles* precedes the second in chronological order. The *First* and *Second Books of the Chronicles* present events from the perspective of the southern kingdom of Judah prior to the Babylonian Exile. See **historical books; *Second Book of the Chronicles*.**

First Book of the Kings*.** Use *First Book of the Kings* in text and citations. The word “kings” refers to political rulers. One of the historical books in the Old Testament; the *First Book of the Kings* precedes the second in chronological order. The *First* and *Second Books of the Kings* describe events from the perspective of the northern and southern kingdoms before each kingdom fell. See **historical books; *Second Book of the Kings.

First Book of the Maccabees. Use *First Book of the Maccabees* in text and citations. Maccabees are the main characters in the *First* and *Second Books of the Maccabees*. The *First Book of the Maccabees* is followed by the second in Scripture, but the content of the two works is not arranged in chronological order. *The First* and *Second Books of the Maccabees* are among the deuterocanonical works in the Catholic canon of the Bible. *See* **deuterocanonical books; historical books; *Second Book of the Maccabees.***

firstborn. Firstborn is one word when used as a noun; first-born is hyphenated when used as an adjective.

first death. The book of *Revelation* suggests two types of death. The first death means “physical death“ See **second death.**

first fruits. First fruits is singular. It is a religious offering of the initial harvest produce. In Scripture, it can apply to Jesus as the first fruits of those who have died. First fruits is preferred to”firstfruits,” but follow style in the Revised Standard Version Catholic translations—RSVCE and RSV2CE—when citing passages that contain first fruits or “firstfruits.”

firsthand.

First Letter of John. Use *First Letter of John* in text and citations. John refers to the author of this New Testament book and traditionally is thought to be the disciple of Jesus of that name, although there are other figures named John in the New Testament. The letter should not be called an epistle, and its author should not be referred to as St. John. See ***Second Letter of John*; *Third Letter of John.***

First Letter of Paul to the Corinthians. Use *First Letter of Paul to the Corinthians* in text and citations. Corinthians refers to the recipients of the letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles." See ***Second Letter of Paul to the Corinthians.***

First Letter of Paul to the Thessalonians. Use *First Letter of Paul to the Thessalonians* in text and citations. Thessalonians refers to the recipients of the letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles." See ***Second Letter of Paul to the Thessalonians.***

First Letter of Paul to Timothy. Use *First Letter of Paul to Timothy* in text and citations. Timothy refers to the recipient of this letter. This letter should not be called an epistle, and neither its author nor its recipient should be referred to as a saint (St. Paul or St. Timothy). It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles." See ***Second Letter of Paul to Timothy.***

First Letter of Peter. Use *First Letter of Peter* in text and citations. Peter refers to the author of this letter, traditionally thought to be Jesus' disciple Peter, who also is called Simon and Simon Peter. This letter should not be called an epistle, and its author should not be referred to as St. Peter. See ***Second Letter of Peter.***

first person, first-person. The term first person used lowercase describes the first person of the Blessed Trinity (God the Father) or refers to the first person to do something. Use a hyphen when first-person refers to the style of a story being told by the narrator and from the narrator's perspective. See **Blessed Trinity; God.**

fish, fishes. Both fish and fishes are correct as plural for the singular word fish.

flagrant. See **blatant, flagrant.**

flammable. The words flammable and "inflammable" both mean "capable of burning easily"; substitute "nonflammable" to mean "incapable of burning."

flaunt, flout. The word flaunt means "to display ostentatiously"; flout means "to treat with contempt."

fleur-de-lis. The French term fleur-de-lis means "lily flower." The plural of fleur-de-lis is fleurs-de-lis. The fleur-de-lis is a royal symbol that points to the Blessed Virgin Mary as Queen of Heaven.

Flood. See **Great Flood.**

flotsam, jetsam. The word jetsam describes what has been thrown overboard; flotsam is remains of a shipwreck that has floated off of its own accord.

flounder, founder. The word flounder means to flail; founder means to sink. Someone struggling as in deep water may flounder, as may a nervous person making a speech; founder may refer to actual sinking. Founder as noun means "a person who establishes an institution or settlement."

flout, flaunt. See **flaunt, flout.**

flowchart.

follow-up, follow up. Follow-up is a noun; follow up is a verb; followup is wrong in all cases,

foot. See **feet, foot.**

footnotes (TtGW books). Use footnotes to note differences between the Revised Standard Version Second Catholic Editions (RSV2CE) and the New American Bible Revised Edition (NABRE), These are one line of 8 pt Arial: "* See the **Index of Scripture Citations** beginning on page 000 for different verse numbering in the New American Bible Revised Edition (NABRE)." The asterisk is 10.5 pt Arial boldface...See **translation variations.**

forbear, forebear. The word forbear means "to refrain from"; forebear is a noun meaning "ancestor."

forbid, prohibit. The word forbid may be followed only by "to" and the word prohibit only by "from."

force majeur. The French term force majeur means "an uncontrollable event."

forebear. See **forbear, forebear.**

forego, forgo. The word forego means "to do without"; the word forgo means "to precede."

foreign words and phrases. Foreign words and phrases not listed in this Style Guide should be italicized only if they are not listed in *Merriam-Webster's Collegiate Dictionary, Eleventh Edition*.

foreword. A foreword is an introduction to a book written by someone other than the book's author.

former, latter. The word former refers only to the first of two things; latter refers only to the second of two things. Both words should be used sparingly.

fortitude. The word fortitude (courage) refers to one of the seven gifts of the Holy Spirit. Fortitude also refers to one of the four cardinal virtues. See **cardinal virtues; gifts of the Holy Spirit.**

fortuitous, fortunate. The word fortuitous means "accidental"; the word fortunate means "lucky."

founder. See **flounder, founder.**

four *Gospels*. The first four books in the New Testament that tell the story of Jesus' life are called the four *Gospels*. They are:

- the *Gospel According to John*
- the *Gospel According to Luke*
- the *Gospel According to Mark*
- the *Gospel According to Matth*ew

four horsemen of the Apocalypse. Based on passages in the book of *Revelation* (and in the *Book of Zechariah*), secular culture views the four horsemen of the Apocalypse as personifications of Conquest, Slaughter, Famine, and Death associated with cataclysmic end times. Their meaning in Scripture is much more nuanced—and hopeful.

Fourth Book of Moses Commonly Called Numbers. See **book of *Numbers*.**

Fourth Gospel. The *Fourth Gospel* is another way of referring to the *Gospel According to John*.

fraction. Use "a small part" or "a tiny part" instead of "a fraction of" when referring to a bit portion.

fractious. See **factious, factitious, fractious.**

Franciscans. Mendicant male or female members of related Catholic religious orders that follow the teachings of St. Francis of Assisi are called Franciscans. The original order was founded in 1207, and its members previously were known as the "Order of Lesser Brothers," or "Little Brothers." See **Francis of Assisi, St.**

Francis of Assisi, St. (1182–1226). St. Francis of Assisi is founder of the religious order whose members are called Franciscans. See **Franciscans.**

from. See **between.**

fruits of the Holy Spirit. Paragraph 1832 in the *Catechism of the Catholic Church* (*CCC*) lists 12 traditional fruits of the Holy Spirit, based on the Vulgate translation of the *Letter of Paul to the Galatians* 5:22–23. Present-day translations of the *Letter of Paul to the Galatians* omit "generosity," "modesty," and "chastity" from this list.

- charity (love)
- joy
- peace
- patience
- kindness
- goodness
- generosity
- gentleness
- faithfulness
- modesty
- self-control
- chastity

fulfill, fulfillment. Use fulfill and fulfillment unless quoting from a Revised Standard Version Catholic translation—either the RSVCE or RSV2CE—that spells these words "fulfil" and "fulfilment."

further, farther. See **farther, further.**

future plans. All plans are future plans; drop "future."

Gabriel. Gabriel, along with Michael and Raphael, is one of three archangels named in Scripture.

Gad (son of Jacob). The seventh of the 12 sons of Jacob (Israel), Gad was born to Leah's handmaid Zilpah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Gad (prophet). The *Second Book of Samuel* records the prophet Gad presenting David with punishment choices after David sinned by taking a census.

Galatians. Galatians are residents of Galatia, a province of the Roman Empire in Anatolia (present-day Turkey). Paul wrote one of his New Testament

letters to early Christians in Galatia. Do not call this book an epistle, and when referring to Paul as a biblical author, do not call him St. Paul. He may be referred to as "the Apostle to the Gentiles."

Galilee. The word Galilee means "district." "Galilee of the Nations" describe this area as home to many Gentiles during biblical times. The region encompassed territories allotted by God to the tribes of Asher, Naphtali, and Zebulun. See **Sea of Gailiee, Sea of Tiberias.**

gambit. A gambit is an opening move that involves a strategic sacrifice or concession.

gantlet, gauntlet. A gantlet means "running between two lines of aggressors"; a gauntlet is a glove thrown down in challenge.

Garden of Eden. The Garden of Eden was a paradise described in the book of *Genesis*.

Garden of Gethsemane. The Garden of Gethsemane was the location on the Mount of Olives where Jesus went to pray at the beginning of his Passion. It is the scene of the First Sorrowful Mystery of the Rosary. See **Sorrowful Mysteries of the Rosary.**

gauge. See **gage, gauge**.

gauntlet. See **gantlet, gauntlet.**

geegaw. The word geegaw means "wordless babble."

Gehazi. A servant of the prophet Elisha, Gehazi was punished with leprosy because of his greed in dealing with Naaman, a Syrian general who came to Elisha for healing.

Gehenna. The word Gehenna refers to a valley near Jerusalem where child sacrifices to the pagan god though to go by the name of Molech occurred. It also is called the "Valley of Hinnom."

gendarme. The word gendarme refers to a soldier employed in police duties and not to a policeman.

genealogy, geography. The word genealogy means "a line of descent traced continuously from an ancestor." There are a number of genealogies in the Bible, and while it is tempting to skip over them, they contain valuable information about salvation history. Some figures in the Old Testament are identified genealogically, that is, by their ancestors, while others are identified geographically, by their place of residence. The names of the 12 tribes are based on the 12 sons of Jacob (Israel) and also refer to the property allotted to their descendants, so the word "Ephraimite" can mean "a person from the territory of Ephraim" or "in the tribe of Ephraim."

genealogical charts (TtGW books). Some TtGW books include genealogical charts that show family trees based on information in the biblical text for a particular lesson. **Genealogical charts** in TtGW books are full-color CMYK 27p0 x 30p4 with 1p0 rounded corners and a 0.5-point rule aligned to the outside. The label box is 100 percent paper at 70 percent transparency centered horizontally and set 0p10 down from the top of the primary box. The label box has 1p0 rounded corners. The inside hedder is set two lines 16-point Copperplate Gothic Bold on 14-point ledding. The type is 100 percent black in a box 27p10 x 2p7.75 centered horizontally 0p15 from the top of the label box.

All genealogical charts are done on the same tree illustration. Any ancestors in the line of Jesus are connected by a red C= 0 M=100 Y= 100 K=0 line. Size variation: The size of the genealogical chart for Lesson 7 in *In the Beginning: The Book of Genesis* is 42p7 x 19p6 with a one-line hedder in a label box 30p3 x 1p7. The genealogical charts are corrected from CMYK to RGB for use on TtGW online study pages. TtGW genealogical charts are uncredited.

generalissimo. The title generalissimo refers to the highest military rank possible in a country. Capitalize Generalissimo when used before a name.

***Genesis*.** The word genesis means "beginning", and this first book of the Old Testament covers Creation and the early history of God's people. See **Torah.**

Gentile. The word Gentile describes someone not practicing the religion of Judaism. Avoid confusing Gentile with the words "heathen" or "pagan."

geography. See **genealogy, geography.**

geopolitics boxes (TtGW books). *Volume II* of the TtGW prophets study includes geopolitical boxes. These explain what was happening at the time described in the biblical text or when the text is thought to have been written, Size of the geopolitical boxes varies depending on the lesson layout. Geopolitical boxes are 10 percent tan C=2 M=20 Y=80 K=48 with 1p0 rounded corners and a 0.25-point 100 percent black rule aligned to the outside of the box; a 50 percent drop shadow is added. Each box is labeled "Geopolitics" in 100 percent black 12-point Copperplate Gothic Bold centered. The remaining hedder and type follow style for secondary text boxes.

gerunds. The word gerunds refers to verbs made to function as nouns. Do not use a possessive noun or pronoun to qualify a gerund: e.g., "They objected to him coming" should be "They objected to his coming." See **verbs.**

Gethsemane. See **Garden of Gethsemane.**

geography. See **genealogy, geography.**

gibe, jibe, jive. The word gibe means "to taunt"; jibe means "to agree"; jive refers to a style of dance.

gifts of the Holy Spirit. When referring to gifts of the Holy Spirit, do not substitute "awe" for "fear of the Lord."

- fear of the Lord
- fortitude
- knowledge
- counsel
- understanding
- wisdom
- piety

Gilead. The word Gilead refers to the region east of the Jordan River.

Gilgal. A city in territory allotted by God to the half-tribe of Ephraim, Gilgal was one of the places Samuel visited each year as judge of Israel.

Gloria in excelsis Deo. The Latin phrase *Gloria in excelsis Deo* means "Glory be to God on high.'

Glorious Mysteries of the Rosary.

- The Resurrection
- The Ascension
- Descent of the Holy Spirit
- Assumption of the Blessed Virgin Mary
- The Coronation of the Blessed Virgin Mary

"Glory Be." The **"**Glory Be" refers to a frequently recited prayer; it requires quotation marks.

Glossary. Capitalize the word Glossary wherever it appears on the TtGW website.

gluttony. The word gluttony refers to a cardinal sin. It is directly opposed to the contrary virtue of abstinence. See **cardinal sins; contrary virtues.**

God. **Go**d, "the Lord," or "the LORD" is preferred in most cases. Capitalize all references to God as the Supreme Being, including "Adonai," "Almighty," "Creator," "Maker," "Messiah," "Holy Spirit," and "Yahweh." When quoting biblical text, follow use of small caps. Lowercase god or gods when referring to pagan deities or when used in a secular sense. God generally takes a singular verb but is plural when referring to the Trinity. Avoid referring to God, Jesus, or the Holy Spirit by a pronoun.

God-awful.

God-bearer. See **Theotokos.**

God-fearers, God-worshipers. In Scripture, God-fearers refers to pagans who attach themselves to Judaism without becoming full converts. They also are called God-worshipers, and many were among the first Gentiles to become Christians.

godforsaken.

godhead.

godsend.

Godspeed.

God's Word. See **Word of God.**

God-worshipers. See **God-fearers, God-worshipers.**

golden calf. The golden calf refers to an idol created by Aaron at the request of the Israelites in the wilderness when Moses was gone 40 days talking with God on a mountain, which may or may not have been at the traditional site of Mount Sinai.

Goliath. Often described as a giant, Goliath was a mighty Philistine warrior slain by David.

Gomorrah. Gomorrah and Sodom were evil cities destroyed by God using fire and brimstone.

Good Friday [of the Passion of the Lord]. Along with services on Holy Thursday and the Easter Vigil, Good Friday is one part of the three-part liturgical celebration known as the Triduum. It observes the crucifixion and death of Jesus. Occurring on Friday of Holy Week, it is the only day of the year that the Church always celebrates a communion service instead of a Mass. It is not considered a holy day of obligation. Good Friday also is called "Black Friday," "Holy Friday, and "Great Friday."

Goshen. Goshen was the name of a fertile area around the Nile River delta in Egypt. Goshen was home to the Israelites in Egypt, and it was bypassed in many of the 10 plagues God inflicted on Egypt.

Gospel. The word Gospel means "good news" and refers to the information that Jesus has redeemed humanity. Capitalize and italicize *Gospel* to refer to one of the four books of the New Testament that include *Gospel* in their title. Use normal type in other Christian use and lowercase gospel otherwise.

Gospel According to John. Use *Gospel According to John* in text and in Bible citations; the *Fourth Gospel* is acceptable after first reference. John refers to the author of this New Testament book and is thought to be the disciple of Jesus with that name, although there are other figures named John in the New Testament. Do not refer to this author as St. John, but he may be identified as an Evangelist. See ***Fourth Gospel*.**

Gospel According to Luke. Use *Gospel According to Luke* in text and in Bible citations. Luke refers to the traditional author of this New Testament book. Do not refer to him as St. Luke, but he may be identified as an Evangelist. The same author is thought to have written *Acts of the Apostles*.

Gospel According to Mark. Use *Gospel According to Mark* in text and in Bible citations. Mark refers to the traditional author of this New Testament book. Do not refer to him as St. Mark, but he may be identified as an Evangelist.

Gospel According to Matthew. Use *Gospel According to Matthew* in text and in Bible citations. Matthew refers to the traditional author of this New Testament book. Do not refer to him as St. Matthew, but he may be identified as an Evangelist.

grace. The word grace refers to God's influence that operates in humans to regenerate and sanctify, to inspire virtuous impulses, and to impart strength to endure trial and resist temptation. **Seven dolors and related seven graces of the Blessed Virgin Mary are listed on page 25.**

grades. See **alphabet, letter grades.**

grave sin. See **mortal sin.**

gray. Gray is preferred to grey; grey is more common in Great Britain. Both are correct.

great-. All familial compounds using the word great to indicate generational differences are hyphenated: e.g., "great-grandmother," "great-great-uncle," etc.

Great Commission. The Great Commission is the last of Jesus' instructions to his disciples recorded in the *Gospel According to Matthew* 28:18–20.

Great Flood. The Great Flood refers to God's plan to destroy all Creation except what would be saved in the ark built by Noah. Capitalize Great Flood to refer to that event; lowercase flood in all other instances. The Great Food is described in the sixth through ninth chapters of the book of *Genesis*.

Great Friday. See **Good Friday [of the Passion of the Lord].**

Great Sea. See **Mediterranean Sea.**

Greece. Alexander the Great spread Greek culture throughout the world, and he often is described as being from Greece. He was from Macedonia, a region of Greece. See **Macedonia.**

greed. See **avarice.**

Gregorian calendar. The Gregorian calendar is the calendar in use in most of the world; it is named for Pope Gregory XIII, who introduced it in 1582. It replaced the Julian calendar. which had been in use since 46 BC. Prior to that time, months lasted an average of about 30 days.

grisly, gristly, grizzly. The word grisly means "horrifying" or "gruesome"; gristly refers to meat that is full of gristle; grizzly means "gray or gray-haired."

grotto. The word grotto is singular; the plural is grottoes.

guarantee, guaranty. The word guarantee is the verb; guaranty is the noun. When in doubt, use guarantee.

Gunpowder Plot. The Gunpowder Plot was a 1605 conspiracy among a group of English Catholics to blow up the Houses of Parliament in London.

Habakkuk. Habakkuk was an Old Testament prophet credited with writing a short (minor) book in the Old Testament.

Haddad. Haddad was an Edomite adversary of Solomon. As a child, Haddad was forced to flee to Egypt to avoid being killed by David's army.

Hades. Hades, named after the Greek god of the underworld, is where th ancients thought that all people went after death. Hades often is associated with hell, but the original Greek concept of Hades >

> more resembled "Sheol," the Hebrew abode of the dead. See **Sheol.**

Hagar. The book of *Genesis* describes Hagar as the Egyptian slave of Abraham's wife Sarah; she was the mother of Ishmael. When Sarah became the mother of Isaac, she had Hagar and Ishmael sent away. Ishmael is seen as the ancestor of the Arabs; the Ishmaelites are his descendants.

Haggai. Haggai refers to an old Testament prophet credited with writing a short (minor) book in the Old Testament.

"Hail Mary." "Hail Mary" refers to the main prayer of the Rosary of the Blessed Virgin Mary; it should be set off by quotation marks.

half-tribes. Joseph's sons Ephraim and Manasseh originally are referred to as half-tribes. They were adopted by Jacob and share the inheritance of their father Joseph. Once the descendants of Levi are designated as the tribe to serve the LORD, Ephraim and Manasseh gain status as full tribes. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.**

Hallel. Hallel is a verbatim recitation from *Psalms* 113–118 by observant Jews on Jewish holidays. Hallel is a prayer of praise and thanksgiving.

hallelujah. Hallelujah means "praise the Lord."

Ham. Ham was one of Noah's three sons who were saved during the Great Flood. Ham's brothers were Shem and Japheth; Canaan and Egypt were his sons. The Table of Nations in the tenth chapter of the book of *Genesis* describes everyone descended from Noah.

Handel's *Messiah* (biblical texts). The libretto of George Frideric Handel's *Messiah*, an oratorio, can be found here: https://haventoday.org/blog/handels-messiah-lyrics-verse-references.

hanged, hung. People are hanged; objects are hung.

Hanukkah. See **feast of Dedication.**

harangue, tirade. A harangue need not be vituperative, it may merely be tedious. It requires at least two listeners. A tirade always is abusive and can be directed at one person or at several.

Harran. See **Paddan-Aram.**

Harvard comma. See **comma.**

Hasmonean dynasty. The Maccabees ruled Judea as the Hasmonean dynasty from about.140 to 37 BC.

Hazael. The *First Book of the Kings* records that Hazael was chosen by God to become king of Syria; also called Damascus-Aram. Although this plan was announced to the prophet Elijah, it was Elijah's successor Elisha who directly interacted with Hazael. Syria and later Assyria became the instruments by which God chastised the northern kingdom of Israel for being unfaithful to the covenant.

healthful, healthy. A diet or lifestyle can be healthful; a person, animal, or growing plant is healthy.

heathen. A heathen is a person who does not acknowledge God. The plural can be heathen or heathens. See **Gentile; pagan**.

Hebrew Bible, Hebrew Scriptures. Hebrew Bible may be used instead of Old Testament. The

what do the words **hence, thence, whence** & **hither, thither, whither** mean?

Hence—along with the conjunctive adverbs **thence** and **whence**—shows up in some older English translations of the Bible. It's best to avoid all three. If you wish to use these old-fashioned words, be sure the meaning is correct.

The beginnings h-, th-, and wh- refer to location. In modern English these beginnings are seen in here, there, and where. The ending -ence refers to moving from a place. The word "from" is included in these words' meaning so should not be repeated.

In **hither**, **thither**, and **whither**, the beginnings retain the same meaning but -ither refers to moving to a place. "To" is included in these words' meaning.

- **hence** (from here)
- **thence** (from there)
- **whence** (where from?)
- **hither** (to here)
- **thither** (to there)
- **whither** (to somewhere unknown)

Hebrew Bible historically does not include the deuterocanonical books. The Hebrew Bible also is sometimes referred to as the Hebrew Scriptures.

Hebrew language. The Hebrew language is a Semitic tongue related to ancient Arabic languages. The Hebrew language is not related to Yiddish, a modified German dialect.

Hebrews. The word Hebrews refers to descendants of Eber, an ancestor of the patriarchs Abraham, Isaac, and Jacob. Use Hebrews to refer to descendants of Eber before the birth of the 12 sons of Jacob. "Israelites" can refer only to the descendants of the 12 tribes of Jacob. "Jews" refers only to those people who practice the religion of Judaism, which developed around the time of the Babylonian Exile. Capitalized and italicized, ***Hebrews*** refers to the New Testament *Letter to the Hebrews*.

Hebron. A Levitical city within territory allotted by God to the tribe of Judah, Hebron is midway between Jerusalem and Beer-Sheba. Hebron served as David's first capital.

a look at who's who among the **Herods**

It can be difficult to keep track of all the various **Herods** mentioned in history around the time of Jesus. After the kingdom established by the Hasmonean dynasty—the Maccabees—came under Roman control in 63 BC, Julius Caesar appointed the Idumean (Edomite) Antipater as the first Roman procurator of the region. Antipater's son **Herod**—who brazenly called himself **Herod the Great**—was appointed king by Rome in 40 BC but failed to gain control until 37 BC.

When **Herod the Great** died in 4 BC, his son **Herod Archelaus** began ruling Judea, Samaria, and Idumea. **Herod Archelaus** proved to be so cruel that within two years the province of Judea came under direct rule of a Roman prefect. **Herod Antipas**, another son of **Herod the Great**, began to reign in Galilee and Perea.

Herod the Great is the monarch mentioned in the first chapter in the *Gospel According to Luke*, and both **Herod the Great** and **Herod Archelaus** are named in the second chapter in the *Gospel According to Matthew.* All other biblical references are to **Herod Antipas**, who was ruling Galilee at the time of Jesus' ministry and Passion.

Hegira. The word Hegira refers to Muhammad's flight from Mecca to Medina on July 16, 622.

Hellenistic period. The Hellenistic period covers the time between 323 BC, when Alexander the Great died, and 30 BC, which was the year that Cleopatra of Egypt died.

Help of Christians. Help of Christians is a title for the Blessed Virgin Mary.

hence. The differences between hence, thence, and whence and hither, thither, whither are described on page 38.

heresy. Paragraph 2089 in the *Catechism of the Catholic Church* teaches that heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same. See **apostasy; incredulity; schism.**

Hermon. See **Mount Hermon.**

Herod. A popular name for Edomite rulers around the time of Jesus; **a number are listed on this page.**

Herod Archelaus. A son of Herod the Great. **Edomite Rulers named Herod are listed on this page.**

Herod Antipas. A son of Herod the Great. **Rulers named Herod are listed on this page.**

Herod's Temple. A history of the Temple at Jerusalem is outlined on page 87.

Herod the Great. The son of Antipater. **Rulers named Herod are listed on this page.**

heterodox. The word heterodox describes opinions or doctrines at variance with official Church teaching. See **orthodox.**

Hezekiah. The son and successor to Ahaz, Hezekiah ruled the southern kingdom of Judah from approximately 716 to 687 BC. During Hezekiah's reign, God defended Jerusalem against an attack by Assyria; the LORD also granted Hezekiah an extra 15 years of life. Hezekiah is considered one of the best kings to rule in the south,

Hilkiah. Hilkiah was high priest during the Josiah's reign over the southern kingdom of Judah in 640 to 608 BC. It was during this time that Hilkiah found a long-lost book of the law in the Temple at Jerusalem.

Hinnom. See **Valley of Hinnom.**

Hispanics. The word Hispanics refers broadly to people who trace their roots to Latin America or Spain. "Latinos" are of Latin-American ancestry from Central or South America. A "Mexican American" is of Mexican ancestry. Most Hispanics and "Latinos" prefer clear identification with their country of ancestry: e.g., "Cubans," "Puerto Ricans," etc. **Common ethnic references are listed on page 29.** See **ethnic references.**

historical books. Some Old Testament works are called historical books because they to contain a narrative account of salvation history. These books are accurate in describing God's actions, but they are not always reliable based on known or presumed historical facts.

- *Book of Esther*
- *Book of Ezra*
- *Book of Joshua*
- B*ook of Judges*
- *Book of Judith*
- *Book of Nehemiah*
- *Book of Ruth*
- *Book of Tobit*
- *First Book of Samuel*
- *First Book of the Chronicles*
- *First Book of the Kings*
- *First Book of the Maccabees*
- *Second Book of Samuel*
- *Second Book of the Chronicles*
- S*econd Book of the Kings*
- *Second Book of the Maccabees*

historic, historical. Use historic to write about something that makes history or is part of history: e.g., "a historic judicial ruling." Use historical to write about something that is based on history or describes history: e.g.,"a historical novel." Use "a" instead of "an" as the article in either case.

hither. The differences between hence, thence, and whence and hither, thither, whither are described on page 38.

hitherto. "In 1962, the regime took a hitherto unthinkable step." Hitherto means "until now," so the example cited is wrong. The writer meant "thitherto," which means "until then. "Theretofore" would have been better and "previously" better still.

Hittites. The Hittites were Inhabitants of the mountain region toward the north of the land of Canaan. They probably originated from beyond the Black Sea.

Hivites. Scripture identifies the Hivites as descendants of Noah's grandson Canaan. Scholars are uncertain about their historical identity; some speculate that the Hivites may be synonymous with the Horites, an ancient people who lived south of the Dead Sea in the region that later became Edom. See **Horites**.

holocaust. When used in reference to the slaughter of Jews during World War II, Holocaust is capitalized. See **burnt offering.**

holy. The word holy is used to describe something that has been set apart for God. It also refers to one of the marks of the Church. See **consecrate.**

holy city. See **Jerusalem.**

Holy Communion. See **Eucharist**.

holy days of obligation. Holy days of obligation are days in which Catholics are required to attend Mass. In the United States, holy days of obligation include all Sundays and the following solemnities:

- Mary, Mother of God—January 1
- Ascension (in most U.S. dioceses this is celebrated on the seventh Sunday of Easter rather than the Thursday that falls 40 days after Easter.)
- Assumption of Mary—August 15
- All Saints—November 1
- Immaculate Conception—December 8
- Nativity of Our Lord Jesus Christ (Christmas)—December 25

In the United States, whenever January 1, August 15, or November 1 falls on a Saturday or a Monday, the requirement to attend Mass that day is removed. When December 8 or December 25 fall on a Saturday or Monday, the faithful are obligated to attend the Mass for that day in addition to the Mass for the Sunday that either precedes or follows it.

Holy Father. See **pope.**

Holy Friday. See **Good Friday [of the Passion of the Lord].**

Holy Ghost. See **Holy Spirit.**

Holy Innocents. Capitalize Holy Innocents, martyred children that Herod the Great ordered to be killed in an attempt to destroy the infant Jesus; the Church commemorates these martyrs on December 28.

Holy of Holies.

Holy Orders. The term Holy Orders describes the sacrament by which bishops, priests, and deacons

receive the power and grace to perform their sacred duties. This sacrament allows priests to perform *in persona Christi*. The sacred rite by which orders are conferred is called "ordination." Use "sacrament of Holy Orders" on first reference. Use Holy Orders on subsequent references. Capitalize Holy Orders in all instances. See **sacraments.**

Holy Saturday [at the Easter Vigil in the Holy Night of Easter]. Along with services on Good Friday and Holy Thursday, Holy Saturday is one part of the three-part liturgical celebration known as the Triduum. It occurs after sundown on Saturday of Holy Week and commemorates the Resurrection of Jesus. It fulfills the requirement for Catholics to attend Mass on Easter Sunday. See **Triduum.**

Holy See. See **Vatican.**

Holy Spirit. The Holy Spirit refers to the third person of the Blessed Trinity, consubstantial with God the Father and Jesus the Son. Other names for the Holy Spirit include "Advocate," "Counselor," "Holy Ghost," and "Paraclete." The *Catechism of the Catholic Church* prefers Holy Spirit. All names for the Holy Spirit are capitalized. See **God.**

Holy Thursday [of the Lord's Supper]. Along with a communion servics on Good Friday and the Easter Vigil on Saturday of Holy Week, Holy Thursday is part of the liturgical celebration known as the Triduum. It occurs on Thursday of Holy Week and commemorates the Last Supper of Jesus. It is not considered a holy day of obligation. See **Triduum.**

Holy Trinity. See **Blessed Trinity, Most Holy Trinity.**

Holy Virgin. The term Holy Virgin is a title for the Blessed Virgin Mary.

Holy Week. The term Holy Week refers to the final week of Lent leading to Easter Sunday. It includes the Triduum. See **Triduum.**

homonym, homophone. A homonym is a word that has the same spelling or sound as another, but a different meaning. A homophone is a word that sounds like another but has a different meaning or spelling, or both. Typos that are spelling errors often are homophones and not homonyms..

hope. The word hope is used to refer to one of the theological virtues and is related to faith in that it is an expectation that something will happen; it is not synonymous with wishing for a desired outcome. See t**heological virtues.**

hopefully. The use of hopefully in an absolute sense is hotly argued by grammarians. Change "Hopefully, it will rain tomorrow" to "It is to be hoped that it will rain tomorrow."

Horeb. See **Mount Horeb.**

Horites. Mentioned in the book of *Genesis*, the Horites were an ancient people who inhabited the area of Seir south of the Dead Sea. There is speculation that the Horites may be synonymous with the Hivites.

hosanna. In Judaism, the word hosanna means "a cry for salvation." In Christianity, hosanna means "a liturgical shout of praise."

Hosea. Hosea was an Old Testament prophet credited with writing a short (minor) book in the Bible. Hosea is not to be confused with Hoshea, the last ruler of the northern kingdom of Israel.

Hoshea. Scripture identifies Elah as the father of Hoshea, but little more is known of Hoshea's lineage. (Elah is not to be confused with the early ruler of the northern kingdom of Israel; nor is Hoshea to be confused with the prophet Hosea.) Hoshea murdered Pekah to gain control of the northern kingdom of Israel. then ruling from approximately 732 to 722 BC, unitl Israel fell to the Assyrians.

Host. The capitalized word Host refers to consecrated bread that has become the sacrament of the Eucharist. It always is capitalized in reference to Jesus or to the sacrament. See **Eucharist.**

humanity. The word humanity or the term "men and women" may be used instead of overusing the word "people" in TtGW materials.

humility. The word humility refers to one of the seven contrary virtues. It is directly opposed to the cardinal sin of pride. See **cardinal sins; contrary virtues.**

hung. See **hanged, hung.**

hyphen. Use a hyphen to form a compound word or to attach any prefix to a capitalized word. Also retain hyphens in proper names in the biblical text. Do not add space before or after a hyphen.

'I AM' statements. In reprinted text from the *Fourth Gospe*l, follow style in the Revised Standard >

> Version Catholic translations—RSVCE and RSV2CE—which use I AM in the Old Testament; I am in the New. In the study books, use small caps: I AM; In all-capital-letter headlines but not lesson titles, set off I am with single quotation marks: 'I AM.' On the website, indicate Old Testament use of I am with all caps (I AM); in regular text, set off I am with quotation marks; use single quotation marks for website hedders that are not lesson titles.

- the *Gospel According to John* 6:35
- the *Gospel According to John* 8:12
- the *Gospel According to John* 10:9
- the *Gospel According to John* 10:11–14
- the *Gospel According to John* 10:25
- the *Gospel According to John* 14:6
- the *Gospel According to John* 15:1–5
- A literal translation of Jesus' words from the Greek in the *Gospel According to John* 6:20–21 is: I am; do not be afraid. Although not apparent in English translations, this is Jesus' second I am statement.

icon. See **religious images.**

Ides of March. The Ides of March is the fifteenth of March, the day on which Julius Caesar was killed. On the Roman calendar, the ides fell on the fifteenth day of March, May, July, and October, and on the thirteenth day of the other months.

idolatry. The word idolatry refers to the worship of someone or something other than God as though it were God. The first of the biblical Ten Commandments prohibits idolatry: "You shall have no other gods before me."

Idumaea, Idumea. The words Idumaea and Idumea are the names by which Greeks and Romans referred to Edom, the region south of the Dead Sea.

i.e. See **e.g., i.e.**

if. When if introduces a notion that is hypothetical or improbable, or clearly untrue, the verb should be in the subjunctive: e.g., "If I were God…." When if is introducing a thought that is true or could well be true, the mood should be indicative: e.g., "If I was happy then, I certainly am not now." If the sentence contains would or wouldn't, the mood is subjunctive.

if and when. Choose one or the other.

if necessary. Add if necessary to questions in TtGW books and on the website that require a reader to recall Scripture that's not part of the lesson.

if, whether. Use whether in place of if in such sentences as: "We don't know whether it will ever stop snowing."

Ignatius Bible. A Catholic Bible published by Ignatius Press, The Ignatius Bible reprints the Revised Standard Version Second Catholic Edition (RSV2CE). It is not an independent translation, but the RSV2CE is. **Popular translations are listed on page 91.**

Ignatius of Loyola, St. (1491–1556). St. Ignatius of Loyola founded the Society of Jesus (the Jesuits), a Catholic religious order.

Illuminati. The Illuminati refers to groups of people who claim religious enlightenment.

illustrations (TtGW books). Illustrations in TtGW books are full-color CMYK 27p0 x 30p4 with 1p0 rounded corners and a 100 percent black 0.5-point rule aligned to the outside. The label box is 100 percent paper at 70 percent transparency centered horizontally and 0p10 down from the top of the illustration box. It has 1p0 rounded corners. The inside hedder is two lines 16-point Copperplate Gothic Bold on 14-point ledding in 100 percent black. The box is 27p10 x 2p7.75 centered horizontally 0p15 down from the top of the label box..The primary illustrator only is acknowledged on the credits page but not on the illustrations. The illustrations are changed from CMYK to RGB for use on TtGW online study page*s.*

Immaculate Conception, virgin birth. The term Immaculate Conception refers to the Blessed Virgin Mary being born without original sin; virgin birth refers to the birth of Jesus. Immaculate Conception is a title for the Blessed Virgin Mary. The solemnity that celebrates the Immaculate Conception is on December 8 and is a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **holy days of obligati**on**.**

Immaculate Heart of the Blessed Virgin Mary. A liturgy that commemorates the Blessed Virgin Mary's purity of heart. It is not a holy day of obligation. The Memorial of the IImmaculate Heart of the Blessed Virgin Mary is celebrated one day after the Solemnity of the Most Sacred Heart of Jesus, which falls on the Friday after the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christ). That solemnity in turn falls on the Sunday after the Solemnity of the Most Holy Trinity. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

immanent. See **eminent, immanent, imminent.**

Immanuel. The name Immanuel is a transliteration of Hebrew that means "God with us"; "Emmanuel" means the same thing in Greek. Immanuel generally appears in the Old Testament and "Emmanuel" in the New. TtGW materials use Immanuel except when directly quoting or referring to Revised Standard Version Catholic translations—RSVCE and RSV2CE—that use "Emmanuel."

imminent. See **eminent, immanent, imminent.**

immoral. See **amoral, immoral.**

impact. Use the word impact only as a noun.

imprimatur. The Latin word i*mprimatur* means "let it be printed." Italicize *imprimatur* on the inside front cover of TtGW books. Include the date the *imprimatur* was awarded, who granted it, and the explanatory paragraph below. See ***nihil obstat*.**

The *nihil obstat* and *imprimatur* are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the *nihil obstat* or *imprimatur* agree with the contents, opinions, or statements expressed.

Improperia. See **Reproaches.**

impel. See **compel, impel.**

imply, infer. The word imply means "to suggest"; the word infer means "to assume."

impractical, impracticable, unpractical. If a thing is possible but not worth doing, it is impractical or unpractical. Impractical is preferred. If it cannot be done at all, it is impracticable.

impromptu. See **extemporaneus, impromptu.**

in. Use the preposition in instead of the word "of: when citing a passage from Scripture in TtGW materials.

Incarnation. The word incarnation means "a pers**o**n who embodies in the flesh a deity or spirit." Capitalize the Incarnation when it refers to Jesus' having taken on human form.

inches. TtGW print layouts are measured using picas and points rather than inches or decimal numerals based on inches. Picas and points are preferred by TtGW editors and printers. See **picas, points.**

incredulity. Paragraph 2089 in the *Catechism of the Catholic Church* teaches that incredulity is the neglect of revealed truth or the willful refusal to assent to it. See **apostasy; heresy; schism.**

incubus. An incubus is an evil spirit that has sexual intercourse with sleeping women; the word incubus also can refer to a nightmare.

indefinitely. Indefinitely means "not lasting forever."

independent clause. See **clauses.**

indexes (TtGW books). The word indexes is preferred to "indices." All TtGW books contain Scripture, topics, and *Catechism* indexes arranged in alphbetical or numerical order in the back of the books. See **Index of Scripture Citations; Index of Topics; Related Church Teaching.**

Index Librorum Prohibitorum. The *Index Librorum Prohibitorum* is a list of books that the Church forbade Catholics to read; it was discontinued in 1966.

Index of Scripture Citations (TtGW books). The Appendix contains a list of shortened names of books of the Bible used in the Index of Scripture Citations at the back of all TtGW study books. It also contains a list of chapter and verse numbering variations that differ from the Revised Standard Version Second Catholic Edition (RSV2CE). The Revised Standard Version Catholic Edition (RSVCE) linked on the TtGW website follows the same numbering as the RSV2CE. See **Indexes (TtGW books).**

Index of Topics (TtGW books). The Index of Topics appears after the Index of Scripture Citations in the back of TtGW books. It is based on the alphabetized titles of lessons, commentaries, vocabulary boxes, maps, illustrations, and genealogical charts in the study. The list treats these topic titles in standard upper-lowercase style and only capitalizes prepositions that contain five or more letters or that are the first word of the title. Most titles include a long dash followed by a page number; titles of lessons substitutde a page range in parentheses. The title and page range for lessons are set in boldface type. See **Indexes (TtGW books); Table of Contents (TtGW books).**

Indians. The word Indians refers to people living in India. **Common ethnic references are listed on page 29.** See **ethnic references; Native Americans.**

indices. See indexes (TtGW books).

indubitably. See **doubtless, indubitably, undoubtedly.**

i.e. See **e.g., i.e.**

Inexplicable, unexplainable. The words inexplicable and unexplainable both mean "incapable of being explained," but inexplicable also often implies that something is unable to be interpreted.

infallibility. The doctrine of infallibility refers to the belief that pope and the Magisterium are considered under the guidance of the Holy Spirit and unable to err when teaching about matters of faith or morals.

infer. See **imply, infer.**

inflammable. The word Inflammable means "capable of burning easily"; use "nonflammable" to mean "incapable of burning easily." See **flammable; nonflammable.**

inflation. Forms of inflation are described in the box on this page.

inimical. The word inimical means "harmful or antagonistic."

in order to. In the phrase in order to, the words "in order" almost always are expendable.

various forms of **inflation**

The word **inflation** and its several variant forms cause trouble. Here are a few definitions:

- **Inflation** is used to mean "the money supply and prices are rising."
- **Hyperinflation** is used to mean "the money supply and prices are rising rapidly—at an annual rate of at least 20 percent."
- **Deflation** is used to mean "the money supply and prices are falling".
- **Reflation** is used to mean "the money supply and prices are being pushed up again after a period of deflation."
- **Stagflation** is used to mean "prices are rising while output is stagnant."
- **Disinflation**, a word almost always better avoided, is used to mean "prices are rising but at a rate that is slower than before."

Bear in mind that if the rate of **inflation** was 4.5 percent last month and 3.5 percent this month, it does not mean that prices are falling; they still are rising, but at a slower rate.

in personae Christi. When administering the sacraments, a Catholic priest acts *in persona Christi*, Latin for "in the person of Christ," because it is Christ who acts through the instrumentality of the priest. See **performative speech.**

in spite of. See **despite, in spite of.**

insure. See **assure, ensure, insure.**

interesting. See **fascinating, interesting.**

interjections. The word interjection refers to words or phrases that are grammatically independent from the words around them; interjections mainly expresses feeling rather than meaning. See **parts of speech.**

interpreting.

interregnum. The word interregnum means "the period of time between reigns."

inter-religious.

introduction. (TtGW books) An introduction to a TtGW lesson goes under the lesson title and underline. An introduction usualy consists of about 10 lines of Times New Roman 12 pt. black type on 13 pt. ledding. It is boxed and justified. TtGW introductions consist of one or two paragraphs and generally include application and relevancy statements. The inner box is 40p7; the outer box is 42p7 wide and has a double 3 pt. rule aligned to the center with "doodad" corners. The first initial is inset over three lines in 100 percent bronze C=2 M=20 Y=80 K=48 Imprint Mountain Shadow with 0p3 black bevel and emboss added. +60 of space is inserted after the nish before the rest of the introductory text.

invariably. The word invariably means "constant," "not subject to change," "without variance"; it does not mean "frequently" or "usually."

Invitatory. An Invitatory (note capitalization) is a *Psalm* that invites the faithful to begin daily Vigils prayers.

invite the question. See **beg the question.**

irregardless. Although a legitimate word, irregardless is not used by most grammarians; use **"**regardless" instead. See **regardless.**

Isaac. Isaac was born to Abraham and Sarah in their old age and became a patriarch. The book of *Genesis* records details of his life, including God's request that Abraham sacrifice Isaac. Although Abraham agrees, sacrifice proves unnecessary.

Isaiah. Isaiah is an umbrella term for the author or authors of a long (major) Old Testament book. Most scholars think the *Book of Isaiah* was written by three authors who shared similar apocalyptic views. When citing passages from the *Book of Isaiah*, specify which author is intended. Proto- (First) Isaiah covers chapters 1 through 39; Deutero- (Second) Isaiah covers chapters 40 through 55; and Trito- (Third) Isaiah covers chapters 56 through 66.

Ishmael. The book of *Genesis* records that Ishmael was a son of Abraham born to Sarah's handmaid Haggar. Sarah banned Haggar and Ishmael after Isaac was born. Ishmael is the father of the Arabs.

Islam. The religion is Islam and it's practitioners are Muslims, not Moslems. See **Muslim.**

Israel. Different meanings of Israel are described below on this page.

Israelites. The word Israelites refers to the 12 tribes descended from the 12 sons of Jacob (Israel); "descendants of Jacob" is preferred when referring to the 12 tribes after the death of Jacob's 12 sons. Use "Hebrews" to refer to Jacob's ancestors, the descendants of Eber. Use "Jews" only to refer to those people who practice the religion of Judaism. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.**

what is meant by **Israel**?

The following lists a number of valid choices when using the word **Israel**.

- The name **Israel** means "he who struggles with God"; it refers to the name given by God to the patriarch Jacob.
- Sons of **Israel** refers to male children fathered by Jacob; after the death of Jacob's sons "descendants of Jacob" is preferred to "Israelites" or "Hebrews."
- **Israel** can refer to territory in the land of Canaan allotted by God to Jacob's 12 sons.
- **Israel** sometimes refers to descendants of all of the sons of Jacob except Judah.
- After the united kingdom divides following the death of Solomon, **Israel** identifies the northern kingdom that includes all 12 of the tribes except Judah and Benjamin, which form the southern kingdom of Judah.
- In the New Testament, New **Israel** refers to the early Christian church.
- **Israel** also is the name for the present-day nation of Israel.

Issachar. The ninth of the 12 sons of Jacob (Israel); Issachar was born to Jacob's wife Leah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

italic. Use italic (or "italicized type") to indicate type set on a slant to the right; "italicize" is the verb.

its, it's. Its is the possessive of it; it's is a contraction of it is. **Contractions used on the TtGW website are listed on page 19.**

Jj

Jabesh-Gilead (Jabesh). Jabesh-Gilead was a city in territory allotted by God to the half-tribe of Manasseh.

Jacob (Israel). The Hebrew patriarch Jacob, the son of Isaac, was father of 12 sons; they became the founders of the 12 tribes of Israel. Jacob was renamed Israel by God. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

James. The traditional author of the *Letter of James* in the New Testament is thought by many scholars to be closely related to Jesus, either as a brother or half-brother. He also sometimes is called James the Just. The audience for the *Letter of James* is believed to have been Christians with strong Jewish background who were dispersed outside of Judea. Because there are several Jameses mentioned in Scripture however, scholars are uncertain about the identity of the James who wrote the *Letter of James*. Do not refer to the letter as an epistle. Do not refer to the author as St. James.

Japheth. Japheth is the name of one of Noah's three sons saved during the Great Flood. Shem and Ham are Japheth's brothers. The Table of Nations in the tenth chapter of the book of *Genesis* describes all of the people descended from Noah after the flood.

jargon. See **cant, jargon.**

***Jashar* (*Book of*).** The *Book of Jashar* is an ancient Israelite hymn book that no longer exists; it sometimes is called the *Book of the Upright*. The >

> Old Testament mentions it contains lamentations written by David in mourning for Saul and Jonathan.

Jebusites. The Jebusites were inhabitants of the land of Canaan. Scripture describes the Jebusites as descended from Noah's son Ham; they are counted as one of the Amorite tribes. The Jebusites originally inhabited the stronghold of Jerusalem before David conquered it and made it his capital.

Jedidiah. See **Solomon.**

Jeconiah. See **Jehoiachin.**

Jehoahaz (of Israel). The son and successor of Jehu, Jehoahaz ruled the northern kingdom of Israel from approximately 814 to 798 BC. Scripture describes him as doing evil in the sight of the LORD, and inhabitants of Israel continued to follow the idolatrous religious practices of Jeroboam I. He lost many military resources in battles with Hazael and Ben-Hadid, rulers over Damascus-Aram, sometimes called Syria.

Jehoahaz (of Judah). **T**he son and successor of Josiah, Jehoahaz ruled the southern kingdom of Judah for a few months around 608 BC. He was deposed by the Egyptian Pharaoh Neco and taken into captivity in Egypt. He sometimes is referred to in Scripture as "Shallum," not to be confused with Shallum who ruled the northern kingdom of Israel briefly in 752 BC. In TtGW study books and on the TtGW website, always use Jehoahaz to refer to the ruler of the southern kingdom of Judah and always use "Shallum" to refer to the ruler of the northern kingdom of Israel.

Jehoash (of Israel). The son and successor of Jehoahaz, Jehoash ruled the northern kingdom of Israel from approximately 798 to 782 BC. He was challenged to battle by Amaziah and defeated the southern kingdom of Judah. In Revised Standard Version Catholic translations—RSVCE and RSV2CE—Jehoash sometimes is referred to as "Joash," making it easy to confuse him with the ruler of the southern kingdom of Israel who also is referred to by both "Joash" and "Jehoash." In TtGW study books and on the TtGW website, always use Jehoash to refer to the ruler of the northern kingdom of Israel and always use "Joash" to refer to the ruler of the southern kingdom of Judah.

Jehoiada. Jehoiada is the high priest who hid Joash from his murderous grandmother Athaliah and was responsible for the young prince's upbringing and for the coup that led to Joash becoming ruler of the southern kingdom of Judah in 835 BC.

Jehoiachin (Jeconiah) The son and successor of Jehoiakim, Jehoiachin ruled the southern kingdom of Judah for about three months in 597 BC, after which the first wave of the Babylonian Exile began. Jehoiachin, his entire household, and about 3,000 upper-class citizens were taken captive to Babylon. Jehoiachin also is called "Jeconiah" and "Coniah"; and he was despised by the prophet Jeremiah.

Jehoiakim. The son of Josiah and successor of Jehoahaz (of Judah) Jehoiakim was appointed to rule the southern kingdom of Judah as a vassal state by the Egyptian Pharaoh Neco; Jehoiakim's rule lasted from approximately 608 to 597 BC. In the beginning, Judah paid vast tributes to Egypt. When Babylon defeated Egypt in 605 BC, Jehoiakim changed allegiance to avoid the destruction of Jerusalem. The prophet Jeremiah despised Jehoiakim, whose birth name was Eliakim.

Jehoram (of Judah). The son and successor of Jehoshaphat, Jehoram ruled the southern kingdom of Judah from approximately 848 to 841 BC. In Revised Standard Version Catholic translations—RSVCE and RSV2CE—Jehoram sometimes is referred to as Joram, making it easy to confuse him with the ruler of the northern kingdom of Israel who also is referred to by both "Jehoram" and "Joram". In TtGW study books and on the TtGW website, always use Jehoram to refer to the ruler of the southern kingdom of Judah and always use "Joram" to refer to the ruler of the northern kingdom of Israel. See **Joram.**

Jehoshaphat. The son and successor of Asa, Jehoshaphat ruled the southern kingdom of Judah from approximately 870 to 848 BC. While he furthered the religious reforms his father initiated, Jehoshaphat also made a disastrous alliance with Ahab, the ruler of the northern kingdom of Israel. (The oath jumpin' Jehoshaphat likely gained popularity because of the name Jehoshaphat's utility as a euphemism for Jesus.)

Jehovah. Do not use Jehovah to refer to God, except to explain that it is an error resulting from a mistranslation of the word "Yahweh." See **Yahweh.**

Jehovah's Witnesses. The term Jehovah's Witnesses describes a nontrinitarian Chrisitan denomination.

Jehu (of Israel). Jehu was not the son of his predecessor Joram. Instead, he was chosen by God to bring about divine judgment against the house of Ahab. Jehu is identified in Scripture as a grandson of Nimshi, about which little is known.

Jehu ruled the northern kingdom of Israel from approximately 841 to 814 BC in a reign marked by bloodshed. He slaughtered the relatives of Ahab and rid the northern kingdom of Israel of all traces of Baal. Scripture nevertheless fails to award him full approval for his actions as king.

Jehu (prophet). The prophet Jehu was active during the 9th century BC. He accused Baasha, ruler of the northern kingdom of Israel, of idolatry and foretold the fall of Baasha' house. Jehu's prophecy proved true when Zimri assassinated Baasha's son Elah and murdered all of Baasha's family and associates.

Jennifer Phelps. See **TtGW co-founders.**

Jeremiad. A jeremiad is an elaborate lamentation.

Jeremiah. Jeremiah was an Old Testament prophet credited with writing the relatively long (major) *Book of Jeremiah* and also considered the traditional author of the *Lamentations,* another major prophetic book in the Bible. Many scholars question Jeremiah's authorship of the *Lamenta*tions.

Jericho. Jericho is a city in territory allotted by God to the half-tribe of Ephraim. It is significant in the Old Testament as the city that fell to the Israelites who conquered it after finally being led into the land of Canaan by Joshua. Its location is in the present-day West Bank of Palestine.

Jeroboam I. A member of the tribe of Ephraim, Jeroboam I, son of Nebat, became the first ruler of the northern kingdom of Israel after 10 of the 12 tribes revolted against rule by Solomon's son Rehoboam. Jeroboam I ruled from approximately 931 to 910 BC. He constructed two temples—one in territory settled by the tribe of Dan and the other in Bethel in territory settled by the tribe of Ephraim—with golden calves for the people to worship in order to keep them from traveling to the Temple at Jerusalem in the southern kingdom of Judah three times a year. TtGW materials refer to him as Jeroboam I to distinguish him from a later ruler of the northern kingdom of Israel who also had the name Jeroboam. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **Jeroboam II.**

Jeroboam II. The son and successor of Jehoash, Jeroboam II ruled the northern kingdom of Israel from approximately 782 to 753 BC. Scripture records that although his reign was marked by prosperity, **Jeroboam II** did what was evil in the LORD'S eyes.

jerry-built, jury-rigged. The term jerry-built refers to things that are built cheaply and sloppily without regard to quality; jury-rigged refers to things made in haste, with whatever materials are at hand, as a temporary or emergency measure.

Jerusalem. The city of Jerusalem is in territory allotted by God to the tribe of Judah; if was believed to be an impregnable stronghold of the Jebusites before it was conquered by David, who made it his capital city. Jerusalem sometimes is called the "holy city," "city of David," or "city of Zion." See **Zion.**

Jerusalem Bible. *La Bible de Jérusalem,* a French translation published in 1956, served as the impetus for an English translation of the Jerusalem Bible in 1966. In 1985, that translation was completely updated and is referred to as the New Jerusalem Bible. Both the Jerusalem Bible and the New Jerusalem Bible are considered original translations. **Popular translations are listed on page 91.**

Jesse. The name Jesse refers to the father of David. Jesse was a Judahite whose family's home was in Bethlehem. See **David.**

Jesuits. See **Society of Jesus.**

Jesus / Jesus Christ. Jesus or Jesus Christ is the Son of God and second person of the Blessed Trinity. Followers of Jesus practice the Christian religion. In most TtGW uses, Jesus is preferred to Jesus Christ, Christ, or Christ Jesus, which refer to Jesus in a conceptual sense as the Messiah or as the head of the Church. Jesus is a slightly better choice when writing about Jesus in a relational sense as a living person. TtGW uses Jesus' as the possessive. See **risen Christ, risen Jesus.**

jetsam. See jetsam, flotsam.

Jewish New Year. See **feast of Trumpets (Rosh Hashanah.**

Jews. Use Jews to refer only to those people who practice the religion of Judaism, which developed around the time of the Babylonian Exile. Use "Israelites" to refer to descendants of the 12 tribes of Jacob. Use "Hebrews" to refer to Jacob's ancestors, the descendants of Eber. See **Hebrews; Israelites.**

Jezebel. Jezebel was the notorious wife of Ahab, ruler of the northern kingdom of Israel from approximately 874 to 853 BC. She was an ardent worshiper of Baal and diligently fought Hebrew worship practices. The *Second Book of the Kings* records her run-ins with the prophet Elijah. She was killed by order of Jehu.

Jezreel. An ancient city located on a trade route in the Valley of Megiddo; Jezreel was in territory allotted by God to the tribe of Issachar. It served as a fortress for the northern kingdom of Israel during the reign of Ahab in the 9th century BC. See **Ahab; Megiddo.**

jibe. See **gibe, jibe, jive.**

jive. See **gibe, jibe, jive.**

Joab. Joab was the name of David's general who also was David's nephew; his mother was David's sister Zeruiah. Details about Joab and his two brothers, Abishai and Asahel, are recorded in the *First* and *Second Books of Samuel.*

Joash (of Judah). Joash was the son of Ahaziah who survived his grandmother's attempts to murder anyone in a position to challenge her claim to the throne of the southern kingdom of Judah. Joash was installed in a priest-led coup in 835 BC; he ruled until he was slain by servants in 796 BC. In Revised Standard Version Catholic translations—RSVCE and RSV2CE—Joash sometimes is referred to as "Jehoash," making it easy to confuse him with the ruler of the northern kingdom of Israel who also is referred to by both Joash and "Jehoash." In TtGW study books and on the TtGW website, always use Joash to refer to the ruler of the southern kingdom of Judah and always use "Jehoash" to refer to the ruler of the northern kingdom of Israel.

Job. The primary figure in an Old Testament work classified as a wisdom book,Job refers to the main figure in the work.

Joel. Joel was an Old Testament prophet credited with writing a short (minor) book in the Bible.

John. John refers to the traditional author of the *Gospel According to John*, the fourth book in the New Testament. There are other figures named John in the Bible. Do not refer to him as St. John, but it is permissible to call him an Evangelist after the first reference. Note that Evangelist is capitalized when referring to a *Gospel* author. The *Gospel According to John* may be called the *Fourth Gospel*. The same author is thought to have written or influenced the author of the *First, Second,* and *Third Letters of John* as well as the book of *Revelation*.

John the Baptist. See **Baptist.**

joie de vivre. The French term joie de vivre is the state of being carefree and full of joy.

Jonah. Jonah was an Old Testament prophet credited with writing a short (minor) book in the Bible.

Jonathan. Jonathan is the name of the son of Saul who was a close friend and supporter of David.

Joram (of Israel). The brother and successor of Ahaziah, Joram ruled the northern kingdom of Israel from approximately 852 to 841 BC. In Revised Standard Version Catholic translations—RSVCE and RSV2CE—Joram sometimes is referred to as "Jehoram," making it easy to confuse him with the ruler of the southern kingdom of Judah who also is referred to by both Joram and "Jehoram." In TtGW study books and on the TtGW website, always use Joram to refer to the ruler of the northern kingdom of Israel and always use "Jehoram" to refer to the ruler of the southern kingdom of Judah. See **Jehoram.**

Jordan River. The Jordan River is the primary river in the land of Canaan. It originates in the snows of Mount Herman and flows into the Dead Sea.

Joseph. The eleventh of the 12 sons of Jacob (Israel); Joseph was born to Jacob's favorite wife Rachel. Jealousy led his older brothers to sell him into slavery in Egypt. Joseph's two Egyptian-born sons, Ephraim and Manasseh, were adopted by Jacob. They each received an inheritance in the land of Canaan. The territories settled by these half-tribes later become part of the northern kingdom of Israel. Details of Joseph's life are recorded in the book of *Genesis*. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Joshua. The *Book of Joshua* is one of the historical works in the Old Testament. Joshua refers to the main figure in the work.

Josiah. The son and successor of Amon, Josiah ruled the southern kingdom of Judah from approximately 640 to 608 BC. Scripture describes him as a good king, one who walked in the way of David. It was during the reign of Josiah that Hilkiah, the high priest, found a lost book of the law (probably a portion of the Torah) in the Temple at Jerusalem.

Jotham. The son and successor of Azariah (Uzziah), Jotham officially came to the throne of the southern kingdom of Judah when his father died in 740 BC. Before that he essentially ran the kingdom because Azariah (Uzziah) was a leper. Jotham officially reigned as king from approximately 740–732 BC.

Joyful Mysteries of the Rosary

- The Annunciation
- The Visitation
- The Nativity
- The Presentation
- Finding Jesus in the Temple

Judaea. A Roman province from AD 6 to AD 132; Judaea incorporated parts of the former regions of the Hasmonean and Herodian kingdoms of Judea, as well as Samaria (the former northern kingdom of Israel) and Idumea (Edom). Judea, which included Jerusalem, was a smaller part of Judaea. See **Judea.**

Judah. The word Judah has multiple meanings. Judah originally referred to the fourth of the 12 sons of Jacob (Israel) born to Jacob's wife Leah; it came also to refer to the name of the descendants of that son who are in the tribe or line of Judah. In addition, Judah can refer to the monarchy ruled by Saul, David, and Solomon, which governed all 12 tribes. At the death of Solomon, the united monarchy split into a northern and a southern kingdom. Judah was the name of the southern kingdom made up of the two tribes of Judah and Benjamin; it was conquered by the Babylonians in three waves from 597 to 586 B.C. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Judaism. A law-based religion based on the worship practices of the Hebrews, Judaism developed around the time of the Babylonian Exile after the Temple in Jerusalem was destroyed in 587-586 BC. See **Babylonian Exile; Gentile; pagan.**

Judas Iscariot. Judas Iscariot or Judas is the name of the disciple who betrayed Jesus for thirty pieces of silver. Refer to him as a disciple or former disciple.

Jude. Authorship of the *Letter to Jude* in the New Testament is credited in the work to an apostle named Jude, brother of James, but scholars are uncertain about his identity. Do not refer to the letter as an epistle. Do not refer to the author as St. Jude.

Judea. The name Judea is a Greek and Roman adaptation of the name "Judah," which originally encompassed territory of the Israelite tribe of that name. TtGW materials call that region Judea after the fall of the southern kingdom of Judah to Babylon in 587–586 BC. See **Judaea**.

Judges. The *Book of Judges* is one of the Old Testament historical books in the Bible. *Judges* refers collectively to the main figures in this work.

Judith The *Book of Judith* is one of the Old Testament historical works in the Bible. Judith refers to the main figure in the work. The book is one of the deuterocanonical works included in the Catholic canon.

Julian calendar. The Julian calendar is a solar calendar of 365 days yearly and an additional leap day every fourth year It is named after the Roman emperor Julius Caesar,who proposed it in 46 BC. The Gregorian calendar, which was proposed by Pope Gregory XII in 1582 and now is used in most of the world, made very slight adjustments to the Julian calendar to more accurately reflect the solar year.

jury-rigged. See **jerry-built, jury-rigged.**

justice. The word justice refers to one of the four cardinal virtues. See **cardinal virtues.**

justified, ragged. In typography, justified type is text aligned to both the right and left margins. Ragged right type refers to text aligned on the left margin and irregular on the right. Ragged-right type is used on the TtGW website. TtGW books use justified type for the reprinted biblical text, blocks of questions, and primary commentary boxes in each lesson; all other type in TtGW books is set ragged right.

Kaddish. The word Kaddish refers to a traditional prayer recited at Jewish services. The central theme is magnification of God's name. Kaddish often refers to the Mourner's Kaddish, which is prayed as part of Jewish funerals. Saying Kaddish often refers to Jewish rituals of mourning designed to show that despite loss, God still is being praised.

karat. See **carat, caret. karat.**

kerning. The word kerning refers to letter-spacing. All TtGW printed running text is set to "metrics"; all hedders and titles are kerned to "optics."

kerygma. The word kerygma refers to the apostolic proclamation of salvation through Jesus.

kibbutz. A kibbutz is an Israeli communal settlement; the plural is kibbutzim.

Kidron Valley. The Kidron Valley refers to a brook and valley near Jerusalem in territory allotted by God to the tribe of Judah. The Kidron Valley separates the Temple in Jerusalem from the Mount of Olives. The Kidron Valley is a location in Jesus' Passion, and sometimes is referred to as the King's Valley.

killed. See **died, killed.**

kind, kinds. There should always be agreement in number between the nouns kind or kinds and their antecedents. Do not use kind to replace the modifier "nice" or to mean "pleasant." "agreeable," or "thoughtful." See **nice.**

kindness. The word kindness refers to one of the contrary virtues. It is directly opposed to the cardinal sin of envy. See **cardinal sins; contrary virtues.**

king. Capitalize king to match the style in biblical text or when king is used as part of a name as in King David or King Solomon; king of any country is lowercase unless it appears along with a name, such as King Charles III of the United Kingdom.

kingdom of God. The kingdom of God is the spiritual realm over which God reigns as king.

kingdom of heaven. The phrase kingdom of heaven emphasizes God as ruler of a spiritual realm rather than of a kingdom with geographic boundaries.

King James Version. The King James Version is a translation of the Bible commissioned for the Church of England in and published in 1611 under the sponsorship of King James I. It remains popular with English-speaking Protestants. It does not contain the deuterocanonical texts included in Catholic Bibles. **Popular translations are listed on page 91.**

King of kings.

***Kings*.** The *First* and *Second Books of the Kings* are two Old Testament books classified as historical; they cover the time from the end of the reign of Solomon to the fall of the southern kingdom of Judah, and they focus on the history of the kingdoms of both Israel and Judah. There is much scholarly disagreement about the dates of the reigns of the various kings described in these books.

Kings Valley. See **Kidron Valley.**

Kinneret. See **Sea of Galilee, Sea of Tiberias.**

kith and kin. The expression "kith and kin" includes acquaintances (kith, and relatives (kin).

knowledge. The word knowledge refers to knowing something with familiarity gained through experience or association. It is one of the seven gifts of the Holy Spirit. See **gifts of the Holy Spirit.**

Koran, Qur'an. Muslims prefer Qur'an, but in most of the Western world the holy book of Islam is called the Koran. TtGW also refers to it as Koran.

kudos . The Greek word kudos means "praise." It takes a singular verb: Kudos is earned.

Laban. Laban was the brother of Rebekah and father of Leah and Rachel. The family were relatives of Abraham and lived in Mesopotamia. Laban figures prominently in the stories about the lives of Isaac and Jacob in the book of *Genesis*.

lacuna. The word lacuna refers to a missing part.

lagniappe. A lagniappe is a small, unexpected gift.

laissez-faire. The term laissez-faire refers to a policy of noninterference by government in trade and industry.

Lake Kinneret. See **Sea of Galilee, Sea of Tiberias.**

lambaste. The verb lambaste means "to criticize sharply."

Lamb of God. The term Lamb of God is used in the *Fourth Gospel* and in the book of *Revelation* to describe Jesus in connection with the lamb sacrificed at the Old Testament feast of Passover, also called the "Paschal Lamb." Capitalize all uses of Lamb of God; lowercase lamb in all other instances.

Lamentations, Lamentations of Jeremiah. The word lamentations refers to passionate grief and mourning. TtGW uses *Lamentations* when citing this major (lengthy) work of Old Testament prophecy. Note that the words "book of" are not included as part of this title. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—refer to the same work as the *Lamentations of Jeremiah*, although Jeremiah's authorship is contested by many scholars.

lampstand. Lampstand is one word in biblical text reprinted from Revised Standard Version Catholic editions—RSVCE and RSV2CE. Otherwise, lamp stand is two words.

land of Canaan. Use land of Canaan for the land promised to Abraham to avoid confusing the geographical area with the descendant of Noah. Note that the word "land" is not capitalized.

languid, limpid. The word languid means "limp" or "listless"; limpid means "clear," "calm," and "untroubled."

lapsus memoriae. The Latin term *lapsus memoriae* means "a lapse of memory."

last day. In Scripture, last day refers to Final Judgment at the end of time. See Final Judgment.

last, latest. Last specifically means "the final thing" and not "the latest."

last rites. The term last rites refers to the sacraments of Anointing, Reconciliation, and Eucharist given to a person facing imminent death. The *Catechism of the Catholic Church* prefers sacrament of Anointing to last rites. See **Anointing.**

Last Supper. The term Last Supper refers to the meal Jesus shared with his 12 disciples before his Passion. This usage should be capitalized. The synoptic Gospels describe the Last Supper as a Passover meal; the *Gospel According to John* does not. In the synoptic Gospels, Jesus introduces the sacrament of the Eucharist at the Last Supper; in the *Fourth Gospel*, Jesus introduced the sacrament in his much earlier Bread of Life discourse.

latest. See **last, latest.**

Latinos. Latinos are people of Latin-American ancestry from Central or South America. **Common ethnic references are listed on page 29.** See **ethnic references.**

Latin-Rite Catholic Church. Latin-Rite Catholic Church is the former name of the Catholic Church in the West. Use Catholic Church in the West in place of either Latin-Rite Catholic Church or "Roman Catholic Church." See **Catholic Church.**

Latin Typical Edition. The Latin Typical Edition of the *Catechism of the Catholic Church* was published in 1997. It can be identified by its green cover. The *Catechism* with a blue cover was published in 2018 to replace paragraph 2267, which deals with Church teaching about the death penalty. Either edition may be used for TtGW materials as long as the updated paragraph 2267 is used in connection with the death penalty. See **death penalty.**

Latin Vulgate. See **Vulgate.**

latter. See **former, latter.**

laudable, laudatory. The word laudable means "deserving praise"; laudatory means "expressing praise."

Lauds. The word Lauds refers to an hour of the Divine Office traditionally prayed at 3 a.m. After the Second Vatican Council, the Divine Office was updated and simplified, and it became known as *Liturgy of the Hours*. Lauds also is called Morning Prayer and is prayed at a later hour than 3 a.m.. It includes the Canticle of Zechariah (the Benedictus). See ***Liturgy of the Hours*.**

Law of Moses. Capitalize Law of Moses, and Mosaic Law. See **Ten Commandments.**

lawyer. See **attorney, lawyer.**

lay, lie. Use lay as a verb to mean "to put" or"to place"; it requires an object to complete its meaning. Laid is the past and the present perfect tense of lay. Use lie to mean "to recline" or "to take a position of rest." Lay is the past tense of lie; "lain" is the present perfect tense of lie.

lead, led. The past tense of the verb lead is led. The noun lead is pronounced led and refers to the metal.

Leah. The name of the wife of Jacob who also was the sister of Jacob's second and favored wife Rachel was Leah. The book of *Genesis* records how competitive the sisters were about bearing children. See **12 sons of Jacob (Israel).**

leaven. The word leaven refers to a substance such as yeast that is used to make dough rise.

Lebanon. The word Lebanon refers to a mountainous region along the Mediterranean Sea north and west of territory inhabited by the Israelites. During the Old Testament, Lebanon was inhabited by the Phoenicians.

lectio divina. The Latin term *lectio divina* means "sacred reading" and refers to the ancient Catholic practice of praying with Scripture. The word *lectio* describes the traditional starting point, which is to read. *Lectio divina* has four main parts: *lectio, meditatio, oratio,* and *contemplatio*. The goal of *lectio divina* is deep and prayerful union with God, which can occur at God's instigation any time during *lectio divina* (or any other time). See ***contemplatio; meditatio; oratio; visio divina***.

lend. Use the word lend as a verb; use loan as a noun.

lens. The word lens is singular; the plural is lenses.

Lent. The word Lent refers to the liturgical season that precedes Easter and is a time of preparation for Easter, the most holy day in Christianity. Lent begins on Ash Wednesday, 40 days before Easter Sunday.

Lenten practices. Almsgiving, fasting, and prayer, encouraged throughout the year, have come to be especially associated with spiritual Lenten practices

less. See **fewer, less.**

lesson titles (TtGW books). Most lesson titles in TtGW books are one line, although there are a few that require two lines. All lesson titles are set 24-point on 22-point ledding Copperplate Gothic Bold bronze C=2 M=16 Y=64 K= 58 at 80 percent with an inner bevel of 0p3 applied. Available width is 42p7; height of box will vary depending on one- or two-line title. See **lesson title underlines (TtGW books).**

lesson title underlines (TtGW books). Every lesson title is followed by an underline set 9-point Arial regular on 9-point ledding bronze C=2 M=20 Y=80 K=73 at 100 percent with no attributes. The type is centered over a width of 42pt.

letter grades. See **alphabet; letter grades.**

***Letter of James*.** Use *Letter of James* in text and citations. The name James can refer to any of several different biblical figures; specify which one. This letter should not be called an epistle, and its author should not be referred to as St. James.

***Letter of Jude*.** Use *Letter of Jude* in text and citations. Jude refers to the author of this New Testament letter. The letter should not be called an epistle, and its author should not be referred to as St. Jude.

***Letter of Paul to Philemon*.** Use *Letter of Paul to Philemon* in text and citations. Philemon refers to the recipient of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles."

***Letter of Paul to the Colossians*. Use** *Letter of Paul to the Colossians* in text and citations. Colossians refers to the recipients of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles."

***Letter of Paul to the Ephesians*.** Use *Letter of Paul to the Ephesians* in text and citations. Ephesians refers to the recipients of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles."

***Letter of Paul to the Galatians*.** Use *Letter of Paul to the Galatians* in text and citations. Galatians refers to the recipients of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle to the Gentiles."

***Letter of Paul to the Philippians*.** Use *Letter of Paul to the Philippians* in text and citations. Philippians refers to the recipients of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles."

***Letter of Paul to the Romans*.** Use *Letter of Paul to the Romans* in text and citations. Romans refers to the recipients of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles."

***Letter of Paul to Titus*.** Use *Letter of Paul to Titus* in text and citations. Titus refers to the recipient of this New Testament letter. This letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles. "

***Letters* of Paul.** The term *Letters* of Paul refers to 13 New Testament books traditionally attributed to the Apostle Paul. These *Letters* should not be called epistles in TtGW materials. Note that the *Letter to the Hebrews*, once thought to be in this group, no longer is included.

- *First Letter of Paul to the Corinthians*
- *First Letter of Paul to the Thessalonians*
- *First Letter of Paul to Timothy*
- *Letter of Paul to Philemon*
- *Letter of Paul to the Colossians*
- *Letter of Paul to the Ephesians*
- *Letter of Paul to the Galatians*
- *Letter of Paul to the Philippians*
- *Letter of Paul to the Romans*

- *Letter of Paul to Titus*
- *Second Letter of Paul to the Corinthians*
- *Second Letter of Paul to the Thessalonians*
- *Second Letter of Paul to Timothy*

Letter to the Hebrews. Use *Letter to the Hebrews* in texts and icitations. Hebrews refers to the recipients of this New Testament letter. This letter should not be called an epistle. Although once thought to have been written by Paul, scholars no longer hold that view and its author remains anonymous. It is of interest that the title of this book addresses Christians of Hebrew descent rather than Christian converts from Judaism.

Levant. The Levant is geographical term that refers to an area in the Middle East that includes the historic areas of Lebanon, Jordan, Israel, Palestine, Syria, Cyprus, and a part of present-day Turkey. Levant always is capitalized and usually appears with the article "the."

Levi. The third of the 12 sons of Jacob (Israel); Levi was born to Jacob's wife Leah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Levites. Levites refers to all of the descendants of Jacob's son Levi. Levites descended from Moses' brother Aaron were consecrated as priests; the remaining Levites performed religious service in support of the priesthood.

Levitical priesthood. Change Levitical priesthood to "Aaronic priesthood." See **Aaronic priesthood.**

Leviticus. The word leviticus refers to the tribe of Levi, and this third book of the Old Testament looks specifically at the laws pertaining to the Old Testament Aaronic priesthood. See **Torah.**

liable. See **apt, liable, prone.**

libel, slander. The word libel refers to an inaccurate statement that defames a person or damages the person's reputation; libel must be published. When defamatory remarks are spoken, the correct word to describe the act is slander.

liberality. The word liberality refers to one of the seven contrary virtues. It is directly opposed to the cardinal sin of avarice (greed). See **cardinal sins; contrary virtues.**

lie (noun). Do not refer to lies using the word "boldfaced." See **bald-faced; barefaced.**

lie (verb). See **lay, lie.**

life and death, life-and-death. Life and death are not hyphenated when used as two nouns; life-and-death is hyphenated when the term is used as a modifier.

lifeblood. One word.

lifetime. The word lifetime may be a noun or modifier; its plural is lifetimes.

ligatures (TtGW books). The following ligatures in Time New Roman type are adjusted in TtGW books to avoid overprinting letters:

- fi, rn, rm = +30
- fl = +80
- ft = +20
- Fi = -50
- Fl = -60
- Fr = -40

like, as, as if. As and as if always are followed by a verb; like never is. "He plays tennis like an expert" is correct, as is "He plays tennis as if his life depended on it." Like also may be used when it comes between feel and an -ing verb: e.g., "He felt like walking" or "I feel like going abroad this year."

likely. The word likely refers to specific probabilities: e.g., "It is likely to snow today." A common problem with likely occurs when it is used as an adverb without being accompanied by "very," "quite," "more," or "most"; e.g., "The agreement likely will strengthen the company's position" should be "The agreement very likely will strengthen the company's position."

like, such as. Use like to introduce a nonrestrictive clause (one set off by commas). Use such as to introduce a restrictive clause (one that is not set off by commas). The following sentence is wrong: "We should read his words each day, listen to him, and like his mother Mary, ponder his words in our hearts." The comma after the word "Mary" doesn't do it: the sentence as punctuated is telling us that we should be fond of Mary. There needs to be another comma after the word "and" for it to mean that we should behave in the same way that Mary does.

limbo. The word limbo refers to the abode reserved for those who die without being baptized; it is not the same as purgatory. See **purgatory.**

limited. Without the idea of an imposed limit, avoid the word limited. An offer may be available for a limited time. Instead of limited demand for a product, however, write "there is little demand" for the product.

liturgical celebrations honoring **the Blessed Virgin Mary**

HOLY DAYS OF OBLIGATION

Solemnity of Mary, Mother of God
January 1

Solemnity of the Assumption of the Blessed Virgin Mary
August 15

Solemnity of the Immaculate Conception of the Blessed Virgin Mary
December 8

ADDITIONAL MARIAN LITURGIES

Purification of the Blessed Virgin Mary
(Candlemas; Presentation of the Lord)
February 2

Our Lady of Lourdes, *February 11*

Our Lady of Fatima, *May 13*

Visitation of the Blessed Virgin Mary
May 31 or in some locations July 2

Mary, Mother of the Church
Monday after Pentecost

Immaculate Heart of the Blessed Virgin Mary
one day after the Solemnity of the Most Sacred Heart of Jesus which falls on the Friday after the Solemnity of the Most Holy Body and Blood of Christ

Our Lady of Mount Carmel, *July 16*

Dedication of Saint Mary Major
August 5

Queenship of the Blessed Virgin Mary
August 22

Nativity of the Blessed Virgin Mary (Marymas)
September 8

Most Holy Name of the Blessed Virgin Mary
September 12

Our Lady of Sorrows, *September 15*

Our Lady of the Rosary, *October 7*

Presentation of the Blessed Virgin Mary
November 21

Our Lady of Loreto, *December 10*

Our Lady of Guadalupe, *December 12*

The **Annunciation of the Lord**, *March 25,* is a solemnity that honors Jesus, and also celebrates the announcement of his birth to the Blessed Virgin Mary. It is not a holy day of obligation.

limpid. See **languid, limpid.**

litany. A litany refers to a formal series of prayerful petitions; litanies are considered expressions of popular piety.

Litany of the Saints. The Litany of the Saints is a formal prayer to the Blessed Trinity that invokes the intercession of the Blessed Virgin Mary, the angels, and all the martyrs and saints of the Church. A specific list of saints is prescribed. The Litany of the Saints is prayed at the Easter Vigil.

literal. One of the two primary senses of Scripture; the literal sense refers to the sense of the words themselves. See **senses of Scripture.**

Little Apocalypse. The term Little Apocalypse most frequently refers to teaching of Jesus found in the twenty-fourth and twenty-fifth chapters of the *Gospel According to Matthew* and repeated in the thirteenth chapter of the *Gospel According to Mark* and in the twenty-first chapter in the *Gospel According to Luke*. These passages include Jesus' warning to his followers that they will suffer tribulation and persecution before the ultimate triumph of the kingdom of God. Little Apocalypse also can refer to the twenty-fourth through twenty-seventh chapters in the *Book of the Isaiah*, which contain apocalyptic themes found in the book of *Revelation*. See **Apocalypse.**

Little Brothers. See **Franciscans.**

liturgical rites. The Catholic Church in the West follows what formerly was known as "the Latin rite." The Eastern Catholic Church follows different liturgical rites, which include the Byzantine, Coptic, Syriac, Armenian, Marionite, and Chaldean rites.

liturgical celebrations honoring the Blessed Virgin Mary. See **box on this page.**

liturgy. The word liturgy means "work" and describes the rites, ceremonies, sacraments, and prayers observed in public worship services; it does not apply to devotional practices. **How Catholic feasts, memorials, and solemnities differ is described on page 31.** See **Mass.**

Liturgy of the Eucharist. The part of the Mass associated with consecration and distribution of the sacrament of the Eucharist is called Liturgy of the Eucharist. The other part of the Mass is called "Liturgy of the Word." See **Mass.**

Liturgy of the Hours. After the Second Vatican Council updated and simplified the Divine Office, it became known as *Liturgy of the Hours*. It consists of prayers (primarily *Psalms*) offered at designated times throughout the day: usually Vigils, Lauds, Day Prayer, Vespers, and Compline. Priests are required to pray the entire office (*Liturgy of the Hours*) each day; deacons are required to pray Morning and Evening Prayer (Lauds and Vespers, respectively). See **Breviary**; **Compline; Day Prayer; Lauds; Vespers; Vigils.**

Liturgy of the Word. The part of the Mass associated with reading Scripture is called Liturgy of the Word. The other part of the Mass is called "Liturgy of the Eucharist." See **Mass**.

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livid. Use livid to mean pale or ashen, not red-faced or flushed with anger.

loath, loathe. The word loath is modifier that means "reluctant"; loathe is a verb meaning "to despise."

long dash. See **em dash, en dash; hyphen.**

long-standing. Use the hyphenated term long-standing as a modifier.

long-suffering. A fruit of the Spirit; use the hyphen.

long term, long-term. "He was elected for a long term." "This had the potential to create a long-term problem." In the first case, the word long modifies the word term, which is used as a noun, so no hyphen is used. In the second sentence, long-term is hyphenated to indicate that the two words are linked and together function as a modifier of the noun "problem."

Lord, Lord. The title Lord or God is preferred as a name for the Supreme Being. When capitalized in Scripture, Lord refers to God. Lowercase, lord refers to a human person having power or influence. When capitalized in secular use, Lord refers to a titled British peer. When quoting biblical text, follow use of small caps for Lord/Lord and Lord God. These will only be found in the Old Testament. Lord, Lord, and Lord God take a singular verb in most instances but the terms are plural when referring to the Trinity. See **God; small capital letters.**

Lord's Day. Lord's Day refers to Sunday, the eighth day of the week following the seven days of Creation. After Jesus' Resurrection, early Christians moved sabbath worship from Saturday to what the Church calls "the first and eighth of days." Both words are capitalized.

"Lord's Prayer." Use the "Our Father" or the "Lord's Prayer" to refer to the prayer that Jesus taught his disciples. Either terms takes quotation marks.

Lost in Translation. *Lost in Translation* is the name of Matthew Phelps' weekly TtGW website column about language; italicize the title in running text.

lost tribes of Israel. The term lost tribes of Israel refers to the former inhabitants of the northern kingdom of Israel, who were scattered and suffered a loss of cultural identity after their nation fell to the Assyrians in 722–721 BC. See **northern kingdom of Israel.**

Lot. The name Lot refers to Abraham's nephew who traveled with him to the land of Canaan. Lot originally settled in the region of Sodom and Gomorrah before those cities were destroyed.

love. The word love in Scripture refers to the love of God for humanity and vice versa. Love is one of the three theological virtues. It is not to be confused with the secular idea of love, which usually involves "lust." TtGW materials do not use the words "agape" or "charity" to refer to love. See **lust.**

lowercase, uppercase. The word lowercase refers to letters printed without using capitalization; uppercase refers to capital letters. Uppercase and lowercase evolved from the printers' habitual practice of keeping capital letters in an upper case, one that fit above a lower case holding other type. .

Luddite. A Luddite is a worker opposed to technological change.

Luke. The name Luke refers to the author of the *Gospel According to Luke*, the third book in the New Testament, and *Acts of the Apostles*. He should not be referred to as St. Luke, but it is permissible to call him an Evangelist. Note that Evangelist is capitalized when referring to any of the Gospel writers.

Luminous Mysteries of the Rosary.

- The Baptism in the Jordan
- The Wedding in Cana
- The Proclamation of the Kingdom
- The Transfiguration
- The Institution of the Eucharist

lust. The word lust refers to sexual desire; It is not to be confused with "love." Lust is one of the seven cardinal sins. It is directly opposed to chastity. **See cardinal sins; contrary virtues; love.**

Mm

Maccabees. The *First* and *Second Books of the Maccabees* are two Old Testament books classified as historical. Maccabees refers to the family dynasty at the center of these deuteroncanonical books. Deuterocanonical indicates that these books only are included in the Catholic canon of the Bible.

Macedonia. Macedonia, also called Macedon, was an ancient kingdom on the northern periphery of Greece. It was the home of Alexander the Great; upon his death Macedonia became the dominant state of Hellenist Greece. See **Hellenistic period.**

Madonna. Madonna is a title for the Blessed Virgin Mary.

Magi. Magi are priests in Zoroastrianism and earlier Iranian religions; the plural is magus. The Wise Men who came from the East to visit the infant Jesus often are called Magi. When used to refer to the Wise Men, Magi is capitalized. See **Wise Men.**

magisterial boxes (TtGW books). Direct quotations from writings of recent popes in TtGW books are set in magisterial boxes. There may be more than one of these per lesson, or none. These quotations are set in 100 percent bronze C=2 M=20 Y=80 K=73 Arial type 10.5 point on 13-point ledding in one column 12p5 ragged right. The beginning of the quoted material is set off by large (100 point on 13-point ledding) double quotation marks in the same font and color as the text in a separate overlaid box. These are inset to align with the first two lines of the quoted material, which is indented 2p1. The closing quotation at the end of the text receives a similar treatment but is smaller (36 point on 13-point ledding, a size that fills the space of one line of text) and does not require indentation. The entire quotation, including attribution (flush right same color and font and font size as text, set off by a long dash), is set inside a box with 1p0 rounded corners and a 0.5 bronze rule (same as the text color) aligned to the outside of the box.

Magisterium. The word Magisterium is from the Latin word *magister*, which means "teacher." Magisterium refers to the teaching authority of the Church or to those who exercise this authority.

Magnificat. The Canticle of Mary (the *Gospel According to Luke* 1:46–55) also is called the Magnificat. It traditionally is included as part of Vespers (Evening Prayer) in *Liturgy of the Hours*. Note that Magnificat is capitalized but not italicized.

magnum opus, opus magnum. The Latin term magnum opus refers to an author's principal work; opus magnum is a great work.

main commentary (TtGW books). The primary or main commentary in each lesson is set 100 percent black Arial type 10.5 point on 13-point ledding in two columns each 19p7 wide justified. There is no ident on the first paragraph and an indent of 1p6 on each subsequent paragraph. The entire commentary is centered inside a box 42p7 wide with square corners.. The box is ruled in 1.5 gold C=0 M=5 Y=80 K=8 aligned to the outside. the top and bottom of the box is delineated by 42p7 x 1p6.2 bar in the same color with a satin finish applied in 40 percent brown C=2 M=20 Y=80 K=48 size 0p7 distance 0p3. Each bar contains centered 100 percent C=75 M=65 Y=0 K=0 doodads—6 mirror-image on the bop bar and 2 mirror-image on the bottom.

majority, plurality. Use majority to mean "more than half the total." Use plurality to mean "more than the next highest number, but not more than half the total."

major prophets. There are a number of classifications of the Old Testament prophets, but in the Catholic canon the following are considered major works attributed to prophets. The distinction of "major" or "minor" is based entirely on the length of the written work. Elijah and Elisha re not listed as minor or major prophets because no books of Scripture are directly attributed to them. See **prophet.**

- *Book of Baruch*
- *Book of Daniel*
- *Book of Ezekiel*
- *Book of Isaiah*
- *Book of Jeremiah*
- *Lamentations*

Maker. Capitalize Maker when referring to God. See **God.**

Malachi. Malachi was the name of an Old Testament apocalyptic prophet credited with writing a short (minor) book in the Old Testament.

Manasseh (of Judah). Manasseh is the name of the son and successor of Hezekiah; Manasseh ruled the southern kingdom of Judah from approximately 687 to 642 BC. Scripture criticizes Manasseh for doing evil in the sight of the LORD and cites Manasseh's behavior as a leading factor in God's decision to destroy the southern kingdom of Judah.

Manasseh (son of Joseph). Manasseh is the name of one of Joseph's two Egyptian-born sons. Manasseh and his brother Ephraim were adopted by their grandfather Jacob (Israel). Their descendants first were called half-tribes; when the Levites were ordained to service of the LORD, the descendants of Manasseh and Ephraim received full status as tribes in the 12 tribes of Israel. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.**

mandatory pilgrimages. When God entered into covenant with the descendants of Jacob after leading them out of slavery in Egypt, God appointed three mandatory pilgrimages the people were to observe annually. Before David conquered Jerusalem and Solomon built the Temple, these religious feasts were celebrated in Shiloh.

- the feast of the Passover
- the feast of Weeks
- the feast of Tabernacles

man-made.

maps (TtGW books). Maps in TtGW books are full-color CMYK 27p0 x 30p4 with 1p0 rounded corners and a 0.5-point rule aligned to the outside. The label box is 100 percent paper at 70 percent transparency centered horizontally and 0p10 down from the top of the map box. It has 1p0 rounded corners. The inside hedder is set two lines 16-point Copperplate Gothic Bold on 14-point ledding in 100 percent black. The box is 27p10 x 2p7.75 centered horizontally 0p15 down from the top of the label box. TtGW maps are not credited. The maps are changed from CMYK to RGB for use on TtGW online study pages.

margins (TtGW books). Most TtGW books follow the same style for margins. Set up templates for new studies by copying templates from any of the primary previous studies. *Sing a New Psalm: Communicating with God Through the Prayers of the Church—Volumes I and II* use different margins to allow for the vertical ribbons on each page, *Jesus' Passion: The Story of Redemptive Suffering* and *Scripture & the Rosary: New Testament Mysteries, Old Testament Parallels*, all samples, and any future studies designed to be distributed on the TtGW website using Issuu have even right and left margins on each page while the books have a slightly wider gutter to allow for binding.

Marian feast days, memorials, and solemnities. Liturgies honoring the Blessed Virgin Mary are listed on page 54.

Mark. Mark is the name of the traditional author of the *Gospel According to Mark*, the second book in the New Testament. He should not be referred to as St. Mark, but it is permissible to call him an Evangelist. Note that Evangelist is capitalized.

marks of the Church. There are four marks of the Church, which Catholics profess every Sunday; These four accepted marks define the Church as "one," "holy," "catholic," and "apostolic."

marriage. See **Matrimony.**

Mary. Note that there are several figures named Mary in the New Testament. On first reference, always refer to Jesus' Mother in a way that will leave no doubt about who is being referenced. See **Blessed Virgin Mary; titles for the Blessed Virgin Mary.**

Marymas. See **Nativity of the Blessed Virgin Mary.**

Mary, Mother of God. The Solemnity of the Blessed Virgin Mary, Mother of God, is a holy day of obligation honoring the Blessed Virgin Mary's role as the Mother of Jesus. This solemnity is celebrated on January 1. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **holy days of obligation.**

Mary, Mother of the Church. The Memorial of the Blessed Virgin Mary, Mother of the Church is a relatively new liturgy that commemorates Mary's role in the Church. Not a solemnity, it is celebrated on the Monday following Pentecost. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Mass. The Mass is the central act of worship in the Catholic Church; it consists of the Liturgy of the Eucharist and the Liturgy of the Word, and it always includes consecration of the sacrament of the Eucharist. The term Mass comes from the ecclesiastical Latin dismissal of the assembly: "*Ite, missa est*" ("Go, it is sent"). Capitalize Mass when it refers to the worship service. See **Eucharist.**

masterful, masterly. The word masterful means "domineering" or "overpowering"; masterly means "skillful."

materialize. Avoid the word materialize. Instead, use "occur," "develop", or the straightforward "happen."

Matins. The word Matins refers to a former hour of the Divine Office traditionally prayed at midnight. After the Second Vatican Council, Matins was replaced by Vigils. See ***Liturgy of the Hours*.**

Matrimony. The sacrament of Matrimony is a covenant by which a man and woman establish a partnership for the whole of their lives. The *Catechism of the Catholic Church* prefers sacrament of Matrimony to marriage. Use sacrament of Matrimony on first reference. Use Matrimony on subsequent references. Lowercase matrimony when not used to refer to the sacrament. See **sacraments.**

Mattaniah. See **Zedekiah.**

Matthew. Matthew is the name of the traditional author of the *Gospel According to Matthew*, the first book in the New Testament. He should not be referred to as St. Matthew, but it is permissible to call him an Evangelist. Note that Evangelist is capitalized when referring to any Gospel author.

Matthew Phelps. See **TtGW co-founders.**

Maundy Thursday. The day before Good Friday is called Maundy Thursday. See **Holy Week; Triduum.**

May. One of two calendar months devoted to the Blessed Virgin Mary; "May Crowning" celebrations honor Mary as the Queen of Heaven. They sometimes are referred to as the "Coronation of Mary." The other Marian month is October. See **October; Queen of Heaven.**

may, might. The word might is past tense of may; it can indicate possibility or mean "permission. **The difference between may and might is described on this page.** See **can, may; could, might.**

medals. Religious medals represent saints or sacred events and are considered devotional articles.

meditatio. The word *meditatio* means "chewing over" or "dwelling upon.". *Meditatio* is an element of *lectio divina* and refers to the act of reflecting on a portion or portions of the text that stands out when reading. *Meditatio* is more related to common understanding of the meaning of the English word "contemplation" than to the English word "meditation." See ***contemplatio*; *lectio divina.***

meditation. See **contemplation, meditation.**

Mediterranean Sea. The Mediterranean Sea, also called the "Great Sea," is a large body of water to the east of the land of Canaan; it separates the continents of Europe, Africa, and Asia. It has heavily influenced trade, politics, and culture in Europe and the Middle East.

medium. The word medium is a singular noun that refers to a channel of communication; the plural is media. A medium also can refer to a spiritualist.

Megiddo. An ancient Canaanite fortress on the plains of Jezreel along the trade route linking Egypt and Assyria, Megiddo was located in territory allotted by God to the half-tribe of Manasseh. Ahab, ruler of the northern kingdom of Israel during the 9th century BC, rebuilt Megiddo. It figures in the account of the fall of Ahab's house in the *Second Book of the Kings*. Armageddon is a Greek translation of the Hebrew *har megiddo*, which means mountain.

Melchizedek. The name of the first priest mentioned in Scripture was Melchizedek; the book of *Genesis* described him as both a priest and the king of Salem. The word "salem" means "peace" and is thought to refer to the settlement that later became Jerusalem. Because Jesus is identified as belonging to the order of Melchizedek, and neither Melchizedek's birth nor death are recorded in Scripture, a number of unsubstantiated myths have become associated with his name.

what's the difference between **may** & **might**?

The verb **may** suggests high probability. Writing that something may happen implies it is likely to happen. **Might** suggests a lower probability and implies there is a chance an action will not take place.

If there is a chance of something happening in the immediate term, may tends to be the better word choice because it can express permission. When making polite requests or granting permission, use the word may. Use might instead of may when you want to make clear that expressing permission is not the goal of your sentence.

Like may, might is a modal auxiliary verb that clarifies the main verb of a sentence. The slight difference between may and might is that may implies strong certainty about hypothetical events and might expresses a lesser degree of certainty.

Might is a stronger word choice than may when describing past hypotheticals. It is also the word of choice when emphasizing possibility rather than permission. The word may strongly correlates with granting permission, so using might can clear up a lot of confusion.

memorial. The Catholic Church in the West refers to a lower-ranked feast day in honor of a saint, the dedication of a church, or a mystery of the religion as a memorial. Capitalize named Catholic memorials. **How Catholic feasts, memorials, and solemnities differ is described on page 31.** See **commemoration, remembrance.**

Memorial of the Blessed Virgin Mary, Mother of the Church. The Memorial of the Blessed Virgin Mary, Mother of the Church, is celebrated the first Monday after Pentecost Sunday.

Menahem. A captain in the army of Zechariah, Menahem came to power by murdering Shallum, another army captain who previously had murdered Zechariah to take the throne. Menahem ruled the northern kingdom of Israel from approximately 752 to 742 BC and is remembered for extreme cruelty. Scripture identifies him as a son of Gadi. Based on the location of Gadi west of the Jordan River, some scholars speculate that Menahem may have belonged to either the tribe of Gad or to the tribe of Manasseh.

men and women. The term men and women or the word "humanity" may be used instead of overusing the word "people" in TtGW materials.

mendicant. A mendicant refers to a member of a religious order whose members beg for alms; mendicant also can describe the order itself.

menorah. A menorah is a seven-branched candelabrum used in ancient Hebrew worship; the original instructions for creating it are found in the book of *Exodus*. The present-day Jewish menorah used at Hanukkah has nine branches.

mercy seat.

Mesopotamia. The name Mesopotamia refers to the historical region served by the Tigris and Euphrates Rivers. It sometimes is called the "Fertile Crescent," and many scholars speculate that the site of the Garden of Eden was somewhere in Mesopotamia. In the present day, the region encompasses Iraq and includes parts of Iran, Turkey, Syria, and Kuwait. During the Old Testament, Assyria, Babylon, and Persia were located in or near the region. See **Assyria; Babylon; Persia.**

Messiah. The title Messiah refers to the person who was expected to fulfill the God's promise to David in the seventh chapter of the *Second Book of Samuel.* Messiah means "Anointed One," and the Jewish expectation was that God would send a king like David. Christians understand Jesus to be the Messiah and also God, and his eternal kingdom to be eternal life in heaven. Capitalized and italicized, *Messiah* refers to the oratorio by George Frideric Handel. See **God.** The lowercase word messianic means having to do with the Messiah. See **God.**

metanoia. The word metanoia means "changing one's mind"; spiritually, it refers to conversion.

metrics, optics. TtGW books set kerning of Times New Roman type to metrics except hedders, which are set in optics.

Mexican Americans. Mexican Americans are of Mexican ancestry. Latinos are of Latin-American ancestry from Central or South America. Hispanics refers broadly to people who trace their roots to Latin America or Spain. Most people prefer clear identification with their country of ancestry (Cubans, Puerto Ricans, etc.). **Common ethnic references are listed on page 29.** See **ethnic references.**

Michael. Michael, along with Garbriel and Raphael, is one of three archangels named in Scripture.

Michaelmas. The Feast of Michaelmas is the name given to the Church's commemoration of the three archangels named in Scripture: Michael, Gabriel, and Raphael. Michaelmas originally was linked to the end of the harvest season. Michaelmas is celebrated on September 29.

Micah. Micah was the name of an Old Testament prophet credited with writing a short (minor) book in the Old Testament.

Micaiah. Micaiah was a prophet who accused other prophets in the northern kingdom of possessing a lying spirit and telling Ahab a favorable prophecy. Micaiah's prophecy of Ahab's death proved true.

Michel. The name of Saul's younger daughter, who also was David's wife, was Michel.

midday.

Middle East. The term Middle East describes the present-day geopolitical region encompassing the Arabian Peninsula, the Levant, Turkey, Egypt, Iran, and Iraq. Before the early 20th century, the region was referred to as the Near East.

midheaven. The term midheaven is used in Scripture to describe the area of the sky between heaven and earth. It figures prominently in the book of *Revelation*. It does not take a hyphen.

Midian. A wilderness area on the northwest Arabian Peninsula, Midian was located on the east shore of the Gulf of Aqaba. The Midianites were descended from Abraham's son Midian.

midnight. The word midnight refers to 12 a.m.; it follows 11 p.m.

Midwest, Middle West.

mien. The word mien describes a person's look or manner, especially the person's mood.

might. The difference between may and might is described on page 58. See **can, may; could, might; may, might.**

milieu. The word milieu means "environment."

millennium. The plural of millennium is "millenniums."

mindset.

minimize. The word minimize means "to reduce to an absolute minimum," not "to play down" or "to soften."

minor prophets. There are many classifications of Old Testament prophets, but the Catholic canon attributes the following works of Scripture to the minor prophets. The distinction of "major" or "minor" is based on the length of the written work. Elijah and Elisha re not listed as major or minor prophets because no books of Scripture are attributed to them. See **prophet.**

- *Book of Amos*
- *Book of Habakkuk*
- *Book of Haggai*
- *Book of Hosea*
- *Book of Joel*
- *Book of Jonah*
- *Book of Malachi*
- *Book of Micah*
- *Book of Nahum*
- *Book of Obadiah*
- *Book of Zechariah*
- *Book of Zephaniah*

minuscule.

minute detail. Avoid using the term minute detail, which is tautological. The word "detail" is sufficient.

Miserere. *Psalm* 51, attributed to David.

missionary journeys of Paul. When writing about the missionary journeys of Paul, be specific: e.g., use first missionary journey of Paul, etc.

mnemonic. A mnemonic is a memory device that relies on the first letters of words in a series to help recall another series. P-A-L-E-G-A-S is a mnemonic that can help in the recollection of the seven cardinal sins (Pride Avarice, Lust, Envy, Gluttony, Anger, Sloth). Eat A Big Purple Grape is a mnemonic that can help in recalling the dominant world powers in the Middle East before the rise of the Roman Republic (Egypt, Assyria, Babylon, Persia, Greece).

Moab. The word Moab refers to land inhabited by the Moabites, people descended from an incestuous union between Abraham's nephew Lot and Lot's elder daughter.

Moabites. The book of *Genesis* describes Lot's two daughters plotting to intoxicate their father in order to become pregnant. The Moabites are said to be descended from Moab, the son born to the elder sister after this incestuous act. See **Ammonites.**

modern. See **present day.**

modifiers. See **adjectives; adverbs; parts of speech.**

modus operandi. The Latin phrase modus operandi refers to a way of doing something or of operating.

Molech. Traditionally, Molech was thought to refer to a Canaanite god, but many scholars now posit the word Molech might instead refer to the word "sacrifice" because it frequently shows up in connection with child sacrifice.

money changers. Two words, no hyphen.

monotheism. The word monotheism describes the belief in only one God; Christianity, Judaism, and Islam are monotheistic religions.

monsignor. The word monsignor is an honorary title. The only changes in rank in the priesthood occur when a priest is named a bishop or when a bishop is elected pope. See **archbishop; bishop; cardinal; priest; pope.**

moral, morale. The word moral describes one of three spiritual senses of Scripture; it leads to greater faith through action inspired by the word of God. The word morale means "confidence" or "enthusiasm." See **senses of Scripture.**

more. Use "more than" with numbers to mean "of a greater amount"; use "older than" in situations involving age. Use "over" to mean "located above." See **about.**

moribund. The word moribund means "at the point of death."

Mormon Church. The Mormon Church officially is the "Church of Jesus Christ of Latter-Day Saints."

Morning Prayer. See **Lauds; *Liturgy of the Hours*.**

mortal sin. The word mortal means "subject to death." The term mortal sin describes actions that separate an individual from God; if not repented, mortal sin can lead to eternal damnation, Mortal sin also is called "deadly sin" or "grave sin." Three conditions must be met for a sin to be mortal:

- Its subject matter must be grave.
- The act must be committed with full knowledge of its sinful nature.
- It must be committed with deliberate and complete consent.

Moses. A major Old Testament figure, Moses was born a Levite but adopted by Pharaoh's daughter and raised in the Egyptian royal household. He later fled Egypt and married a Midianite before leading the Israelites out of Egypt. The book of *Genesis* tells Moses' story.

Moslem. See **Muslim.**

Most Holy Name of the Blessed Virgin Mary. A liturgy celebrating the Most Holy Name of the Blessed Virgin Mary, this memorial is celebrated on September 12 and is not a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **name.**

Most Holy Trinity. See **Blessed Trinity, Most Holy Trinity**.

Most Reverend. Use with "the" as a title for a bishop: e.g., "the Most Reverend William Joensen, Ph.D., bishop of the Diocese of Des Moines."

Mother. Capitalize Mother when referring to the Blessed Virgin Mary.

Mother of God. Mother of God is a title for the Blessed Virgin Mary; it should be capitalized.

Mother of Mercy. Mother of Mercy is a title for the Blessed Virgin Mary; it should be capitalized.

Mount Carmel. Mount Carmel is a mountain range bounded on the northeast by the Jezreel Valley and stretching south from the Mediterranean Sea. It is about 125 miles north of the town of Carmel in the southern kingdom of Judah. This mountain range frequently is referred to as a single mountain. Tradition indicates that Mount Carmel was home to a series of Jewish and then Christian hermits who lived and prayed in the caves used by Elijah and Elisha; those prophets' activities are described in the *First* and *Second Books of the Kings*. Capitalize and spell out mount in Mount Carmel; abbreviate Mt. Carmel on TtGW maps and charts.

Mount Hermon. Mount Hermon, an ancient landmark that straddles the border between present-day Syria and Lebanon, represented the northwestern limit of Israelite conquest under Moses and Joshua**.** Capitalize and spell out mount in Mount Hermon; abbreviate Mt. Hermon on TtGW maps and charts.

Mount Horeb. Mount Horeb is one of two possible locations called the "mountain of God" where Moses received the Ten Commandments. Scholars are in disagreement about whether Mount Horeb and Mount Sinai describe the same place; there also is disagreement about the location of each. Capitalize and spell out mount in Mount Horeb; abbreviate Mt. Horeb on TtGW maps and charts.

Mount Moriah. Mount Moriah is a north-south stretch of land between Mount Zion to west and the Mount of Olives to the East. It sometimes is called the Temple Mount because it was there that David's son Solomon built the Temple in Jerusalem. It also is thought to be the site where Abraham built an altar on which to sacrifice his son Isaac. Capitalize and spell out mount in Mount Moriah; abbreviate Mt. Moriah on TtGW maps and charts. See **Zion.**

mount, mountain. Spell out mount or mountain; capitalize mount when it specifies a particular peak. Abbreviate mount only in TtGW maps and charts.

Mount of Olives. Mount of Olives is one of three peaks in a mountainous ridge east of Jerusalem in territory allotted by God to the tribe of Judah. Its slopes once were covered by olive groves. Several key events in Jesus' life took place on the Mount of Olives. Capitalize and spell out mount in Mount of Olives; abbreviate Mt. of Olives on TtGW maps and charts.

Mount Sinai. Mount Sinai is recognized as the traditional site where Moses received the Ten Commandments. Scholars are in disagreement about whether Mount Horeb and Mount Sinai describe the same place; there also is disagreement about the location of each. Capitalize and spell out mount in Mount Sinai; abbreviate Mt. Sinai on TtGW maps and charts.

Mount Tabor. Mount Tabor is a large hill in Galilee, at the eastern end of the Jezreel Valley. Some scholars think it was the site of Jesus' Transfiguration. Capitalize and spell out mount in Mount Tabor; abbreviate Mt. Tabor on TtGW maps and charts.

Mount Zion. Mount Zion is a hill located just outside the wall of the oldest part of Jerusalem. The term Mount Zion is used in the Hebrew Bible first for the city of David and later for the Temple Mount, but its meaning has shifted and it now is used as the name of ancient Jerusalem's western hill. Capitalize and spell out mount in Mount Zion; abbreviate Mt. Zion on TtGW maps and charts. See **Zion.**

muezzin. In the Islamic faith, an official who calls the faithful to prayer is called a muezzin.

Muses. In Greek mythology, the Muses were the nine daughters of Zeus and Mnemosyne who presided over the arts. They were:

- Calliope—eloquence and epic poetry
- Clio—history
- Erato—elegiac poetry
- Euterpe—music
- Melpomene—tragedy
- Polyhymnia—lyric poetry
- Terpsichore—dancing
- Thalia—comedy
- Urania—astronomy

Muslim. The word Muslim is the correct word to use to describe a practitioner of the religion of Islam. Do not use the word "Moslem," which has negative connotations.

must. The verb must conveys obligation, making it the preferred choice when in need of binding legal language. "Will" and "shall "are verbs that imply intention rather than obligation; shall" is the more formal of the two. **The difference between may and might is described on page 58.** See **shall, will.**

Mysteries of the Rosary. The Mysteries of the Rosary are Scripture-based prayers focusing on the events in the lives of Jesus as seen through the eyes of his Mother. There are three original sets of Mysteries: the Joyful, the Sorrowful, and the Glorious. A fourth set of Mysteries, the Luminous, was added in 2002. A fifth set of Mysteries is called the Comforting Mysteries; these focus on Mysteries that are based on themes from the book of *Revelation*. See **Comforting Mysteries of the Rosary; Glorious Mysteries of the Rosary; Joyful Mysteries of the Rosary; Luminous Mysteries of the Rosary; Sorrowful Mysteries of the Rosary.**

myth. The word myth originally referred to a story designed to explain some belief or phenomenon. Today the word myth often describes a popular misconception; when used to describe stories that explain Creation, e.g., the original meaning of myth pertains. See **fable, parable.**

Naaman. Naaman was a commander in the Aram-Damascus army. The *Second Book of the KIngs* records that Naaman traveled to the northern kingdom of Israel to be cured of leprosy by the prophet Elisha. Although Naaman at first rejected Elisha's advice to wash seven times in the Jordan River, he later did as Elisha advised and responded by praising God when he was healed.

Nadab. The son and successor of Jeroboam I, Nadab ruled the northern kingdom of Israel from approximately 910 to 909 BC. He was slain by Baasha, who then made himself king.

Nahum. Nahum was an Old Testament prophet credited with writing a short (minor) book in the Bible.

name. A name is a proper noun used for identification. In Scripture, God occasionally changes a person's name in order to more accurately reflect who they are. Such significant events occur rarely but they are recorded in both the Old and New Testaments. It is noteworthy that when Moses meets God at the burning bush and asks God's name, God responds with a vague answer.

Naphtali. The sixth of the 12 sons of Jacob (Israel); Naphtali was born to Rachel's handmaid Bilhah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

narthex. A narthex is the entrance or vestibule, located at the west end of the nave of a church,, opposite the church's main altar. Traditionally the narthex was a part of the church building but was not considered part of the church proper.

Nathan. Nathan was a prophet who served David. In the *Second Book of Samuel*, Nathan prophesies about God's intention to send a descendant of David to rule over an eternal kingdom.

nation. See **country, nation.**

Native Americans. Native Americans are "American Indians"; "Indians" are people who live in India. Most Native Americans prefer to be identified by association with a specific ancestral tribe. **Common ethnic references are listed on page 29.** See **ethnic references.**

Nativity of Our Lord Jesus Christ. The Solemnity of the Nativity of Our Lord Jesus Christ is a holy day of obligation that marks the religious celebration of the birth of Jesus on Christmas. It always is on December 25. See **holy days of obligation.**

Nativity of the Blessed Virgin Mary. The Feast of the Nativity of the Blessed Virgin Mary commemorates her birth. It also is called "Marymas" and is celebrated on September 8. It is not a holy day of obligation and is not to be confused with the Solemnity of the Nativity of Our Lord Jesus Christ (Christmas). **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

naught, nought. Naught means "nothing"; nought is used to signify the figure zero.

nausea, nauseated, nauseous. The word nausea describes discomfort and an urge to vomit; to feel sick is to be nauseated; nauseous is an adjective describing something that causes nausea.

Navarre Bible. The Navarre Bible is a Catholic Bible that reprints the Revised Standard Version Catholic Edition (RSVCE) with commentaries compiled by faculty members at the University of Navarre in Spain. It is not an independent translation. **Popular translations are listed on page 91.**

nave. The nave is the central part of a church, stretching from the main entrance or rear wall, to the transept, or in a church without transepts, to the chancel. When a church contains side aisles, the term nave is restricted to the central aisle.

n.b., NB. Both n.b. and NB are abbreviations of nota bene, which in Latin means "note carefully." Note that n.b. is spelled with periods and NB without.

Neanderthal. Capitalize the word Neanderthal.

near disaster. People cannot be saved from a near disaster, though they can experience one. They can be saved from a disaster.

Near East. See **Middle East.**

Nebat. Nebat, an Ephraimite, was father of Jeroboam I, the first ruler of the northern kingdom of Israel.

Nebuchadnezzar. Nebuchadnezzar was king of Babylon from 605–561 BC. He also is known as Nebuchadnezzar the Great. Nebuchadnezzar conquered and destroyed the southern kingdom of Judah in 587–586 BC and forced the many descendants of Jacob into exile in Babylon.

needless to say. If something is needless to say, don't bother writing it.

Negeb, Negev. Negeb may be used interchangeably with Negev to refer to the area south of Dead Sea. The word Negev is from a Hebrew root denoting dryness; it also refers to the direction south. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—prefer Negeb to Negev.

Nehemiah. The *Book of Nehemiah* is one of the Old Testament historical books in the Bible. Nehemiah refers to the main figure in the work. The naming convention varies for the *Books of Ezra* and *Nehemiah*. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—do not include references to *Esdras* in connection with the *Book of Nehemiah*, but some other traditions do.

neither. In "neither … nor" constructions, the verb should always agree with the noun nearest it. If either noun is plural, the verb should be plural. When neither is used on its own without the word "nor," the verb should always be singular.

nemesis. A nemesis is not merely a rival or traditional enemy, but one who extracts retributive justice or is utterly unconquerable.

ne plus ultra. The French phrase ne plus ultra means "ultimate," "the perfect or most extreme example of its kind."

nerve-racking.

n'est-ce pas? The French phrase *n'est-ce pas?* is pronounced "ness-pah." It means "is it not?"

New Adam. New Adam always refers to Jesus.

New Age. New Age refers t**o** a secular movement.

New American Bible, New American Bible Revised Edition. The New American Bible (NAB) is an English translation first published in 1970. The 1994 New American Bible Revised Edition (NABRE) is the translation that the United States Conference of Catholic Bishops (USCCB).has approved for liturgical use at Masses in the United States. **Popular translations are listed on page 91.**

New Covenant. See **covenant; Old Covenant.**

New Eve. New Eve is a title for the Blessed Virgin Mary.

new Exodus.

new heaven and new earth.

New International Version. The New International Version Bible translation was released in 1978 with a minor revision in 1984 and a major revision in 2011. It currently is the best-selling Bible in the United States. It does not include the deuterocanonical texts in Catholic Bibles. **Popular translations are listed on page 91.** See **deuterocanonical books.**

new Israel. The term new Israel refers to followers of Jesus. See **Christians; Israel; Jacob (Israel).**

new Jerusalem.

New Jerusalem Bible. See **Jerusalem Bible.**

New Oxford Annotated Bible. The New Oxford Annotated Bible is a Catholic Bible published in 2010. It reprints the New Revised Standard Version and is not an independent translation. **Popular translations are listed on page 91.**

New Revised Standard Version Bible. See **Revised Standard Version Catholic Bible translations.**

New Testament books in the Bible. The Catholic canon lists 27 New Testament books. TtGW reprints the Revised Standard Version Second Catholic Edition (RSV2CE) and links online to the Revised Standard Version Catholic Edition (RSVCE). **Titles of New Testament books in the RSV Catholic editions are listed on page 14.**

nice. The word nice does not appear in Scripture and is not used in TtGW materials. Substitute "agreeable," "pleasant," or "satisfactory." Do not use the word "kind" instead of nice. See **kind.**

nightime.

nihil obstat. Italicize the Latin term *nihil obstat*, which means "nothing obstructs." See ***imprimatur.***

Nile River. The Nile River is the primary river in Egypt. The White Nile and Blue Nile are its main tributaries. The Nile River originates at Lake Victoria.

nitty-gritty.

Noah. God saved Noah and his family during the Great Flood, described in the sixth through ninth chapters of the book of *Genesis*. God's covenant with Noah is described in the ninth chapter. Noah's three sons were Shem, Ham, and Japheth.

noblesse oblige. The French phrase noblesse oblige means "nobility obligates" and is applied to duties that come with rank.

noisome. The word noisome is related to the word "annoy" and means "offensive" or "objectionable"; it most often is used to describe objectionable smells.

nolo contendere The Latin phrase nolo contendere means "I do not wish to contend." It is considered tantamount to a plea of guilty but leaves the defendant with the option of denying the same or similar charges in other proceedings.

nom de plume. The French terms nom de plume refers to an author's pseudonym.

non-biblical.

non-Christian.

nonflammable. The word "inflammable" means "capable of burning easily"; use nonflammable to mean "incapable of burning easily."

None. None is a former hour of the Divine Office traditionally prayed at 3 p.m., the ninth hour after dawn. It is pronounced with a long 'O'. After the Second Vatican Council, None was replaced by Day Prayer. See ***Liturgy of the Hours*.**

nonetheless.

noon. The word noon describes the time that follows 11 a.m.; it is designated as "12 p.m."

normalcy, normality. The word normality is preferred to the word normalcy.

normal type. Also called "roman type," normal type is one of the three main kinds of historical type. (The other two are "boldface" and "italic.") Normal type is distinguished from boldface or italic type by its upright style and its relative simplicity.

North American. Use North American to refer to things pertaining to the United States and Canada. Use Mexican to refer to things pertaining to Mexico. Use American to refer to things pertaining to the entire North and South American hemisphere.

northern kingdom of Israel. The northern kingdom of Israel refers to the geographical area inhabited by the 10 northern tribes of Israel (excluding the tribes of Judah and Benjamin, who inhabited the southern kingdom of Judah). The northern kingdom was ruled over by a succession of different kings after the death of Solomon. It fell to the Assyrians in 722–721 BC. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **lost tribes of Israel; southern kingdom of Judah; united kingdom of Israel.**

notoriety. The word notoriety means "widely known for some disreputable reason," not "famous."

Notre Dame de la Belle Verrière. *Notre Dame de la Belle Verrière* loosely translates as "Our Lady of the Beautiful Window" (literally "of the glass roof"). It describes a stained glass window in Chartres Cathedral; the window dates to 1150. See ***Sancta Camisa*; *Sedes Sapientia*.**

nought. See **naught, nought.**

nouns. Nouns are words used to identify people, places, or things. A proper noun names a particular person, place, or thing; it always is capitalized. See **parts of speech; pronouns; proper nouns.**

novena. The word novena refers to recitation of a set prayer for nine consecutive days in petition for divine favor or in preparation for a liturgical feast. Novenas are considered expressions of popular piety.

Novo Vulgata. The Novo Vulgata refers to the official Latin translation of the Catholic Church; it is based on the original Vulgate translated by St. Jerome. **Popular translations are listed on page 91.** See **Vulgate.**

nowadays. Use "these days" instead of nowadays.

number. Used with the definite article "the," the word number takes a singular verb; used with the indefinite article "a," number takes a plural verb.

numbers. Spell out cardinal numbers one through nine; use numerals for numbers 10 and larger. Spell out ordinal numbers for chapters of books in the Bible: e.g., "the twenty-seventh chapter in the book of *Genesis*." Use numerals for ordinal numbers designating centuries: 3rd century BC. Assume AD for centuries after the birth of Jesus unless there is strong reason to suspect confusion if AD is not included. See **cardinal numbers; ordinal numbers.**

***Numbers*.** The word numbers included in the title of the fourth book of the Old Testament refers to various listings of numbers in this work. See **Torah.**

Nunc Dimitus. The Canticle of Simeon (the *Gospel According to Luke* 2:29–32), also called the Nunc Dimitis, traditionally is included in Compline, the last prayers of the Day as part of *Liturgy of the Hours*. Note Nunc Dimitis is capitalized but not italicized.

O, oh. O used in religious context always is capitalized and never is followed by punctuation. When oh is used in more general contexts to denote emotions; it is capitalized at the start of a sentence and is followed by a comma or an exclamation point.

Obadiah. Obadiah was an Old Testament prophet credited with writing a short (minor) book in the Bible.

obeisance. The word obeisance describes a show of deference.

oblate. An oblate is a person specifically dedicated to God and to God's service. Oblates may be laypersons or clergy. While not professed monks or nuns, oblates nevertheless have affiliated themselves with a monastic community.

oblation. The word oblation refers to a solemn offering, sacrifice, or presentation to God, to the Church for use in God's service, or to the faithful.

oblivious. Oblivious only means "forgetful." It is impossible to be oblivious of something that was unnoticed in the first place.

Obl.S.B. The abbreviation Obl.S.B. may be used after a person's name to indicate that he or she is an oblate of the Order of St. Benedict. See **oblate, Order of St. Benedict.**

obsolete, obsolescent. Things that are no longer used or needed are obsolete; things that are becoming obsolete are obsolescent.

obviate. Obviate means "to make unnecessary"; it does not mean "to reduce."

occurs, takes place. The word occurs describes an accidental event; takes place is the better choice for a scheduled event. Avoid the word "materializes."

octave. An octave is the eighth day after a religious feast. The word octave also may refer to the whole eight-day period of a major feast.

October. The month of October is one of two calendar months devoted to the Blessed Virgin Mary. During October, faithful Catholics are encouraged to pray the Rosary; the Feast of Our Lady of the Rosary is celebrated on October 7. The other Marion month is May. See **Blessed Virgin Mary; May.**

oeuvre. An oeuvre is an artist's body of work.

of. See **in.**

off-guard. Hyphenate off-guard as a modifier.

office. The word office refers to canonical hours of prayer from *Liturgy of the Hours*. The word office is not capitalized when referring to the office of Vigils, Lauds, Day Prayer, Vespers, or Compline. The Divine Office, which refers to the entire *Liturgy of the Hours*, is capitalized. See ***Liturgy of the Hours*.**

off of. The word "of" usually can be dropped from the phrase off of.

off-putting.

oh. See **O, oh.**

Old Covenant. See **covenant; New Covenant.**

older. See **elder; over.**

Old Testament books in the Bible. The Catholic canon lists 46 Old Testament books. TtGW books reprint the Revised Standard Version Second Catholic Edition (RSV2CE) and the TtGW website links to the Revised Standard Version Catholic Edition (RSVCE). **Titles of Old Testament books in RSV Catholic editions are listed on page 12.**

Old Testament sacrifices. There are three main Old Testament sacrifices described in the twenty-ninth chapter of the book of *Exodus*—the sin offering, intended to atone for sin and cleanse from defilement; the burnt offering, also called a "holocaust," which expresses devotion to God and atones for unintentional sin; and the peace offering, intended to assure continued communion with God.

Old Testament Trinity. Old Testament Trinity has come to refer to the three individuals who appear to Abraham at the oak of Mamre. Their number and identification shifts in the recorded description of this visit in the book of *Genesis*.

omnipotent, omnipresent, omniscient. Omnipotent means "all-powerful"; omnipresent means "present in all places at the same time"; omniscient means "all-knowing." All three words are used to describe God.

Omri. Scholars are uncertain about Omri's tribal affiliation, but some suggest he was a member of the tribe of Issachar. After the ill-fated seven-day reign of Zimri ended with Zimri's death, there was a struggle for power between Omri and Tibni; Omri eventually won and ruled the northern kingdom of Israel from approximately 885 to 874 BC.

one. The word one takes a singular verb when used in straightforward constructions, but when extra words are attached to it: e.g., "one or more" or "one of those," it ceases to govern the verb. One also is a mark of the Church. See **person, persons.**

online study pages. Do not refer to online study pages on the TtGW website as "supplemental."

only. Generally, the word only ought to be attached to the word or phrase it is modifying. "The bus only ran on Sundays" would be better as "The bus ran only on Sundays" or "The bus ran on Sundays only."

only-begotten. See **begotten.**

on to, onto. Use on to as two words where the word on is an adverb; use onto as one word where the two elements function as a compound preposition.

opposite. See **contrary, converse, opposite, reverse.**

optics. See **metrics, optics.**

optimistic, pessimistic. Both optimistic and pessimistic should be used to describe a general outlook rather than a specific view, particularly with regard to the inconsequential. "He was optimistic that he would find the missing book" would be better as "He was hopeful …" or "He was confident …."

opus magnum. See **magnum opus, opus magnum.**

oratio. The word *oratio* comes from the Latin and means "asking" or "praying." Use *oratio* to refer to an element of *lectio divina* or to the prayer response to sacred text. See ***lectio divina.***

oration. The word oration means "formal speech." Do not substitute oration for *oratio* in reference to prayerful sacred reading known as *lectio divina*. The English and Latin words are only obliquely related.

Order of Lesser Brothers. The Order of Lesser Brothers is the original name of a religious order whose members once were called "Little Brothers." See **Franciscans.**

Order of Preachers. The Order of Preachers is a Catholic mendicant order founded in 1216. Its members are called Dominicans. See **Dominic de Guzmán, St.**

Order of St. Benedict. The Order of St. Benedict is a primarily contemplative monastic order for men and women who follow *The Rule of St. Benedict*. Founded in 529, its members are called Benedictines. The designation after their names is OSB (no periods).

Order of the Brothers of the Blessed Virgin Mary of Mount Carmel. The Order of the Brothers of the Blessed Virgin Mary of Mount Carmel is the name of a Catholic mendicant order for men and women; its members are called Carmelites. It is thought to have been founded in the 12th century on Mount Carmel. The Old Testament prophets Elijah and Elisha are considered its spiritual fathers.

ordinal numbers. The term ordinal numbers indicates sequence in time or location. Spell out ordinal numbers first through ninth and use figures beginning with the tenth; spell out ordinal numbers when writing about a biblical chapter in running text: e.g., "the fifteenth chapter in the book of *Genesis*." For biblical citations, use italicized ordinal numbers in titles of books but use cardinal numbers for chapters and verses; e.g., "*1 Kings* 1:10– 12." See **cardinal numbers; em dash, en dash.**

Ordinary Time. The term Ordinary Time describes weeks on the liturgical calendar that fall outside of the seasons of Lent or Advent. The word "ordinary" comes from the ordinal number by which the weeks are identified. The liturgical term Ordinary Time is capitalized; it means "numbered weeks."

ordination. On first reference, specify the type of ordination: deaconate, priestly, or bishop. The word ordination also can refer to consecration of Old Testament priests. See **Holy Orders; sacraments.**

originally. Use the word originally when needed to convey additional information from the past.

original sin. The term original sin is the doctrine that holds that men and women are born with a proclivity to sin. The book of *Genesis* describes how the Fall of Adam and Eve introduced original sin into the world**.**

orphan, widow. In typography, an orphan refers to a paragraph-opening line that appears by itself at the bottom of a page or column; a widow is a paragraph-ending line that falls at the beginning of the following page or column. Avoid creating either.

orthodox. The word orthodox means "correct opinion"; it describes acceptance of doctrine. See **heterodox.**

"Our Father." Use the "Our Father" interchangeably with the "Lord's Prayer," both of which refer to the prayer that Jesus taught to his disciples. Either prayer title should be set off by quotation marks.

Our Lady. Our Lady is a title for the Blessed Virgin Mary.

Our Lady of Fatima. Our Lady of Fatima is a title for the Blessed Virgin Mary and also refers to the Feast honoring her appearance at Fatima in 1917, which is celebrated on May 13. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Our Lady of Guadalupe. Our Lady of Guadalupe is a title for the Blessed Virgin Mary and also refers to the Feast honoring her appearances to a Mexican peasant in 1531, which is celebrated on December 12. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Our Lady of Loreto. Our Lady of Loreto is a title for the Blessed Virgin Mary and refers to the house in which she was born and raised, and also to the Feast honoring her as the mother of Jesus, which is celebrated on December 10. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Our Lady of Lourdes. Our Lady of Lourdes is a title for the Blessed Virgin Mary and also refers to the Feast honoring her appearance at Lourdes in 1848, which is celebrated on February 11. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Our Lady of Mount Carmel. Our Lady of Mount Carmel is a title for the Blessed Virgin Mary; her assistance to the Carmelite Religious Order is celebrated in a Feast on July 16. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Our Lady of Sorrows. Our Lady of Sorrows is a title for the Blessed Virgin Mary. A Feast honoring the union of heart and will that existed between Mary and Jesus is celebrated on September 15. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **dolors.**

Our Lady of the Rosary. Our Lady of the Rosary is a title for the Blessed Virgin Mary and also refers to the Feast honoring her intercession in response to prayers of the Rosary. That liturgy is celebrated on October 7. The Blessed Virgin Mary sometimes is called Our Lady of Victory. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Our Lady of Victory. See **Our Lady of the Rosary.**

over. Use over to mean "located above"; use "more than" with numbers to mean "of a greater amount." Use "older" than in situations involving age.

overly. Do not use overly in TtGW materials.

overachiever. Avoid using the word overachiever in TtGW materials.

Oxford comma. See **comma.**

oxymoron. An oxymoron is the intentional mingling of contradictory ideas or expressions for rhetorical effect: e.g., "getting nowhere fast."

Paddan-Aram. The area Paddan-Aram in Harran in Mesopotamia that was the original home of Abraham before he traveled to the land of Canaan. See **Aram; Mesopotamia.**

paean, paeon, peon. A paean is a hymn or song of praise; a paeon is a metrical foot in classical poetry; a peon is a servant of peasant.

pagan. A pagan is a person holding religious beliefs other than those held by the majority of a particular population. In the Old Testament, pagan refers to anyone who refuses to accept monotheistic religious beliefs. See **Gentile; heathen.**

pail, pale. A pail is a small bucket; pale means "lacking in color."

panacea. A panacea is a universal remedy, a cure for all woes; it is not properly applied to a single shortcoming.

panegyric. The word panegyric refers to a formal speech of praise.

Papal Nuncio. The title Papal Nuncio is given a prelate acting as an ambassador of the pope.

parable. See **fable, parable.**

Paraclete. See **Holy Spirit**.

paradisaical, paradisiacal, paradisical. All three spellings are correct, and each means "having the nature of paradise." Write around using all of them, but if you must choose one, choose paradisical.

parentheses, parenthesis. Use normal type (not italic) for parentheses—even those that contain italicized text. A singular mark is a parenthesis.

pariah. A pariah is a person of low standing or a social outcast.

parish. The word parish describes a territorial division in a diocese. Capitalize parish when used to refer to a specific division.

Parousia. The word Parousia refers to the Second Coming of Jesus Christ.

parts of speech. There are eight parts of speech:

- adjectives
- adverbs
- conjunctions
- interjections
- nouns
- prepositions
- pronouns
- verbs

Paschal Lamb. Capitalize Paschal Lamb when used to refer to Jesus. Lowercase paschal lamb when used to refer to any of the lambs slaughtered for the original Passover in Egypt and later Passover feasts not directly linked to Jesus' Passion. See **Lamb of God.**

Paschal mystery. The Paschal mystery comprises Jesus' Passion, death, and Resurrection, and stands at the center of Christian faith because God's saving plan was accomplished once for all by Jesus' redemptive death. The *Catechism of the Catholic Church* teaches that in the liturgy of the Church Jesus' own Paschal mystery is made present.

passersby.

Passion. Capitalize the Passion to refer to the religious events leading to Jesus' death on a cross.

Passover. In Judaism, the Passover commemorates Israel's deliverance from slavery in Egypt. In Christianity, the Passover commemorates Jesus'

redemptive death that makes possible humanity's deliverance from enslavement to sin and death. See **feast of Passover (Pesach).**

past. The word past often is a space-waster. Avoid using such redundant expressions as "past records," "past history," "past experience," "past achievements," and "past precedents."

patience. The word patience refers to a contrary virtue. It is directly opposed to the cardinal sin of anger (wrath). See **cardinal sins; contrary virtues.**

patois. See **dialect, patois.**

patriarch. The word patriarch means "father." The lives of the four biblical patriarchs— Abraham, Isaac, Jacob, and Joseph—are described in the book of *Genesis*. The period in which they lived is described as the "patriarchal age"—not 'patriarcal" age.

patriarchal blessing. The term patriarchal blessing refers to the blessing passed from Abraham to Isaac to Jacob, and then to all of Jacob's descendants.

Paul / Saul of Tarsus. Paul was born in Tarsus, and his given name was Saul. He may be referred to as "the Apostle to the Gentiles" or as "the Apostle" (note capitalization) with or without his name Paul. TtGW never refers to any biblical author as "saint" when making reference to their writing. Paul's 13 New Testament letters should not be called "epistles." Although Paul once was assumed to be the author of the *Letter to the Hebrews*, that no longer is the case. Since Saul also is the name of the first ruler of the united kingdom of Israel, when that name is used without explanation in TtGW materials it always refers to him. Only refer to Paul as Saul of Tarsus when quoting biblical text that uses his birth name; always add "of Tarsus" to make his identity clear. Both Paul and Saul are thought to be members of the tribe of Benjamin. See **Saul / Saul of Tarsus.**

***pax vobiscum*.** The Latin phrase *pax vobiscum* means "peace be with you."

peace offering. A peace offering is one of three types of sacrifice described in the book of *Exodus*; its purpose was to assure communion with God. The entire sacrificial animal was burned, but the breast and thigh were held back and waved over the altar to indicate they were being presented to God. God then released his claim, and those portions were given to the priests. See **Old Testament sacrifices.**

Pekah. Scripture identifies Remaliah as the father of Pekah, but little else is known about Pekah's lineage. Scholars speculate that he may have been from Gilead. An army captain, Pekah came to power by murdering Pekahiah. Pekah ruled the northern kingdom of Israel from approximately 740 to 732 BC. Pekah aligned Israel with Damascus to oppose the southern kingdom of Judah. Assyria came to the aid of Judah and conquered much of the territory belonging to Israel. Pekah's reign ended when he was assassinated by Hoshea, a captain in his army.

Pekahiah. The son and successor of Menahem, Pekahiah ruled the northern kingdom of Israel from approximately 742 to 740 BC. His reign ended when he was murdered by Pekah, one of his own military officers.

Pelagianism. Pelagianism refers to a 5th-century Christian heresy taught by the monk Pelagius. It stressed the essential goodness of human nature and the freedom of the human will while denying the doctrine of original sin.

Penance. See **Reconciliation.**

Pentateuch. The Pentateuch is synonymous with the Torah. On first reference follow with the phrase (the first five books of the Old Testament). See **Torah.**

Pentecost (Christian). Christian Pentecost is a liturgy commemorating the descent of the Holy Spirit on the early Church. Pentecost means "50," and it always occurs 50 days after Easter. This solemnity is a holy day of obligation. The Christian Pentecost also is called "Whit Sunday" or "Whitsunday." Pentecost can refer as well to the Old Testament feast that commemorated God giving the law to Moses. See **feast of Pentecost (Shavuot).**

penitential *Psalms*. The seven most frequently recognized penitential *Psalms* are: *Psalms* 6, 32, 38, 51, 102, 130, 143.

peon. See **paean, paeon, peon.**

people. The words "humanity" or "men and women" may be used to avoid overusing the word people.

percent. Spell out percent in text. The word percent always is accompanied by a number. Use the percent symbol only in tabulated material.

percentage. Use the word percentage to indicate an amount not accompanied by a specific number.

performative speech. The term performative speech refers to language that describes a given reality >

> and changes the reality being described: e.g., "God uses performative speech to speak the world into existence." A priest acting *in personae Christi* has power to act as Christ, but he can use performative speech only when administering the sacraments.

peripatetic. The word peripatetic means "wandering."

permissible.

perpetual virginity. The perpetual virginity of the Blessed Virgin Mary is the doctrine that the Mother of Jesus was a virgin before, during, and after the birth of Christ.

Persia. Persia was dominant in the Middle East from about 559 to 331 BC. Persia gained power by conquering Babylon but lost its place to Greece during the reign of Alexander the Great.

Persian period. The Second Temple was completed in 515 BC during the Persian period (538–323 BC); it was during this time that the captives taken in the Babylon Exile were allowed to return to Jerusalem.

person, persons. The word person is preferred to "one." Do not substitute the word "individual" for person or the word "individuals" for persons. The words "humanity" or "men and women" may be substituted for "people" or persons.

persons of the Blessed Trinity. Lowercase first person, second person, and third persons of the Blessed Trinity. See **Blessed Trinity; Most Holy Trinity.**

persuade. See **convince, persuade.**

perturb. See **disturb, perturb.**

peruse. The word peruse means "to read or examine carefully"; it does not mean "to look over casually."

Pesach. See **feast of Passover.**

pessimistic. See **optimistic, pessimistic.**

Peter Principle. The Peter Principle refers to the idea that people are promoted until they reach a level at which they are incompetent.

Peter / Simon Peter. Peter is the disciple of Jesus who became leader of the early Church. He occasionally is referred to as Simon or Simon Peter. Generally use Peter to refer to this disciple, but Simon Peter may be used in connection with biblical passages that refer to him by that name. He is the traditional author of two New Testament letters, both bearing the name Peter. Do not refer to these letters as epistles. Do not refer to the author as St. Peter.

pharaoh. A title given to Egyptian rulers in lieu of king. Generally capitalize pharaoh when referring to a specific Egyptian ruler, but capitalize Pharaoh even though it is not followed by a name to refer to the rulers in Egypt during the time described in the Pentateuch (the first five books of the Old Testament).

Pharaoh Neco. See **Jehoahaz (of Judah).**

phase. See **faze, phase.**

phenomena, phenomenon. The word phenomenon is singular; the plural is phenomena.

Philemon. Philemon was the name of an early Christian, possibly from Colossae, who was the recipient of one of Paul's New Testament letters. Do not refer to the letter as an epistle. Do not refer to either the author or the recipient as a saint.

Philippians. The word Philippians refers to residents of Philippi, an ancient city in Greece. Paul wrote one of his New Testament letters to early Christians in Philippi. Do not call this book an epistle, and when referring to Paul as a biblical author, do not call him St. Paul. He may be referred to as "the Apostle to the Gentiles."

philistine. A philistine is a person who is indifferent or hostile to matters of culture. When capitalized, Philistine refers to a resident of Philistia. The Philistines were constantly at odds with the descendants of Jacob over ownership of territory in the land of Canaan.

picas, points. The words picas and points refer to a measuring system used by most printers. There are roughly 12 points in a pica, which closely corresponds to one inch. TtGW print layouts are based on picas and points rather than inches

pidgin. See **creole, pidgin.**

Pieper, Josef. Josef Pieper is author of *Faith Hope Love* and other books. Note the spelling of his name.

piety. The word piety refers to reverence for God and devout fulfillment of religious obligations. It is one of the seven gifts of the Holy Spirit. Expressions of popular piety include the Rosary prayers, Stations of the Cross, litanies, and novenas. See **gifts of the Holy Spirit.**

Pilate. See **Pontius Pilate.**

plainchant.

plebeian. The word plebeian means "common," "vulgar," "of the lower classes."

plenary. The word plenary means "complete."

plethora. A plethora is an excessive amount.

plurality. See **majority, plurality.**

plus. The word plus is a preposition, not a conjunction. It therefore does not influence the number of the verb. Two and two are four, but two plus two is four. Use and in place of plus as a conjunction.

-plus, -some. Avoid using -plus or -some with a number to indicate an approximation. If the number is known, it can stand alone. If the number is uncertain, use "about," "more than" or "less than."

plutocrat. The word plutocrat refers to a person who has influence or power because of wealth.

PM, p.m. "Post meridiem" means "after midday" and is abbreviated using PM in TtGW printed materials and p.m. on the TtGW website. See **noon; small capital letters (small caps).**

polyandry. The word polyandry describes the state of a woman who has more than one husband at the same time.

polygamy. The word polygamy describes the state of a man with more than one wife at the same time.

Pontius Pilate. Pontius Pilate was the name of the appointed ruler of Judea at the time of Jesus' Passion. Use both names to refer to him on first reference; after that Pilate is sufficient. He correctly may be called a "prefect" or a "procurator." See **prefect; procurator.**

pope. The word pope refers to the leader of the worldwide Catholic Church; he is elected by the College of Cardinals. Capitalize pope when it precedes a name. The only changes in priestly rank occur when a priest is named a bishop or when a bishop is elected pope. "Archbishop," "cardinal," and "monsignor" are honorary titles. See **archbishop; bishop; cardinal; monsignor; priest.**

populace, populous. The word populace describes a general population; populous means "heavily populated."

portentous.

position. The word position often indicates wordiness.

possessives. Words that show possession of something are called possessives. TtGW adds 's to form most possessives; when forming a possessive for words already ending in the letter 's,' however, simply add an apostrophe: e.g., "Jesus' saving act."

possible. Avoid using the word possible followed by the verb "may" in constructions such as "It is possible that she may decide to go after all." Make it either "It is possible that she will decide to go after all" or "She may decide to go after all."

post meridiem. The Latin term post meridiem means "after midday" and is abbreviated p.m. or PM; See **noon; PM, p.m.**

powers. The word powers refers to one of nine traditional Catholic classifications of heavenly beings. It is not capitalized. See **angel hierarchy.**

prayer. The word prayer refers to deliberate communication with God. Encouraged throughout the year, prayer is one of three spiritual practices especially promoted during Lent.

prayers of petition. The term prayers of petition refers to entreaties to God offered for needs of others.

prayers of supplication. The term prayers of supplication are pleas made by individuals seeking God's assistance in dealing with their own needs.

precede, proceed. Use the term precede to mean "go before." Use proceed to mean "go forward."

precepts of the Church. There are five precepts of the Church listed in the *Catechism of the Catholic Church*:

- You shall attend Mass on Sundays and on holy days of obligation, and rest from servile labor.
- You shall confess your sins at least once a year.
- You shall receive the sacrament of the Eucharist at least during the Easter season.
- You shall observe the days of fasting and abstinence established by the Church.
- You shall help to provide for the needs of the Church.

Precious Blood. See **Blood of Christ.**

precondition, preplanning, prerecorded. The words precondition, preplanning, and prerecorded are always redundant; drop the prefix "pre-" in all cases.

predicate. A predicate is the part of the sentence that contains the verb and states something about the person, place or thing being discussed. See **verbs.**

prefect. The word prefect refers to the Roman official who ruled Judea from AD 6 to 41; after that time he was called a "procurator." The two terms are almost synonymous; Pontius Pilate may be described as either. See **procurator.**

prelate. A prelate is bishop or high-ranking Church official.

premier, premiere. The word premier means "first in position or importance"; premiere means "a debut."

preplanning. See **precondition, preplanning, prerecorded.**

prepositions. Words governing a noun or pronoun and expressing a relation to another word or element in the clause are called prepositions. Avoid using a preposition at the end of a sentence; prepositions of four or fewer letters are lowercase unless they are the first or last word in a title. See **parts of speech.**

prerecorded. See **precondition, preplanning, prerecorded.**

presbyter. The word presbyter derives from the Greek *presbyteros*, which means "elder" or "senior." A presbyter often refers to a priest. See **priest**.

presbytery. See **sanctuary.**

prescribe, proscribe. The word prescribe means "to advise" or "to recommend"; it carries a sense of authority. The word proscribe means "to forbid."

Presentation of the Blessed Virgin Mary. The Presentation of the Blessed Virgin Mary refers to a liturgy commemorating the apocryphal account of the child Mary being offered to God in the Temple at Jerusalem. This feast is celebrated on November 21, and it is not to be confused with the Presentation of the Lord, which occurs after Christmas. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **holy days of obligation.**

Presentation of the Lord. A commemoration of Jesus being presented to God in the Temple at Jerusalem, the Presentation of the Lord is celebrated on February 2, and it is not to be confused with the Feast of the Presentation of the Blessed Virgin Mary. The Feast of the Presentation of the Lord commemorates the Purification of the Blessed Virgin Mary as well. This liturgical service also is referred to as "Candlemas." It is not a holy day of obligation. See **holy days of obligation; Purification of the Blessed Virgin Mary.**

present day. Use the term present day to replace such nouns as "today"; use present-day as a modifier to replace "contemporary," "current," "modern" and similar modifiers.

presume. See **assume, presume.**

preventive. The word preventive is preferred to preventative.

previously. See **hitherto.**

pride. The word pride refers to one of the seven cardinal sins. It is directly opposed to humility. See **cardinal sins; contrary virtues.**

priest. A priest is a religious leader authorized to perform Catholic sacraments *in persona Christi.* Most priests serve in parishes or missions, but some have other administrative roles in the Church.

Prime. Capitalized, the word Prime refers to an hour of the Divine Office traditionally prayed at 6 a.m. After the Second Vatican Council, Prime was replaced by a later hour for Lauds. See ***Liturgy of the Hours*.**

primogeniture. The word primogeniture describes passing an entire inheritance to the first-born male child. See **firstborn.**

principal, principle. The word principal means "chief" or "of first importance"; it can be a noun or an adjective. The word principle means "fundamental"; it usually applies to fundamental beliefs or truths.

principalities. The word principalities refers to one of nine traditional Catholic classifications of heavenly beings. See **angel hierarchy.**

Prior, Prioress. Capitalized, the word Prior is a title given to a superior in a religious order; a female Prior may be called a Prioress.

prior to. See **before.**

proceed. See **precede, proceed.**

procurator. The word procurator refers to a person appointed to govern a Roman province. A procurator

had power over life and death and received his authority directly from the Roman emperor. The words procurator and "prefect" may be used synonymously. See **prefect**.

prodigal. The word prodigal means "recklessly wasteful," not "given to running away."

prohibit. See **forbid, prohibit.**

Promised Land. As used in the Old Testament, Promised Land refers to the land of Canaan; in Christian usage, Promised Land refers to eternal life in heaven. Note capitalization. See **land of Canaan.**

prone, prostrate, recumben, supine. See **apt, liable, prone** for one meaning of the word prone, Prone also can mean "lying facedown," although TtGW prefers the word prostrate to prone; prostrate also suggests throwing oneself down in submission or for protection. Recumbent means "lying flat in any position." Supine means "lying faceup."

pronouns. Words that can function by themselves are called pronouns; they refer to participants in the discourse or to someone or something mentioned elsewhere in the discourse**.** See **parts of speech.**

proper nouns. Nouns or noun phrases that describe one particular person, place or thing, or a particular group are called proper nouns; they always are capitalized. See **nouns**.

prophecy, prophesy. The word prophecy is the noun; the word prophesy is the verb.

prophet. In Scripture, a prophet is a person who has been called to speak for God. Sometimes, but not always, this includes foretelling future events. See **major prophets**; **minor prophets.**

proscribe. See **prescribe, proscribe.**

prostrate. See **prone, prostrate, recumbent, supine.**

protoevangelium. The *protoevangelium* refers to the first Good News in the Bible, specifically to the promise God made to Adam and Eve after the Fall in the book of *Genesis.* See **Gospel.**

Proto- (First) Isaiah. Proto- (First) Isaiah refers to the author of the first 39 chapters of the *Book of Isaiah*. The book spans about 200 years and generally is thought to be the work of at least three different authors. Proto- (First) Isaiah sometimes is called "Isaiah of Jerusalem." He is most known for his messianic prediction that a virgin would conceive and bear a son to be called Immanuel. See **Ahaz; Deutero- (Second) Isaiah**; T**rito- (Third) Isaiah.**

proverbial. Unless there is a connection to an actual proverb, the word poverbial is best avoided.

Proverbs. When italicized and capped, proverbs refers to the Old Testament wisdom *Book of the Proverbs*. The word proverbs (not capitalized and not italicized), refers to the type of maxims contained in this biblical work.

prudence. The word prudence refers to one of the four cardinal virtues. See **cardinal virtues.**

Psalmist. The word Psalmist refers to the author of any of the *Psalms*; it is capitalized. David is considered the traditional author of many *Psalms*.

Psalms. Use *Psalms* in Bible citations and psalms. when no particular psalm is specified. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—refer to *The Book of the Psalms*. TtGW reprints *The Abbey Psalms and Canticles* in study books; website links are to the Revised Standard Version Catholic Edition (RSVCE). Specify which translation is being cited from this Old Testament work, which has multiple authors and iis classified as a wisdom book. It sometimes is called the "*Psalter*."

Psalter. See ***Psalms.***

Ptolemaic dynasty. The Ptolemaic dynasty was a Macedonian royal house that ruled the Ptolemaic kingdom in ancient Egypt during the Hellenistic period. It was the longest and last dynasty of ancient Egypt. It lasted from 305 BC until its incorporation into the Roman Republic in 30 BC at the death of Cleopatra, who was the last of the Ptolemaic rulers.

purgatory. The word purgatory refers to the final cleansing of those who die in a state of grace; it is not the same as limbo. See **limbo.**

Purification of the Blessed Virgin Mary. A liturgy commemorating the ritual Purification of the Blessed Virgin Mary after the birth of Jesus. This feast is celebrated on February 2, and also commemorates Jesus being presented to God in the Temple at Jerusalem. The combined liturgies are known as "Candlemas," which is not a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.** See **Presentation of the Lord.**

Purim. See **feast of Purim.**

Pyrrhic victory. A Pyrrhic victory is one that leaves the victor ruined; the term comes from Pyrrhus, a king of Epirus (present-day Greece and Albania) who defeated the Romans in 279 BC but lost many of his troops doing so. See **Cadmean victory.**

Qoheleth, Quoheleth. The transliteration of the Hebrew word קֹהֶלֶת, Qoheleth or Quoheleth means "preacher," "teacher" or "assembler of sayings." It refers to the author of the *Book of Ecclesiastes*.

quandary.

quaternary. The word quaternary pertains to groups of four.

Queen of Heaven. Queen of Heaven is a title for the Blessed Virgin Mary; it should be capitalized.

Queen of Peace. Queen of Peace is a title for the Blessed Virgin Mary; it should be capitalized.

Queenship of the Blessed Virgin Mary. The feast of the Queenship of the Blessed Virgin Mary honors Mary as Queen of Heaven and Queen of Peace. It is celebrated on August 22, one week after the Solemnity of the Assumption of the Blessed Virgin Mary. The liturgy celebrating the Blessed Virgin's queenship is not a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

query, inquiry, enquiry. A query is a single question; an inquiry or enquiry may be a single question or more extensive. Inquiry is preferred to enquiry.

question blocks (TtGW books). Each lesson in the TtGW books contains 10 question blocks. These are set 27p0 wide and numbered one to 10. The text is 12pt Times New Roman with 13 point ledding justified right. There are no paragraph indentations. Each number is inset 2 lines deep at the beginning of a new paragraph. The numerals are Copperplate Gothic Bold set 50 percent C=75 M=5 Y=0 K=0. Every numeral except 1 has added spacing of 60 added after the numeral over the two lines used for the numeral, not the one line used for the running text. Copy the inset numeral one from another TtGW study to ensure correct spacing. Most question blocks will have a boldface instruction following the numeral—"**Read the book of *Genesis* 27:1–10.**" Occasionally the same instruction will carry over to one or, even more rarely, to two or more question blocks; in these cases, the instruction will not be repeated after the first question block to which it has been applied. All of the reprinted biblical text for a lesson is included in the boldface instructions with the 10 question blocks. There may be more than one question in each question block, and some of the blocks may contain statements as well as questions. Every question block focuses on questions from the biblical text; questions that involve personal opinion. should be identified using a word such as "consider."

Quinquagesima. The word *Quinquagesima* refers to the last pre-Lenten Sunday before Ash Wednesday.

quotation marks (TtGW books). Directly quoted Scripture in titles is limited to words attributed to God or to a primary character. Titles in TtGW books take single quotation marks instead of double quotation marks; double quotation marks are used in running type while those in larger fonts such as titles generally are converted to single quotation marks.

Qur'an. See **Koran, Qur'an.**

quorem, quorems. The word quorem is singular; the plural is quorems.

Rachel. Rachel is the name of the favored wife of Jacob and the sister of Leah. The book of *Genesis* records how competitive the sisters are about bearing children. See **12 sons of Jacob (Israel).**

rack, wrack. Rack means "to strain"; wrack means "to wreck." The expressions are "wrack and ruin," "nerve-racking," and "wrack one's brain."

ragged. See **justified, ragged.**

raison d'être. The French phrase raison d'être means "reason for being."

Ramah. Scripture refers to several locations named Ramah. The city of Ramah that was home to the prophet Samuel was near Gibeon and Mizpah in territory allocated to the tribe of Benjamin.

Raphael. Raphael, along with Gabriel and Michael, is one of three archangels named in Scripture.

rational, rationale. The word rational means "sensible"; rationale describes a justification.

read. Blocks of questions in TtGW study books include a Scripture range: e.g., "Read the *Book of So-and-So* XX:xx–xx." Note type attributes. A range is not required if the range for the previous question block continues into the next block of questions.

really. The word really frequently is unnecessary filler.

Real Presence.

reason … is because, reason why. Both reason … is because and reason why generally are redundant and can be deleted without affecting the facts of the sentence.

Rebekah. Rebekah is the wife of Isaac and sister of Laban. The book of *Genesis* records how she conspires to trick Isaac into giving the patriarchal blessing to Jacob instead of Jacob's brother Esau.

Reconciliation. The sacrament of Reconciliation, one of the two sacraments specifically identified with healing, absolves those who receive it from sins committed after Baptism and reconciles them with the Church. The *Catechism of the Catholic Church* prefers sacrament of Reconciliation to sacrament of "Confession" or sacrament of "Penance." Use sacrament of Reconciliation on first reference. Lowercase reconciliation when not referring to the sacrament. See **sacraments.**

record. Use the word record when recounting events described in Scripture. Without contradicting Scripture, avoid using any words that throw a hint of doubt on the biblical text or that suggest the biblical text is false because of contradictions with scientific knowledge.

recumbent. See **prone, prostrate, recumbent, supine.**

Red Sea. The Red Sea is an inlet of the Indian Ocean, lying between Africa and Asia. To its north lie the Sinai Peninsula, the Gulf of Aqaba, and the Gulf of Suez. The book of *Exodus* identifies the Red Sea as the body of water involved in the Israelites' escape from Egypt. It sometimes is called the "Sea of Reeds."

reduce. See **deplete, reduce.**

refer. Use refer instead of "refer back" in blocks of questions in TtGW study books: e.g., "If necessary, refer to the *Book of So-and-So* X:xx."

refute. The word refute describes showing conclusively that an allegation is wrong; it does not mean simply to dispute or deny the allegation.

regardless. Do not substitute the controversial word "irregardless" for the word regardless.

Rehoboam. The son and successor of Solomon, Rehoboam was the first ruler of the southern kingdom of Judah after the united kingdom of Israel split at the death of Solomon. The split was foretold by the prophet Ahijah and is blamed on Rehoboam's actions toward the northern 10 tribes. Rehoboam reigned from approximately 931 to 913 BC.

Related Church Teaching (TtGW books). Every TtGW book includes a list of Related Church Teaching from the *Catechism of the Catholic Church* (*CCC*). This list is organized by paragraph number and includes every *CCC* paragraph specifically mentioned in the study as well as a number of other paragraphs chosen for their relevance to the biblical text. The paragraphs are arranged numerically in two columns with 100 percent black Arial 10.5 points on 13 points ledding with a 1p6 hanging indent ragged right. The paragraphs specifically mentioned in the study are set in boldface type followed by the parenthetical page and number where they appear in the book. Only the word "page" is italicized. The second parenthesis in the pair is followed by a colon; if the *CCC* paragraph is not cited elsewhere in the book, the colon follows the *CCC* paragraph number. Each description of the paragraph content is an incomplete sentence followed by a period. A thumbnail of the blue cover of the CCC is included on the page. Paragraph descriptions take up two lines except when cutting around the thumbnail. The final length of the list is determined by available space at the back of the book. See **Indexes (TtGW books).**

relatively. See **comparatively, relatively.**

religious images. The term religious images refers to spiritually-themed artwork intended to inspire devotion and prayer. Icons are religious images.

reluctant. Use reluctant to mean "disinclined," "unwilling," or "hesitant."

remedial virtues. See **contrary virtues.**

remembrance. See **commemoration, remembrance.**

renown.

replete. The word replete means "overfull," "stuffed."

reposition [of the Blessed Sacrament]. The word reposition refers to returning the consecrated Host (sacrament of the Eucharist) to its place of repose >

> in the tabernacle. The word reposition is related to the word "repose," meaning "rest" and may or may not involve a change in position. Note that the word reposition is lowercase. See **Eucharistic adoration.**

Reproaches. Also known as the *Improperia*, the Reproaches traditionally are sung (often in Latin) during the solemn Veneration of the Cross on Good Friday. The prophet most frequently identified with reproaching God is Jeremiah, but the antiphon for the Good Friday Reproaches is taken from the *Book of Micah* 6:3: "O my people, what have I done to you? In what have I wearied you? Answer me." This unusual biblical text shows the extent to which the prophets, especially Micah, identify with the LORD. See **Jeremiah; Micah.**

reredos. A reredos is a large altarpiece, screen, or other decoration placed behind the altar in a church. It often includes religious images.

restive. The word restive means "balky" or "obstinate," "refusing to move."

Resurrection. Capitalize the Resurrection, which refers to Jesus' rising from the dead. Christians celebrate the Resurrection at Easter, the holiest day of the Christian liturgical year.

reticent. The word reticent means "inclined to be silent."

Reuben. The first of the 12 sons of Jacob (Israel), Reuben was born to Jacob's wife Leah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

reveal. See **disclose, reveal.**

revelation. In Scripture, revelation refers to something that humanity could not know unless shown by God. Capitalized and italicized, *Revelation* refers to the final apocalyptic work in the New Testament. It is referred to as the book of *Revelation* in TtGW materials.

Revelation to John (the Apocalypse). See **book of *Revelation*.**

revenge. See **avenge, revenge.**

reverse. See **contrary, converse, opposite, reverse.**

revert back. The phrase revert back always is redundant; delete "back."

Revised Grail Psalms. *The Abbey Psalms and Canticles* is a 2020 revision of the Conception Abbey monks' 2010 translation, *The Revised Grail Psalms*. *The Abbey Psalms and Canticles* is being added to all English-language *Liturgy of the Hours* books published for use in the United States.

Revised Standard Version Catholic Bible translations. The first Revised Standard Version of the Bible was published in 1952. The Revised Standard Version Catholic Edition (RSVCE) was published in 1965–1966 and was expanded in 1977. The Revised Standard Version Second Catholic Edition (RSV2CE) was published in 2006. The New Revised Standard Version (NRSV), available with or without the deuterocanonical texts, was published in 1989. TtGW uses the RSV2CE in study books and the RSVCE on the TtGW website. **Popular translations are listed on page 91.**

Rev., Reverend. Rev. abbreviates Reverend. In formal writing, Reverend (or "Rev.") replaces the title "Father" (or "Fr.") before the name of a priest.

RGB. See **CMYK, RGB.**

ribbons (TtGW books). There are two types of ribbons used in TtGW books. Most TtGW study books have diagonal ribbons on the opening page of each lesson identifying the lesson number. The TtGW *Psalms* studies (*Volume I—Lauds & Vespers* and *Volume II—Vigils, Day Prayer & Compline*) have vertical ribbons on every page identifying when the *Psalms* for a particular lesson are prayed following the cursus used by the monks at Conception Abbey. The monastic cursus includes all 150 *Psalms* rather than the more limited cursus followed in *Liturgy of the Hours* books. The majority of TtGW books use a 100 percent yellow C=0 M=5 Y=80 K=8 diagonal ribbon angled 27 degrees in the upper left corner of the page. An 40 percent opacity satin finish size 0p7 80 percent brown C=2 M=20 Y= 80 K=48 is applied to the long edges of the ribbon. The lesson identifier is set 100 percent paper Copperplate Gothic Bold 18-point, capping the word "Lesson" and using cardinal numbers.

The vertical *Psalms* ribbons are color-coded. Lauds ribbons are 100 percent red C=13 M=100 Y=81 K=12 with a 100 percent black satin finish size 0p7 and 50 percent opacity. Vespers ribbons are 100 percent blue C=13 M=100 Y=81 K=12 with a 100 percent black satin finish size 0p7 and 50 percent opacity. The lesson identifier is limited to "Week I" or "Week II" plus whether the lesson is based on *Psalms* from Lauds or Vespers. The identifier is 100

paper set Copperplate Gothic Bold 14-point. Vigils ribbons are 100 percent purple C= 48 M=100 Y=0 K=20 with a 100 percent dark blue C=75 M=65 Y=0 K=65 satin finish size 0p7 and 50 percent capacity. Day Prayer ribbons are 100 light purple C=24 M=50 Y=0 K=4 with a 100 percent medium purple C=48 M=100 Y=0 K=7 satin finish size 0p7 and 50 percent opacity. Compline ribbons are 100 percent rose C=0 M=51 Y=10 K=0 with a 100 percent medium rose C=0 M=87 Y=10 K=19 satin finish size 0p7 and 50 percent capacity. The lesson identifier is limited to "Week I" or "Week II" plus whether the lesson is based on *Psalms* from Vigils, Day Prayer, or Compline. The identifier is 100 paper set Copperplate Gothic Bold 14-point. The Compline identifier covers both "Week I" and "Week II"; the "*&*" in those ribbons is set 12-point Arial Bold Italic.

risen Christ, risen Jesus. The risen Christ and the risen Jesus refer to Jesus after his Resurrection.

Rite of Christian Initiation of Adults (RCIA). The term Rite of Christian Initiation of Adults (RCIA) refers to the program by which adults enter the Catholic Church, usually at the Easter Vigil. Use Rite of Christian Initiation of Adults (RCIA) on first reference. Use RCIA on subsequent references.

rites of the Catholic Church. A rite describes Church tradition about how to celebrate the sacraments. There are 24 rites in the universal Catholic Church; the Latin Rite, which is the most common in the United States, and 23 other rites that fall under five divisions of the Eastern Catholic Church: Alexandrian, Antiochian, Armenian, Byzantine, and Chaldean. None of these are to be confused with the Eastern Orthodox Church, in schism with the Catholic Church since 1054. See **schism.**

Roman Catholic Church. Use "Catholic Church in the West." See **Catholic Church.**

roman numerals. The term roman numerals refers to system of writing numbers that originated in Rome and was used throughout Europe into the Late Middle Ages. Values are represented by combinations of letters from the Latin alphabet (always capitalized. The following represent the most common roman numerals and their values:

- I = one
- V = five
- X = ten
- L= fifty
- C = one hundred
- D = five hundred
- M = one thousand

Romans. The word **Romans** refers to residents of Rome. Paul wrote one of his New Testament letters to early Christians in Rome. Do not call this book an epistle, and when referring to Paul as a biblical author, do not call him St. Paul. He may be referred to as "the Apostle to the Gentiles." See **Rome.**

roman type. See **normal type.**

Rome. The word Rome can refer to the city, to the Roman Republic, or the Roman Empire. The Roman Republic traditionally dates from 509 to 27 BC, Octavian's assumption of sole rule in 27 BC marks the beginning of the Roman Empire. The Roman Empire was ruled by emperors instead of kings. Its fall in AD 476 marks the end of classical antiquity and the beginning of the Middle Ages. Rome also is the location of headquarters of the Catholic Church in the West. See **Vatican, Vatican City.**

Rosary beads. The term Rosary beads describes the beads used to keep track of the prayers recited as part of the Rosary, including the "Our Father," the "Glory Be," and a series of "Hail Mary" prayers. Rosary beads are considered devotional articles.

Rosary of the Blessed Virgin Mary. The Rosary of the Blessed Virgin Mary refers to a set of prayers that are considered an expression of popular piety. When the word Rosary is used alone, it refers to the entire set of prayers. The word Rosary also can refer to the string of beads or knots used to count the prayers. It is customary to pray five decades of the Rosary, concentrating on established events from the lives of Jesus and Mary. There are 20 of these events, called Mysteries, established by the Church—as well as private prayers such as the Comforting Mysteries. In addition, the prayers of the Divine Mercy chaplet also can be recited using the Rosary beads. See **Comforting Mysteries of the Rosary; Mysteries of the Rosary**

Rosh Hashanah. See **feast of Trumpets (Rosh Hashanah).**

[*The*] *Rule of St. Benedict.* Italicize *The Rule of St. Benedict*, a book of precepts written by St. Benedict of Nursia for monks living communally under the authority of an abbot**.** See **Benedict of Nursia, St.**

Ruth. The *Book of Ruth* is one of the Old Testament historical books in the Bible. Ruth refers to the main figure in the work.

Ss

sabbath. The sabbath originally was celebrated by Hebrews on Saturday, the seventh day of the week, based on the beginning of the book of *Genesis*. The Christian sabbath or day of religious observance was moved to Sunday, the first and eighth of days, to mark the day that Jesus rose from the dead. Lowercase sabbath following the style set in the *Catechism of the Catholic Church*, but be aware that most spellcheck systems will flag this as an error.

Saccharin, saccharine. The word Saccharin refers to an artificial sweetener; it is generic and should not be capitalized. The word saccharine means "sugary."

sacramentals. The *Catechism of the Catholic Church* (*CCC*) defines sacramentals as sacred signs instituted by the Church to prepare the faithful to receive the fruit of the sacraments. Sacraments have been instituted by Jesus, while sacramentals are instituted by the Church. The *CCC* lists three types of sacramentals: blessings, consecrations and dedications, and exorcisms. Rosary beads, scapulars, medals, and religious images are more accurately termed devotional articles; prayers such as the Rosary, Stations of the Cross, litanies, and novenas are called "popular devotions" or "expressions of popular piety." See **sacraments**.

sacraments. According to the *Catechism of the Catholic Church*, the sacraments are "efficacious signs of grace by which divine life is dispensed." They are gifts of God instituted by Christ and entrusted to the Church. Lowercase sacrament in all instances, but capitalize each of the names of the seven sacraments:

- Anointing
- Baptism
- Confirmation
- Eucharist
- Holy Orders
- Matrimony
- Reconciliation

sacraments of healing. All of the sacraments bring about healing of one sort or another, but the sacraments of Anointing and Reconciliation are labeled as sacraments of healing. See **sacraments.**

sacraments of initiation. The sacraments of Baptism, Confirmation, and Eucharist are called sacraments of initiation.

Sacred Scripture.

Sacred Species. See **Eucharistic species.**

Sacred Tetragrammaton. Sacred Tetragrammaton is a term that refers to God. It always is capitalized. The Sacred Tetragrammaton consists of the four Hebrew consonants Yod, Heh, Waw, and Heh, which represent Yahweh, the name for God revealed to Moses at the burning bush. See **God.**

Sacred Tradition.

sacrilegious.

saint. Lowercase saint in text; use St. to abbreviate the title before a person's name. The authors of books in the Bible never are referred to as saints. Paul may be called "the Apostle" or "the Apostle to the Gentiles," and the authors of the four Gospels may be referred to as "Evangelists."

Saint Mary of the Snows. See **Dedication of Saint Mary Major.**

Salt Sea. See **Dead Sea.**

salutary. Salutary refers to anything that is conducive to health such as diet and exercise, or demonstrably beneficial, such as a salutary lesson in etiquette.

salvation. The word salvation means "safety" and is used by Christians to refer to eternal life.

salvation history. The term salvation history describes the redemptive activity of God within earthly time in order to offer the possibility of eternal salvation to all of humanity.

salvific.

Samaria. Samaria was the capital city of the northern kingdom of Israel after approximately 880 BC. Once that kingdom fell to the Assyrians in 722–721 BC, Samaria began to be used to refer to the former geographical territory of the northern kingdom. It largely corresponds to all of the land allotted by God to the tribe of Ephraim as well as to the western half of land allotted to the tribe of Manasseh. Inhabitants of Samaria are called Samaritans.

Samuel. The *First* and *Second Books of Samuel* are two Old Testament books classified as historical. Samuel refers to the prophet at the center of these books, which cover the life of the prophet as well as the reigns of Saul and David as rulers over the united kingdom of all 12 tribes of Israel.

Sancta Camisa*.** The *Sancta Camisa* is the traditional name used to refer to the tunic worn by the Blessed Virgin Mary at the birth of Jesus. It is housed in Chartres Cathedral. See ***Notre Dame de la Belle Verriere*; *Sedes Sapientia.

sanctuary. A sanctuary, originally referred to any sacred place. Because such places were used as havens, the word sanctuary came to refer to any place of safety. In church architecture, the area around the altar is called the sanctuary. It is sometimes referred to as a "presbytery."

Sanctus. The word sanctus means holy. Capitalized and set off by quotation marks, "Sanctus" refers to the hymn also called the "Benedictus" or "*Tersanctus."* The words of the hymn are taken from the *Book of Isaiah* 6:3, with the benedictus section from the *Gospel According to Matthew* 21:9.

sangfroid. The word sangfroid means "unflappable."

sans serif. In typography, a serif is a small line or stroke attached to the end of a larger stroke in a letter within a particular font. Sans serif refers to a typeface without serifs: e.g., Arial, used in this Style Guide.

***Santa Maria Maggiore*.** See **Dedication of Saint Mary Major.**

sapphire. A sapphire is a precious blue stone that is used in Scripture to describe aspects of heaven.

Sarah. The book of *Genesis* mentions Sarah as the wife of Abraham. Although much is made of God changing Abram's name to Abraham, attention rarely is given to God changing Sarah's name from Sarai.

Satan, satanic. Satan is the noun and refers to a personification of a particular fallen angel; satanic is the modifier and means "evil." See **devil.**

Saul / Saul of Tarsus. The name Saul refers to the first ruler of the united kingdom of all 12 tribes of Israel. Paul, who became known as the "Apostle to the Gentiles" was born Saul of Tarsus. TtGW materials refer to him as Paul except when mentioning his birth name or directly quoting biblical text that refers to him as Saul of Tarsus. When calling Paul by his birth name of Saul, always add "of Tarsus." See **Paul / Saul of Tarsus.**

Savior. Capitalize Savior as a title for Jesus.

scale, scales. Scale describes the size of something (large-scale type); a scales is a device used to establish weight (bathroom or kitchen scales).

scapular. A scapular is suspended from the shoulders; the word scapular can refer to devotional articles that consist of small bits of fabric on ribbon or cords. Wearing these scapulars under clothing reminds wearers of their commitment to live a Christian life. The word scapular also can refer to a garment that is worn over a monastic habit and serves the same purpose.

schism. Paragraph 2089 in the *Catechism of the Catholic Church* teaches that schism is the refusal to submit to the Roman Pontiff or to accept communion with members of the Church subject to him. See **apostasy; heresy; incredulity.**

Scripture, Scripture study, Scripture-study, scriptural. See **Bible, Bible study, Bible-study, biblical.**

Scripture ranges. A single Scripture range extending over multiple verses takes a singular verb and uses an en dash in the same chapter; two or more distinct ranges take a plural verb. An em dash is used when the range stretches over more than one chapter.

Scripture selection for the back of book (TtGW books). The Scripture selection for the back of book (TtGW books) is the *Second Letter of Paul to Timothy* 3:16–17 in the Revised Standard Version Second Catholic Edition. The hedder reads: "All Scripture is inspired by God," and is centered 22-point Times New Roman italic 100 percent bronze C=2 M= 20 Y=80 K=73. The text is centered Times New Roman normal in the same color. The signer is centered on a line by itself in the same color italic type preceded by a long dash. The signer shows the source of the quotation; it is not necessary to specify the translation. The back-of-book Scripture selection always is set in a yellow box with all the same formatting attributes as biblical text. It is placed on a spread with the Index of Scripture Citations. The depth of the box will vary, but the width will be 42p7. It is unlikely but possible to encounter a layout situation in which there isn't room for the Scripture, in which case it can be dropped. See **biblical text (TtGW books).**

Scripture selection for front of book (TtGW books). The Scripture selection for the front of book (TtGW books) is from biblical text in the study; except in *Psalms* and Rosary studies where it taken from a magisterial quote. It appears on the inside left-hand page opposite the first lesson. It is centered 100 percent black Times New Roman normal text 13 point on 15.6 points of ledding. The first line is set in boldface small caps; the last line is a signer following an em dash and using standard style for biblical or magisterial citations.

scrutinize, scrutiny. The qualifiers “careful” or “close” are redundant when used with the words scrutinize and scrutiny.

scurrilous. Scurrilous does not merely mean “angry” or “insulting”; it means “grossly obscene” or “abusive.”

Scylla. See **Charybdis.**

Sea of Galilee, Sea of Tiberias. The lowest freshwater lake in the world, the Sea of Galilee figures prominently in the ministry of Jesus. It also is called the Sea of Tiberias or “Lake Kinneret.” It is not to be confused with the Dead Sea, although both receive their waters from the Jordan River. but the Dead Sea is farther below the mean sea level and has no outlet . See **Galilee; Tiberias, Tiberius.**

Sea of Reeds. See **Red Sea.**

seasonal changes on the TtGW website. Seasonal changes on the TtGW website are listed on this page 80.

secede.

secondary commentary (TtGW books). Secondary commentary in TtGW books is set in boxes either one, two or three columns wide (14p5, 27p0, or 42p7) with a 100 percent black 0.25 pt. rule aligned to the outside with 1p0 rounded corners. Text is set in a centered inside box with a width of 12p5, 25p0, or 40p7; three-column boxes that contain more than seven lines of text have text centered in two 19p6 columns. The text is 100 percent black 10.5 pt. Arial on 13 pt. ledding set ragged right. There is no indent on the opening paragrah; the first line of subsequent paragraphs has a left indent of 1p6. Hedders are one-line, 100 percent black centered regular 16 pt. Copperplate Gothic Bold on 14 pt. ledding.

Second Book of Moses Commonly Called Exodus. See **book of *Exodus*.**

***Second Book of Samuel*.** Use the *Second Book of Samuel* in text and citations. Samuel refers to the prophet who is featured in this Old Testament historical book. The *Second Book of Samuel* comes after the first in chronological order. The *First* and *Second Books of Samuel* follow the life of the prophet Samuel and describe the united kingdom of Israel during the reigns of Saul and David. See ***First Book of Samuel*; historical books.**

***Second Book of the Chronicles*.** Use *Second Book of the Chronicles* in text and citations. Chronicles refers to a written account; other official records of the ancient kingdoms of Israel and Judah mentioned in Scripture no longer exist. One of the historical books in the Old Testament, the *Second Book of the Chronicles* comes after the first in chronological order. The *First* and *Second Books of the Chronicles* present events from the perspective of the southern kingdom of Judah prior to the Babylonian Exile. See ***First Book of the Chronicles*; historical books.**

***Second Book of the Kings*.** Use *Second Book of the Kings* in text and citations. Kings refers to male rulers of independent states. One of the historical books in the Old Testament, the *Second Book of the Kings* comes after the first in chronological order. The *First* and *Second Books of the Kings* present events from the perspectives of the southern kingdom of Judah and the northern kingdom of Israel prior to the fall of each kingdom. See ***First Book of the Kings*; historical books.**

seasonal changes on the **TtGW website**

the first of every month
—the pope’s prayer intentions
the end of the Christmas season
—Luminous Mysteries replace the Joyful
Third Sunday in January
—Sunday of the Word of God
watch for the date of Ash Wednesday
—add to Rosary and Passion directories
—add to Prophets II Lesson 15 online page
Ash Wednesday
—Sorrowful Mysteries replace the Luminous
—post free Passion study
Easter Sunday
—Glorious Mysteries replace the Sorrowful
Divine Mercy Sunday
—add to homepage slider at Easter
May is a Marion month
—plug Rosary in homepage slider
Pentecost Sunday
—Luminous Mysteries replace the Glorious
October is a Marion month
—plug Rosary study
First Sunday of Advent
—Joyful Mysteries replace the Luminous
December 17
—start O Antiphons
Christmas
—start 12 days of Christmas

Second Book of the Maccabees. Use *Second Book of the Maccabees* in text and citations. Maccabees refers to the family in the *First* and *Second Books of the Maccabees*. While the *Second Book of the Maccabees* follows the first in the Catholic canon of the Old Testament, the content of the two works is not arranged in chronological order. The *First* and *Second Books of the Maccabees* are among the deuterocanonical works in the Catholic canon. See **deuterocanonical books; *First Book of the Maccabees*; historical books.**

Second Coming. The Second Coming refers to Jesus Christ coming in glory to judge the world at the end of time. See **book of *Revelat*ion.**

second death. The book of *Revelation* suggests two types of death. The second death refers to "spiritual death," which is eternal. See **second death.**

Second Ecumenical Council of the Vatican. See **Second Vatican Council.**

Second Letter of John*.** Use *Second Letter of John* in text and citations. John refers to the author of this New Testament book. John traditionally is thought to be the disciple of Jesus named John, but there are other figures named John in the New Testament. The letter should not be called an epistle, and its author should not be referred to as St. John. See ***First Letter of John*; *Third Letter of John.

***Second Letter of Paul to the Corinthians*.** Use *Second Letter of Paul to the Corinthians* in text and citations. Corinthians refers to the recipients of this New Testament letter. The letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles." See ***First Letter of Paul to the Corinthians*.**

***Second Letter of Paul to the Thessalonians*.** Use *Second Letter of Paul to the Thessalonians* in text and citations. Thessalonians refers to the recipients of this New Testament letter. The letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles." See ***First Letter of Paul to the Thessalonians*.**

***Second Letter of Paul to Timothy*.** Use *Second Letter of Paul to Timothy* in text and citations.. Timothy refers to the recipient of this letter. The letter should not be called an epistle, and its author should not be referred to as St. Paul. It is permissible to call Paul "the Apostle" or "the Apostle to the Gentiles." See ***First Letter of Paul to Timothy*.**

Second Letter of Peter. Use *Second Letter of Peter* in text and citations. Peter refers to the author of this letter, traditionally thought to be Jesus' disciple Peter (also called Simon or Simon Peter). This letter should not be called an epistle, and its author should not be referred to as St. Peter. See ***First Letter of Peter*.**

second person. The term second person can refer to the second of three persons (Jesus the Son) who make up the Blessed Trinity; it also can refer to the second person to do something (a human person) or to writing in the second-person. (This is characterized by a subject of you; note the hyphen.)

Second Temple. A history of the Temple at Jerusalem is outlined on page 87.

Second Temple period. This post-exilic period in Jewish history lasted about 600 years and corresponds to the time the Second Temple stood in Jerusalem. The Second Temple period extends from approximately 587 BC to AD 70. See **Cyrus; Second Temple.**

Second Vatican Council. Although the formal name of the 21st council of as many as 2,500 religious leaders of the Catholic Church is "Second Ecumenical Council of the Vatican," TtGW materials refer to it as the Second Vatican Council. Do not call it "Vatican II." It was called for by Pope John XXIII in 1959, and met in four sessions from 1962 to 1965. Sixteen documents resulted, laying the foundation for the present-day Catholic Church.

Sedes Sapientiae. The Latin title *Sedes Sapientiae* refers to the Blessed Virgin Mary. It means "Seat of Wisdom" or "Throne of Wisdom." *Sedes Sapientiae* also refers to a classic artistic composition showing the Blessed Virgin seated on a throne holding the Child Jesus. Both face forward, and Jesus has his right hand raised to impart a blessing. See ***Notre Dame de la Belle Verriere*; *Sancta Camisa.***

Seir. See **Edom.**

Seleucid Empire. The Seleucid Empire was one of two dominant powers in the Middle East during the Hellenistic period. The other was Ptolemaic Egypt. The Seleucid Empire was founded in 312 BC by the Macedonian general Seleucus I Nicator, following the division of the Macedonian Empire of Alexander the Great. The Seleucid dynasty was annexed by the Roman Republic in 63 BC. During the Hellenistic period, control of Judea.passed back and forth between the Seleucids and the Ptolemies.

semiannual. See **biannual, biennial, semiannual.**

Semitic languages. "Semitic people" or "Semites" are obsolete terms largely unused in the present day. They survive in the term "antisemiticism" and in references to Semitic languages. The major Semitic languages are Arabic, Amharic (spoken in Ethiopia), Tigrinya (spoken in Ethiopia and Eritrea), Hebrew, Tigre (spoken in Sudan), Aramaic (spoken in Lebanon, Syria, Israel, Iraq and Iran) and Maltese.

senses of Scripture. Paragraph 115 in the *Catechism of the Catholic Church* teaches there are two senses of Scripture: the literal and the spiritual. The spiritual sense is subdivided into the allegorical, moral, and anagogical. See **allegorical, allegory; anagoge. anagogical; literal; moral, morale; spiritual.**

sensual. Use sensual to connote sexual allure or lust.

sensuous. Use the word sensuous to avoid connotation of lust, and instead to suggest the idea of being alive to sensations.

sentences. See **clauses.**

***Septuagesima*.** The word *Septuagesima* refers to the third Sunday before Lent.

Septuagint. The Septuagint (LXX) is an ancient Greek translation of the Hebrew Old Testament; it includes the deuterocanonical books. The Septuagint would have been the Bible most commonly used in Judea during the time of Jesus. **Popular translations are listed on page 91.**

seraphim. The word seraphim refers to one of nine traditional Catholic classifications of heavenly beings. It is not capitalized. See **angel hierarchy.**

serial comma. See **comma**.

Sermon on the Mount. Jesus' Sermon on the Mount is in the fifth chapter of the *Gospel According to Matthew*. See **Beatitudes.**

Sermon on the Plain. Jesus' Sermon on the Plain is in the sixth chapter of the *Gospel According to Luke*. See **Beatitudes.**

Seth. Seth is the name of the third son born to Adam and Eve after Cain slew his brother Abel and was expelled from God's presence.

seven Sorrows of Mary. Seven dolors and related seven graces of the Blessed Virgin Mary are listed on page 25. See **dolors.**

Seven Wonders of the World. The Seven Wonders of the World were notable structures during classical antiquity. Only the Great Pyramid of Giza remains. The other wonders are:

- the Colossus of Rhodes
- the lighthouse of Alexandria
- the mausoleum at Halicarnassus
- the temple of Artemis
- the statue of Zeus at Olympia
- the hanging gardens of Babylon

sex. Use the word sex to refer to the biological characteristics of males and females; use gender to refer to social or cultural characteristics.

***Sexagesima*.** The word *Sexagesima* refers to the second Sunday before Lent.

Sext. The capitalized word Sext is a former hour of the Divine Office traditionally prayed at noon. After the Second Vatican Council, Sext was replaced by Day Prayer. It has nothing to do with text messages about sex. See ***Liturgy of the Hours*.**

Shallum. The *Second Book of the Kings* identifies Shallum as a son of Jabesh, but little more is known about Shallum's lineage. He ruled the northern kingdom of Israel for about a month sometime around 752 BC. A captain in Zedekiah's army, Shallum murdered Zedekiah to take the throne. He was in turn murdered by Menahem, another army captain. Based on the location of Jabesh west of the Jordan River, some scholars speculate that Shallum may have belonged to the tribe of Gad or to the tribe of Manasseh. Shallum is not to be confused with Jehoahaz of Judah, whose birth name was Shallum. TtGW materials use Shallum to refer to the ruler of the northern kingdom of Israel and "Jehoahaz" to refer to the ruler of the southern kingdom of Judah.

shall, will. Future tense requires that the verb shall be used in first-person and that the verb will be used in all other situations. Will has supplanted shall in most spoken English. The word "must" is a better choice to denote an essential legal obligation.

Shavuot. The Hebrew word Shavuot refers to the Jewish celebration of Pentecost based on Old Testament worship practices. See **feast of Pentecost (Shavuot).**

shekel. The word shekel describes a unit of weight used to establish monetary value in biblical times. Its exact value is uncertain, but scholars think it probably would have had a high enough value to sustain a small family for as long as two weeks.

Shem. Shem is the name of one of Noah's three sons saved during the Great Flood. Shem is an ancestor of Eber, who is the ancestor after whom the Hebrews are named. Ham and Japheth are Shem's brothers. The Table of Nations in the tenth chapter of the book of *Genesis* describes the people descended from Noah after the Great Flood.

Shema. The Shema is a Hebrew prayer in the book of *Deuteronomy* 6:4–6; note Shema is not italicized.

Shemaiah. Shemaiah was a prophet active after the death of Solomon. The *First Book of the Kings* describes Shemaiah preventing war between Solomon's son Rehoboam and Jeroboam I after Jeroboam I led the 10 northern tribes to separate from the tribes of Judah and Benjamin.

shenanigans.

Sheol. Sheol represents the Hebrew abode of the dead; Hebrews viewed the afterlife as a subterranean land of gloom and darkness to which everyone journeyed after death. It was not necessarily seen as a place of punishment.

shibboleth. A shibboleth is a linguistic quirk by which members of a group can be distinguished. The *Book of Judges* records that pronunciation of the word shibboleth was used by inhabitants of Gilead to identify and kill members of the tribe of Ephraim.

Shiloh. The name Shiloh was given to a city located in territory allotted by God to the tribe of Ephraim. It was an early center of Hebrew worship

sins & virtues

Groups of **sins** and **virtues** are difficult to keep straight, and there also is overlap between some **virtues** and some gifts and fruits of the Holy Spirit.

- **Cardinal sins** are the same as **capital sin**s or **deadly sins**. TtGW refers to these using the term **cardinal sins**.
- **Contrary virtues** are the same as **capital virtues** or **remedial virtues**. They are opposed to **cardinal sins.** TtGW materials refers to these using the term **contrary virtues**.
- **Cardinal virtues** are **natural virtues** not to be confused with any other group of **virtues**.
- The three **theological virtues** are not the same as any other group of **virtues**.

shrove. The word shrove is the past tense of shrive, a verb that means "to give confession."

Shrovetide. The word Shrovetide refers to the period before the start of Lent; it begins on Shrove Saturday and ends at the close of Shrove Tuesday. The season focuses on examination of conscience and repentance before the Lenten fast that begins on Ash Wednesday.

side effects. Note there is no hypen in side effects.

Simeon. The second of the 12 sons of Jacob (Israel); Simeon was born to Jacob's wife Leah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Simon. See **Peter / Simon Peter.**

sin. The word sin describes the deliberate and purposeful violation of the will of God. **Groupings of sins and virtues are listed on this page.** See **mortal sin; venial sin.**

Sinai. See **Mount Sinai.**

since. The word since indicates action starting at a specified time in the past and continuing to the present. Verbs in sentences in which since appears must also indicate action that is continuing.

single quotation marks. See **quotation marks.**

sin offering. A sin offering is one of three types of sacrifices described in the book of *Exodus*; its purpose was to atone for sin and to cleanse from defilement. In this sacrifice, the fatty portions and the lobe of the animal's liver were burned on the altar as a gift to God; the rest of the animal was burned outside the camp. See **Old Testament sacrifices.**

Sion. A few Bible translations such as *The Revised Grail Psalms* substitute Sion for Zion. TtGW uses Zion except in direct, labeled citations from *The Revised Grail Psalms.* See **Zion.**

Sirach. The *Book of Sirach* is an Old Testament work classified as a wisdom book. Sirach is a Greek version of the author's name, Ben Sirach. Included among deuterocanonical works in the Catholic canon, the Book of Sirach also is called *Ecclesiasticus*, which means "of or pertaining to a church."

Sisyphus. In Greek mythology, Sisyphus was a king of Corinth who was condemned for eternity to push a heavy stone up a hill, only to have it roll down again. The word Sisyphean describes some endless task.

slander. See **lible, slander.**

sloth. The word sloth refers to one of the cardinal sins. It is directly opposed to the contrary virtue of diligence. See **cardinal sins; contrary virtues.**

small capital letters (small caps). Petite or small capital letters (usually called small caps) are used in specific instances; e.g., "AD" and "BC." Use "A.D." and "B.C." on the TtGW website for "AD" and "BC."

sneaked, snuck. Both sneaked and snuck are valid as the past tense of "sneak." TtGW prefers sneaked.

Society of Jesus. The Society of Jesus describes a Catholic religious order for men founded in 1540 by St. Ignatius of Loyola. Its members are known as "Jesuits." Pope Clement XIV officially suppressed the order in 1773, but the suppression was lifted in 1814. See **Ignatius of Loyola, St.**

Sodom. Sodom and Gomorrah were two cities God destroyed with fire and brimstone. This is described in the book of *Genesis*.

sola Scriptura. The term *sola Scriptura* describes a doctrine held by most Protestant denominations that the Bible is the sole infallible source of authority for Christian faith and practice. Catholics do not subscribe to the same doctrine but believe instead that Christianity rests on a tripod of Scripture, Church teaching, and Church Tradition.

solecism. The word solecism describes a violation of idiom or grammar.

solemnity. A solemnity is a formal, dignified liturgical rite or ceremony. Capitalize named Catholic solemnities. **How Catholic feasts, memorials, and solemnities differ is described on page 31.** See **holy days of obligation.**

Solemnity of All Saints. The Solemnity of All Saints is a liturgy that celebrates the saints in heaven, known and known. It is celebrated on November 1, following All Souls' Day on November 2, a commemoration of the passing of the faithful departed. All Saints' Day is a holy day of obligation; All Soul's Day is not.

Solemnity of Mary, the Mother of God. The Solemnity of Mary, the Mother of God is a liturgy that commemorates the role played by the Blessed Virgin Mary in becoming the mother of Jesus. The solemnity that celebrates Mary as the Mother of God is on January 1 and is a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Solemnity of the Ascension of the Lord. The Solemnity of the Ascension of the Lord is a liturgy that celebrates Jesus being raised to heaven 40 days after his Resurrection. Most dioceses move this solemnity, a holy day of obligation that falls on the fortieth day after Easter, to the seventh Sunday of Easter.

Solemnity of the Assumption of the Blessed Virgin Mary. The Solemnity of the Assumption of the Blessed Virgin Mary is a liturgy that commemorates Mary being assumed into heaven. It is celebrated on August 15 and is a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Solemnity of the Immaculate Conception of the Blessed Virgin Mary. The Solemnity of the Immaculate Conception of the Blessed Virgin Mary is a liturgy that commemorates Mary being born without the stain of original sin. It is celebrated on December 8 and is a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

Solemnity of the Nativity of Our Lord Jesus Christ. The Solemnity of the Nativity of Our Lord Jesus Christ is holy day of obligation marking the religious celebration of the birth of Jesus on Christmas; it always is on December 25.

Solomon. Solomon is the name of a son of David; Solomon was the last king to rule over the united kingdom of Israel, which split into two kingdoms after Solomon's death. Scripture records that God called Solomon by the name "Jedidiah." Two Old Testament works in the Bible are credited to Solomon and classified as wisdom books—the *Song of Solomon* and the *Wisdom of Solomon*. The *Song of Solomon* sometimes is called the *Song of Songs*; it is referred to as *Song of Solomon* in TtGW materials. *Song of Solomon* is canonical; the book of *Wisdom* is not.

Solomon's Temple. A history of the Temple at Jerusalem is outlined on page 87.

-some. See **-plus, -some.**

sometime, some time. The word sometime is preferred to mean "at some point"; replace some time, which usually means "a long time" with an equivalent expression such as "a long time ago."

Song. The word song refers to a musical composition. Capitalized and italicized, *Song* refers to the Old Testament book of the Old Testament. TtGW calls this work *Song of Solomon*.

Songs of Ascent. *Psalms* 12 through 134 are believed to have been sung by Hebrew pilgrims as they traveled to Jerusalem for religious festivals.

Song of Solomon. Use *Song of Solomon* in text and Bible citations. Classified as a wisdom book, *Song of Solomon* sometimes is called *Song of Songs*. See **wisdom books.**

Song of Songs. See ***Song of Solomon*.**

Son of David. Capitalize the term Son of David when referring to Jesus. Lowercase son of David when referring to any of David's other sons.

Son of man. Capitalize the word man in son of Man when the term refers to Jesus. Lowercase son of man except in direct biblical quotes, then follow capitalization style used in the cited translation.

sons of the prophets. The term sons of the prophets refers to men in the Old Testament who chose to serve God in various ways. They are distinct from the prophets See **prophet.**

Sorrowful Mother. See **Our Lady of Sorrows.**

Sorrowful Mysteries of the Rosary.

- The Agony in the Garden
- The Scourging at the Pillar
- The Crowning with Thorns
- Carrying the Cross
- The Crucifixion

soteriology. The word soteriology refers to the doctrine of salvation**.**

southern kingdom of Judah. The term southern kingdom of Judah refers to the geographical area inhabited by the tribes of Judah and Benjamin and ruled by descendants of David after the death of Solomon. The southern kingdom of Judah fell to the Babylonians in 587–586 BC. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **Babylonian Exile; northern kingdom of Israel; united kingdom of Israel.**

specially. See **especially, specially.**

speculate. Use the word speculate to indicate scholarly guesses about unclear Scripture.

spiritual. One of the two primary senses of Scripture. The spiritual sense is subdivided into the allegorical, moral, and anagogical. See **senses of Scripture.**

spiritual works of mercy. The term spiritual works of mercy describes concern for the spiritual needs of others. The "corporal works of mercy" concern the physical needs. See **corporal works of mercy.**

- instructing the ignorant
- counseling the doubtful
- admonishing sinners
- bearing wrongs patiently
- forgiving offenses willingly
- comforting the afflicted
- praying for the living and the dead

spoonfuls. Use the word spoonfuls, not "spoonsful" or "spoons full."

Spy Wednesday. The term Spy Wednesday, which also is called "Holy Wednesday," refers to Wednesday of Holy Week. It commemorates the bargain Judas made with Jewish religious leaders to be a clandestine spy among Jesus' disciples.

stained glass. The term stained glass is used as two words without a hyphen as a noun and as a modifier.

stalactite, stalagmite. The word stalactite refers to a mineral formation that points downward; a stalagmite points upward.

Star of the Sea. Star of the Sea is a title for the Blessed Virgin Mary.

state. When citing Scripture, use the word "record" instead of the word state. It is permissible to use state in reference to words spoken by a figure in Scripture. See **record**.

stationary, stationery. The word stationary means "not moving"; stationery means "writing paper."

Stations of the Cross. Prayers of remembrance of the stages of Jesus' Passion and death are called Stations of the Cross. Praying the Stations of the Cross is considered an expression of popular piety and usually is incorporated into Good Friday worship activities at most parishes.

- Jesus is condemned to death.
- Jesus takes up his cross.
- Jesus falls for the first time.
- Jesus meets his Mother.
- Simon of Cyrene helps Jesus carry his cross.
- Veronica wipes the face of Jesus.
- Jesus falls the second time.
- Jesus meets the woman of Jerusalem.
- Jesus falls the third time.
- Jesus is stripped of his garments. >

- > Jesus is nailed to the cross.
- Jesus dies on the cross.
- Jesus is taken down from the cross.
- Jesus is laid in the tomb.

stet. The Latin word stet means "let it stand"; stet is used in publishing to indicate that a previously marked change is to be ignored.

still lifes. Use the term still lifes as a plural for still life.

straitlaced.

study book, textbook. The term study book is preferred to textbook when referring to TtGW printed materials. Avoid the term "workbook."

subject. A subject is the person, place, or thing being discussed in a sentence or clause. When describing a person as the focus of a paper or report, use subject; when describing the theme or general idea that is the focus of the paper or report, use "topic."

suborn. The word suborn means "to induce someone into committing a wrongful act."

substitute. The only preposition that ever should follow the word substitute is "for."

such as. See **like, such as.**

Suffering Servant (Servant Songs). The term Suffering Servant comes from the Servant Songs in the *Book of Isaiah* 42:1–4; 49:1–6; 50:4–11; and 52:13–53:12. Christians connect the Suffering Servant with the Passion of Jesus Christ.

Sukkot. See **feast of Tabernacles (Sukkot).**

Sunday. sabbath; holy days of obligation.

superabundance.

supersede.

supine. See **prone, prostrate, recumbent, supine.**

supplemental. Use the word supplemental sparingly on opener pages on the TtGW website. Do not refer to online study pages on the website as "supplemental pages" or as "supplemental study pages."

Supreme Being. The term Supreme Being is capitalized when it refers to God. See **God.**

surreptitious.

sympathy. See **empathy, sympathy.**

symposium. The plural of the word symposium is symposia.

synoptic *Gospels*. The Greek word synoptic means "with the same eye." The three synoptic *Gospels* are so named because they repeat much of the same material. The *Gospel According to John*, sometimes called the *Fourth Gospel*, contains a considerable amount of detail not recorded in the synoptic *Gospels*. See **Gospel; New Testament books in the Bible.**

- *Gospel According to Luke*
- *Gospel According to Matthew*
- *Gospel According to Mark*

Syria. The ancient kingdom of Syria was named after a king named Cyrus in about 1500 BC. It encompassed present-day Syria. It is not to be confused with Assyria. See **Assyria**.

Tt

Tabernacle. The word Tabernacle is the name of the place of repose for the consecrated host in Catholic Churches; it should be capitalized. Most Tabernacles are plated in gold or other precious metal; some are designed to resemble the ark of the covenant. The word tabernacle (lowercase) means tent. Tabernacles also may refer to an Old Testament religious feast. See **feast of Tabernacles (Sukkot).**

Table of Contents (TtGW). Tables of Contents in TtGW books list each lesson, title, and page number on which the lesson begins on a single line. If there is room, page numbers, indexes, and what is on the back page also are listed. Everything is centered in a blue page-formatting box. The words Table of Contents are set 100 percent black Copperplate Gothic Light 40 pt. on 36 pt. ledding at the top, followed by the title of the book slightly smaller in the same color and font; the book title may require two lines. Lesson numbers are flush left 100 percent blue C=75 M=65 Y=0 K=0 Copperplate Gothic Light 13 pt. type; lesson titles are tabulated after page numbers in 100 percent black 13 pt. Times New Roman italic with all words lowercase except proper nouns; page numbers are 100 percent blue C=75 M=65 Y=0 K=0 in 11 pt. Copperplate Gothic Bold. Table of Contents entries are justified on 17.5 pt. ledding. Quotation marks are single. See **Indexes (TtGW books); Index of Topics (TtGW books).**

a history of three Temples

Before the Temple in Jerusalem was built by Solomon, Shiloh is most frequently mentioned as the Israelite religious center in the land of Canaan. After the Exodus from Egypt during the time the Israelites wandered in the wilderness, they worshiped in the Tabernacle.

- The first Temple in Jerusalem is called Solomon's Temple; it was constructed during the reign of David's son, Solomon.Built following the pattern of the Tabernacle in the wilderness, which God revealed to Moses, Solomon's Temple was completed in 957 BC.
- Solomon's Temple was destroyed by the Babylonians in 587–586 BC, along with the rest of Jerusalem.
- The Temple was rebuilt by exiles allowed by the Persian ruler Cyrus the Great to return from Babylon to Jerusalem beginning in 538 bc. The new Temple, called the Second Temple, was completed in 515 BC.
- The time of the Second Temple is roughly divided into three periods: the Persian period (538–323 BC), the Hellenistic period (323–30 BC), and the Roman period (30 BC—AD 70).
- In 37 BC, Herod the Great, known for embarking on massive building projects, enlarged the existing Second Temple.
- Herod's Temple was destroyed in AD 70, by the army of the Roman emperor Titus. The same army destroyed most of Jerusalem.

Table of Nations. A listing of the all of the nations descended from Noah after the Great Flood, the Table of Nations is in the tenth chapter of the book of *Genesis*.

Tabor. See **Mount Tabor.**

tabula rasa. The Latin term tabula rasa refers to a blank slate.

take. See **bring, take.**

takes place. See **occurs, takes place.**

Talmud. The Talmud refers to sacred Hebrew writing that includes the main laws in Judaism. The Talmud consists of two parts: the Mishna (the laws themselves) and the Gemara (a collection of later commentaries and elaborations).

Tamar. In the book of *Genesis*, Tamar was the name of the daughter-in-law of Judah and the mother of two of Judah's children—the twins Perez and Zerah.

Tarsus. Tarsus was the hometown of Paul, the Apostle to the Gentiles. This ancient city is located in present-day Turkey. Along with Alexandria and Athens, Tarsus was a learning center of the ancient world. Jewish citizens of Tarsus were granted Roman citizenship. See **Paul/Saul of Tarsus.**

tautology. The word tautology means "using more words than necessary to convey an idea."

tba. See **tk.**

Te Deum. The Te Deum is a Latin Christian hymn of praise traditionally thought to have been written in AD 387, but with antecedents that place it much earlier.

temperance. The word temperance is one of the four cardinal virtues. See **cardinal virtues.**

Temple. Capitalize references to the Temple in Jerusalem, Solomon's Temple, Second Temple, Herod's Temple. Also capitalize Temple of the Holy Spirit, or Temple in heaven. Lowercase temple when referring to a generic building. **A history of the Temple at Jerusalem is outlined on this page.**

Ten Commandments. The term Ten Commandments; refers to laws given by God to Moses; they are listed in the twentieth chapter of the book of *Exodus*. The Ten Commandments sometimes are referred to as the "Law of Moses," the "Ten Words" or the "Decalogue." Capitalize all references to the Ten Commandments and spell out the word "Ten." Catholics and Protestants follow the same Ten Commandments, but Catholics number them slightly differently; the list below follows Catholic convention.

1. I am the LORD your God: You shall not have strange gods before me.
2. You shall not take the name of the LORD your God in vain.
3. Remember to keep holy the LORD'S Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

10 plagues. Use 10 plagues with the cardinal number and no capitalization to refer to the 10 plagues sent >

> by God against Egyptians in the book of *Exodus*.

- water to blood
- frogs
- gnats
- flies
- pestilence of livestock
- boils
- thunderstorm of hail and fire
- locusts
- three days of darkness
- death of all firstborn males

tersanctus. The Latin word *tersanctus* means "thrice holy" and comes from the threefold "Holy, Holy, Holy" sung at the beginning of the hymn.

Terse. A former hour of the Divine Office, Terse traditionally was prayed at 9 a.m. After the Second Vatican Council, Terse was replaced by Day Prayer. See ***Liturgy of the Hours*.**

textbook. See **study book, textbook**.

than. The following three problems are common in writing that uses the word than:

- Instead of "nearly twice as many people die younger than age 20 in France than in Great Britain," write "as in Great Britain."
- Instead of "hardly had I landed at Liverpool than the Mikado's death recalled me to Japan," write "no sooner had I landed than …." or "hardly had I landed when…."
- Avoid constructions such as "she likes tennis more than me." Does this mean that she likes tennis more than I do? or that she likes tennis more than she likes me?

that (as a conjunction). Some words usually require that (assert, contend, maintain) and some usually do not (say, think), but there are no hard rules. Dispense with that when it is not strictly necessary.

that, which. Use the word that to introduce a nonrestrictive clause (one set off by commas). Use which to introduce a restrictive clause (one not set off by commas). The words that and which both refer to a thing; use who to refer to a person and use where to refer to a place.

thaw. Do not confuse the words thaw and "unthaw"; the word "unthaw" means to freeze.

thence. The differences between hence, thence, and whence and hither, thither, whither are described on page 38.

theological virtues. The theological virtues are listed in the thirteenth chapter of the *First Letter of Paul to the Corinthians*. They reflect supernatural or divine manifestations of common feelings. **Other groupings of sins and virtues are listed on page 83.**

- faith
- hope
- love or charity

Theotokos. Theotokos means "God-bearer" and is a title for the Blessed Virgin Mary.

theretofore. See **hitherto.**

Thessalonians. The word Thessalonians refers to residents of the ancient city of Thessaloniki in Greece. Paul wrote two of his New Testament letters to early Christians in Thessaloniki. Do not call this book an epistle, and when referring to Paul as a biblical author, do not call him St. Paul. He may be referred to as "the Apostle to the Gentiles."

thinking to oneself. "I thought to myself" and "I could picture in my mind" always are tautological; delete "to myself" and "in my mind."

thin space (TtGW books). To create a thin space in indd documents, hold down the "shift" + '>' key + "alt" key plus the 'm' key. Thin spaces are used to separate verse numbers from text that follows in reprinted biblical text. See **biblical text (TtGW books).**

Third Book of Moses Commonly Called Leviticus. See **book of *Leviticus*.**

Third Letter of John*.** Use *Third Letter of John* in text and citations. John refers to the author of this New Testament book. John traditionally is thought to be Jesus' disciple John, although there are other figures named John in the New Testament. The letter should not be called an epistle, and its author should not be referred to as St. John. See ***First Letter of John*; *Second Letter of John.

third person. Third person refers to the third and final member (the Holy Spirit) of the Blessed Trinity. It also can refer to the third person to do something (a human person) or to writing in the third-person (he, she, or they is the subject; note the hyphen).

thither. The differences between hence, thence, and whence and hither, thither, whither are described on page 38.

thitherto. See **hitherto.**

Three Kings. In Christian tradition there are Three Kings or Magi from the East who visit the infant Jesus, although Scripture does not number them. Three Kings is capitalized when referring to these visitors, who are representative of the Gentiles. See **Wise Men.**

threshold.

Throne of Wisdom. Throne of Wisdom is a title for the Blessed Virgin Mary.

thrones. The word thrones refers to one of nine traditional Catholic classifications of heavenly beings. See **angel hierarchy.**

Tiberias, Tiberius. The word Tiberias refers to the ancient sea and city; Tiberius is the name of the Roman emperor. See **Sea of Galilee, Sea of Tiberias.**

Tibni. After Zimri ended his life and short reign of seven days, the inhabitants of the northern kingdom of Israel split their allegiance into two factions, one siding with Tibni and one with Omri. Tibni ruled roughly half of the kingdom from approximately 885 to 860 BC. Scholars believe he was killed by supporters of Omri.

Tigris River. The Tigris River is located in Mesopotamia and is mentioned in the book of *Genesis* as one of four rivers flowing from the Garden of Eden. Only the Euphrates and Tigris Rivers remain in the present-day.

'til, till. The more formal "until" is preferred to 'til or till. Reserve use of till to refer to working the land or a place to collect cash. Do not use 'til. See **until.**

time. The word time is often expendable: e.g., "available in two weeks time." Delete "of time" in such phrases as "length of time."

time frame.

time line. Time line means "a table listing important events for successive years within a particular historical period"; "timeline" means "a schedule of events and procedures." *Thus Says the LORD: God Speaks Through His Servants the Prophets—Volume I: A Kingdom Divided* includes a time line with each lesson. These compare what is going on in the northern kingdom of Israel and the southern kingdom of Judah at the time covered by the lesson.

timetable.

Timothy. Timothy is the name of an early Christian who worked closely with Paul and was the recipient of two of Paul's New Testament letters. Do not refer to either letter as an epistle. Do not refer to either the author or the recipient as a saint.

tirade. See **harange, tirade.**

Tirzah. Tirzah was an ancient town northeast of Shechem. In the *First Book of the Kings*, Tirzah is described as a capital of the northern kingdom of Israel during the reigns of Baasha, Elah, Zimri, and Omri. The royal palace at Tirzah was set on fire by Zimri when he was faced with having to surrender to Omri. Omri reigned from Tirzah for six years after which he moved Israel's capital to Samaria.

Tishbite. Scholars debate the meaning of the word Tishbite, used to in connection with the prophet Elijah. Tishbite usually is thought to refer to someone from a town called Tishbe in Gilead. No traces of such a town exist have been found, however.

titled. See **entitled, titled.**

titles. Italicize titles of complete works published as separate items, including books, pamphlets, magazines, and newspapers. Also italicize titles of movies, plays, musicals, operas, television and radio series, long musical pieces, paintings, and works of sculpture. Use quotation marks to set off the titles of individual articles or sections within a published work, including most poetry. Do not italicize or use quotation marks for the titles of musical pieces that are identified by form (symphony, concert, sonata) or by key (capitalize the key; only use a hyphen when the key signature is used as a modifier).

titles for the Blessed Virgin Mary. The Mother of Jesus, the Blessed Virgin Mary, is referred to by a truly staggering number of titles, far too many to list in this Style Guide. The following are titles likely to be encountered most often, especially in connection with TtGW materials. See **Blessed Virgin Mary**.

- Ark of the Covenant
- Blessed Mother
- Help of Christians
- Holy Virgin
- Immaculate Conception
- Madonna
- Mother of God
- Mother of Mercy
- New Eve >

- > Our Lady
- Our Lady of Fatima
- Our Lady of Guadalupe
- Our Lady of Loreto
- Our Lady of Lourdes
- Our Lady of Sorrows
- Our Lady of the Rosary
- Queen of Heaven
- Queen of Peace
- Sorrowful Mother
- Star of the Sea
- Theotokos (God-bearer)
- Throne of Wisdom

Titus. Titus is the name of an early Christian who worked closely with Paul and was the recipient of one of Paul's New Testament letters. Do not refer to the letter as an epistle. Do not refer to either the author or the recipient as a saint.

tk. In publishing, the mark tk indicates that additional material is to come; tk loosely stands for "to come." It sometimes appears at "tba," for "to be announced."

Tobit. The *Book of Tobit* is one of the Old Testament historical books in the Bible. Tobit refers to the main figure in the work. The *Book of Tobit* is one of the deuterocanonical works included in the Catholic canon.

today. See **present day.**

topic. When describing the theme of a paper or report, use the word topic; when describing a person as the focus, use the word "subject." See **subject.**

Torah. The word Torah refers to the first five books of the Old Testament. The Revised Standard Version Catholic translations—RSVCE and RSV2CE—refer to the first of these books as *The First Book of Moses Commonly Called Genesis,* then follow the same style for the remaining four books. TtGW uses book of *Genesis,* etc.

total. The follow errors are common in writing that uses the word total:

- Total is redundant when what it is qualifying already contains the idea of a totality: e.g., "total annihilation."
- The expression "a total of" also generally is superfluous, except at the beginning of a sentence to avoid spelling out a large number.
- Instead of "A total of 45 weeks was spent on the study: write "A total of 45 weeks were…."

toward. Use the word toward and avoid the word "towards," although "towards" is preferred in Britain.

tradition, traditionally. Capitalize Tradition to refer to Church Tradition. Use the word traditionally to describe widely held ideas ideas about Scripture that are not supported by Church teaching.

transcendent.

transept. In a cross-shaped church building, transept refers to the two arms forming the cross shape.

Transfiguration, transformation. Transfiguration describes a change in appearance although the substance remains the same. The word is used to refer to Jesus' Transfiguration on a mountain in the presence of three disciples. Capitalize the Transfiguration to refer to the religious event. The word transformation means a change in form although the appearance might remain the same. The Church commemorates the Transfiguration on August 6. It is not a holy day of obligation.

Transjordan. The word Transjordan refers to the area east of the Jordan River. It is capitalized.

translations. The Appendix on page 000 lists variations between the Revised Standard Version Catholic Edition translations—the RSVCE and the RSV2CE—and the New American Bible Revised Edition (NABRE). Some of the most well-known Bible translations are listed opposite on page 91.

transubstantiation. The word transubstantiation describes the change in substance that takes place in the bread and wine that become the sacrament of the Eucharist when they are consecrated during the Mass. Transubstantiation means "a change in substance without a corresponding change in form or appearance." See **consecrate; Eucharist; Mass.**

Triduum. The word Triduum refers to a liturgical celebration occurring in three parts—on Holy Thursday, Good Friday, and Holy Saturday. The three religious services are considered one service. None of them are holy days of obligation, but the Catholic requirement to attend Mass on Easter Sunday is fulfilled by attending the Easter Vigil.

Trinity. See **Blessed Trinity, Most Holy Trinity.**

triptych. The word triptych refers to a painting on three panels hinged together.

Triune God. The Triune God refers to God in three persons. **See Blessed Trinity, Most Holy Trinity.**

12 sons of Jacob (Israel). See **12 tribes of Israel.**

some well-known Bible **translations**

All Catholic Bibles include the deuterocanonical texts. When deuterocanonical texts are included in Protestant Bibles, they are called the Apocrypha.

TtGW reprints the Revised Standard Version Second Catholic Edition (RSV2CE) in study books. Links on the TtGW website are to the earlier Revised Standard Version Catholic Edition (RSVCE) for all citations except the *Psalms. Psalms* references in TtGW study books are taken from *The Abbey Psalms and Canticles*; *Psalms* citations linked on the website are from the RSVCE unless otherwise specified.

All variations in chapter and verse numbering are noted, as are numbering variations between the New American Bible Revised Edition (NABRE) and the standard TtGW translations.

The audio files linked at the bottom of the online study pages are to the New International Version (NIV), which is a Protestant translation that does not include the deuterocannonical passages.

The following list includes the most commonly read Catholic translations. Other popular Catholic Bibles such as the Didache Bible, the Ignatius BIble, the Navarre Bible, or the New Oxford Annotated Bible reprint one of these translations with their own commentary. These four Bibles all reprint one of the Revised Standard Version Catholic translations.

- Douay-Rheims (D-R)
- Jerusalem Bible (TJB)
- New Jerusalem Bible (NJB)
- Latin Vulgate or Vulgate (Vulg.)
- New American Bible (NAB)
- New American Bible Revised Edition (NABRE)
- Revised Standard Version Catholic Edition (RSVCE)
- Revised Sandard Version Second Catholic Edition (RSV2CE)
- New Revised Standard Version (NRSV)

Popular Protestant Bibles include the King James Version (KJV) and the New International Version (NIV). The Septuagint (LXX) in an ancient Greek translation of the Hebrew Old Testament; it includes the deuterocanonical books.

12 tribes of Israel. The 12 tribes of Israel are made up of the descendants of the 12 sons of Jacob (Israel). Listings of the tribes vary throughout Scripture, although there always is a clear effort made to hold the number of tribes to 12. In addition to 12 sons, Jacob also fathered a daughter named Dinah. **Variations in Scripture listings of the 12 tribes of Israel are noted in the box on the next page.**

- Reuben
- Simeon
- Levi
- Judah
- Dan
- Naphtali
- Gad
- Asher
- Issachar
- Zebulun
- Joseph
- Benjamin

Trito- (Third) Isaiah. Trito- (Third) Isaiah refers to the author of chapters 56 through 66 of the major prophetic work, the *Book of Isaiah*, which now is believed to have been written by at least three different authors over approximately 200 years. See **Proto- (First) Isaiah**; **Deutero- (Second) Isaiah.**

TtGW co-founders. TtGW co-founders Tami Palladino and Matthew Phelps are identified by their first and last names on first reference on the TtGW website, and generally later as well on the online study pages. Tami generally is identified as a co-founder; Matthew generally is identified as an author rather than a co-founder. When mentioned by name, Jennifer Phelps is identified as either a co-founder or an author, depending on context. Use Jennifer McGaw Phelps only when referring specifically to her authorship of a particular study or other book. Co-founders' pictures link to the "about us" page on the TtGWwebsite; co-founders' names link to the "our apostolate" page on the website

Turning to God's Word (TtGW). Other than in this Style Guide, Turning to God's Word (TtGW) follows standard style for acronyms. See **acronym.**

turpitude. The word turpitude means "baseness" or "depravity," not "rectitude" or "integrity."

Twelfth Night. See **Epiphany.**

[the] Twelve. See **disciples.**

making sense of the different listings of the **12 tribes of Israel**

There are several listings of the 12 sons or 12 tribes of Israel in the Scriptures, and they show slight differences. The birth order of the 12 sons can be found in the book of *Genesis* 29:31—30:24 and 35:16–18. In the chronological birth order of Jacob's sons, Reuben is born first, followed by Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. Though the names of the tribes change, the biblical authors seem intent on preserving the number of tribes at 12.

The book of *Genesis* 48:3–5 describes Jacob's adoption of Joseph's two Egyptian-born sons, Ephraim and Manasseh. This allows them to share Joseph's inheritance when the descendants of Jacob return to the land of Canaan. Although the favored son of Jacob, Joseph very rarely is referred to as a one of the 12 tribes of Israel. His sons Ephraim and Manasseh are considered founders of the two half-tribes, which eventually come to be referred to as tribes.

In the book of *Exodus* 32:21–29, the Levites distinguish themselves in service to the LORD. As a result of this action, in the book of *Exodus* 40:12–15, they are set apart to serve as priests. After this, Levites usually no longer are included in biblical listings of the 12 tribes, and the two sons of Joseph usually are referred to as tribes instead of as half-tribes.

The book of *Revelation* 7:5–8 records this unusual listing of the tribes of Israel: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin.

Judah is listed first among the tribes of Israel, almost certainly because Jesus is of the tribe of Judah. Joseph and Benjamin appear to be listed last because they are last in the birth order.

Dan and Ephraim surprisingly are omitted from the list. A clue as to why appears in the *First Book of the Kings* 12:25–30, which records that Jeroboam I, ruler of the northern kingdom of Israel, set up golden idols in Dan and Bethel (a city in the territory of Ephraim). The tribes of Dan and Ephraim appear to be excluded because they engaged in idolatry and led others away from God.

Uu

ubiquitous, ubiquity.

unabridged. See **complete and unabridged.**

unchristian.

under. Use under to mean "located below"; use "less than" with numbers to mean "of a lesser amount." Use "younger than" in situations involving age.

understanding. The word understanding describes a gift of the Holy Spirit that refers to grasping the truths of Christian faith. See **gifts of the Holy Spirit.**

under way. Use under way (two words) in all cases..

undoubtedly. See **doubtless, indubitably, undoubtedly.**

uninterested. See **disinterested, uninterested.**

unique. The word unique means "only one of a kind"; a thing cannot be "more" unique or "one of the most" unique.

unison. The word unison means "all together." Praying in unison and saying the Mass responses in unison is a sign of unity in the Church. See **marks of the Church.**

united kingdom of Israel. The united kingdom of Israel refers to the kingdom ruled first by Saul, then David, and finally Solomon. At the death of Solomon in 931 BC, the united kingdom of Israel split into the northern kingdom of Israel ruled by Jeroboam I and the southern kingdom of Judah ruled by Solomon's son Rehoboam. Note the capitalization. See **northern kingdom of Israel; southern kingdom of Judah.**

United States. Use the United States as a noun in TtGW materials. Use the abbreviation U.S. as a modifier, except in proper names such as the United States Conference of Catholic Bishops (USCCB). Do not abbreviate U.S. without periods except when designating such national highways as US-169.

United States Conference of Catholic Bishops (USCCB). Use United States Conference of Catholic Bishops (USCCB) on first reference. Use USCCB on subsequent references. Note no periods.

unknown. In most cases, little-known should be substituted for unknown.

unnamed men of God. A few Old Testament prophets are not identified by name but instead are referred to as unnamed men of God. These men are chosen by God to speak for him and are not to be confused with "sons of the prophets." See **sons of the prophets.**

unpractical. The word "impractical" is preferred to unpractical, though both words mean the same thing. See **impractical, impracticable, unpractical.**

until. The word until is preferred to "'til" or "till." See **'til, till.**

untimely death. Avoid the phrase untimely death. Few deaths are timely; drop "untimely."

uppercase. See **lowercase, uppercase.**

Upper Room. Capitalize Upper Room when referring to the room where Jesus ate his final meal with the disciples. The Upper Room also is called the Cenacle, a Latin word meaning dining room.

Ur of the Chaldeans. The book of *Genesis* identifies Ur of the Chaldeans in Mesopotamia as the original home of Abraham before he was called to journey to the land of Canaan. **See Abraham; the] book of *Genesis*; Chaldeans.**

usage, use, utilize. The words usage and use are generally interchangeable, but usage appears most often in contexts involving language. Utilize is the preferred term for making use of something intended for a different purpose or for extracting maximum value.

usury. The word usury refers to the practice of lending money a grossly inflated rate of interest.

Uzziah. Another name for Azariah. See **Azariah (Uzziah).**

Vv

vacillate.

valediction. A valediction is a farewell speech.

Valley of Hinnom. See **Gehenna.**

variegated.

Vatican I and **Vatican II.** Refer to these as the First Vatican Council and the Second Vatican Council, respectively. Note use of the article "the," spelling out the ordinal number, and capitalization. See **Second Vatican Council.**

Vatican, Vatican City. The Vatican is the jurisdiction of the pope in his role as Bishop of Rome; It also is called the Holy See. The pope has ecclesiastical jurisdiction over the worldwide Catholic Church and governance over the city-state enclave in Rome known as the Vatican City.

vellum. Vellum refers to the finest parchment.

Venerable. When capitalized, Venerable is a title given to a deceased person who has attained a degree of sanctity but has not yet been beatified or canonized as a saint.

venerate, worship. Although in a figurative sense the words venerate and worship are interchangeable, in religious contexts worship applies only to God. Catholics, for instance, worship God but venerate saints.

venial sin. The word venial means forgivable. A venial sin is a lesser sin that is excusable and does not result in complete separation from God. A venial sin consists in acting as one should not, without the actual incompatibility with the state of grace that a mortal sin implies. See **mortal sin.**

verbal. Instead of the word verbal, choose the the word "oral" or the word "written."

verbatim. The word verbatim means "in exactly the same words."

verbs. Verbs are words used to describe an action, state, or occurrence. A predicate is the part of a sentence or clause that contains a verb and states something about the subject. See **parts of speech.**

veridical. The word veridical means "truthful" or "coinciding with reality."

versus. The word versus means "opposing." Spell out versus in text. The abbreviation vs. (with a period) may be used in hedders where space is tight and rewriting is not an option, and in tabulated material..

very. The word very frequently is used as an unnecessary filler.

Vespers. Vespers is an hour of the Divine Office traditionally prayed around 6 p.m. After the Second Vatican Council, the Divine Office was updated and simplified, and became known as "*Liturgy of the Hours*." Vespers is called "Evening Prayer" or "Evensong." It includes the Canticle of Mary, also called the "Magnificat." See ***Liturgy of the Hours*.**

vestibule. The word vestibule refers to the entrance to a room or a building.

via. The word via indicates the direction of a journey and not the means by which the journey is achieved. "We flew from London to Sydney via Singapore" is correct; "We traveled via seaplane" is not.

viable. The word viable means "capable of independent existence"; it does not mean "feasible" or "promising."

***Via Dolorosa*.** The Latin term *Via Dolorosa* refers to the way of sadness or way of sorrows; it describes the route in Jerusalem taken by Jesus to his Crucifixion.

viaticum. The Latin word viaticum is used to refer to the sacrament of the Eucharist given to a person near death; it often is called "Last Rites." See **Eucharist.**

vices. The word vices describes immoral or wicked behavior; the Church calls such behaviors "sins."

vicious circle. Use vicious circle instead of "vicious cycle."

vigil. The word vigil refers to a Mass held around sundown the day before a holy day of oblation. Capitalize vigil when the specific holy day of obligation is included as part of its name: e.g., "Vigil of the Immaculate Conception." To refer to the third service of the Triduum, capitalize Vigil and add the word "Easter" and the article "the." See **Easter Vigil [Holy Saturday of the Easter Vigil in the Holy Night of Easter]; holy days of obligation.**

Vigils. After the Second Vatican Council updated and simplified the Divine Office, Vigils became the name of the first hour of the day in what is now known as "*Liturgy of the Hours*." It usually is prayed at 6 a.m. or earlier. See ***Liturgy of the Hours*.**

virgin birth. See **Immaculate Conception.**

Virgin Mary. See **Blessed Virgin Mary.**

virtues. High moral standards or good behavior; virtues often are contrasted with vices. The word virtues also may refer to one of nine traditional Catholic classifications of heavenly beings. **Groupings of sins and virtues are listed on page 83.** See **angel hierarchy.**

virus. See **bacteria, virus.**

visio divina. The Latin term *visio divina* means "sacred pictures." Note italics. See ***lectio divina.***

Visitation of the Blessed Virgin Mary. The Visitation of the Blessed Virgin Mary is a Feast that commemorates the journey of Mary to visit her cousin Elizabeth. Capitalize Visitation to refer to the religious event. Mary's Visitation is celebrated on May 31 or in some locations on July 2. It is not a holy day of obligation. **Liturgies honoring the Blessed Virgin Mary are listed on page 54.**

visual meditation, visual-meditation. Use a hyphen when visual-meditation is used as a modifier. See *visio divina.*

vocabulary boxes (TtGW books). Vocabulary boxes in TtGW books are similar to commentary boxes except the ruled boxes are 35 percent C=34 M=15 Y=0 K=0 blue and the 100 percent black hedders consist of the vocabulary word set flush left bold 18 pt. Times New Roman on 18 pt. ledding with syllables divided by a 28 pt. Times New Roman period on 18 pt. ledding raised 3 pt. above the baseline. The vocabulary word is followed by a one- or two-line definition set flush left regular 13 pt. Arial on 15 pt. ledding. Boldface the vocabulary word each time it appears in the Arial text. See **secondary commentary (TtGW books).**

vocation. See **avocation, vocation.**

Vulgate. The Vulgate is a late 4th-century translation of Bible traditionally attributed to St, Jerome. It consists of sections that are not entirely his work. The Vulgate frequently is referred to as the "Latin Vulgate." The Catholic Church has produced three official editions of the Vulgate: the "Sixtine Vulgate"

in 1590, the "Clementine Vulgate" in 1592, and the Nova Vulgata. The Nova Vulgata is the standard Latin text used by the Catholic Church in the West. **Popular translations are listed on page 91.**

wadi. The word wadi means "river valley" and also refers to the river in the valley.

wannabe.

wastrel. The word wastrel means "a good-for-nothing person."

was, were. Both was and were are past tense. Was is used as a verb with first-person singular (I) and third-person singular (she, he, it) subjects. Use was in statements that indicate facts. Were is used as a verb with second-person singular (you), first-person plural (we), and third-person plural (they) subjects. Were also is used to indicate hypothetical statements.

weather conditions. The term weather conditions is redundant; delete "conditions."

website links (TtGW). Most TtGW website links open new tabs. Exceptions are the lesson links at the beginning and towards the end of every online study page, and all of the links to lessons on the study directories. Online biblical citations follow standard TtGW style for italicization and capitals and frequently include book of in the link. All biblical links are to the RSVCE unless otherwise indicated. A regular exception is to the pronunciation guide toward the botom of the online study pages. Those link to the New International Version (NIV). in most cases, online text linking to biblical citations will include the word the (lowercase) but the will not be part of the actual linked text. Online illustrations, charts, and maps enlarge and open new tabs. See **Style Guide entries for individual books of the Bible**.

well-known. Well-known takes a hypen as a modifier.

wether. The word wether refers to a castrated sheep.

whence. The differences between hence, thence, and whence and hither, thither, whither are described on page 38.

where. Use where to refer to a place. Use who to refer to a person. Use that to refer to a thing.

whether or not. Avoid using whether or not in such sentences as "It is not known whether or not he will come to the party." The "or not" is unnecessary. Whether or not should be used only when what is being stressed is an alternative: e.g., "I intend to go whether or not you like it." See **as to whether; if, whether.**

which. See **that, which.**

while. Usage of awhile and a while is explained on page 8. See **awhile, a while.**

whiskey, whisky. Whiskey refers to Irish or U.S. whiskey; whisky refers to Scotch or Canadian spirits.

whither. The differences between hence, thence, and whence and hither, thither, whither are described on page 38.

Whit Sunday, Whitsunday. The name Whit Sunday or Whitsunday refers to the Christian Feast of Pentecost and is thought to have been inspired by the white garments the newly baptized Christians traditionally wore on Pentecost. See **Pentecost.**

who, whom. Use who and whoever as subjects. Use who and whoever to refer to a person. Use that and which to refer to a thing. Use whom and whomever as objects that refer to a person.

widow. See **orphan, widow.**

will, would. The word would is the past tense of will. Will is used as a verb in statements that refer to the future; would is used to refer to events of the future in past tense. See **shall, will; must.**

Wisdom. The word wisdom is one of the seven gifts of the Holy Spirit. Wisdom as a gift of the Holy Spirit that allows a person to see things from God's point of view. When italicized *Wisdom* refers to the Old Testament work that TtGW materials call the book of *Wisdom*. It is one of the deuterocanonical books included in the Catholic canon. See **gifts of the Holy Spirit.**

wisdom books. Seven Old Testament works are included in most listings of biblical wisdom books.

- *Book of Ecclesiastes*
- *Book of Job*
- *Book of the Proverbs*
- *Book of Sirach*
- book of *Wisdom*
- *Psalms*
- *Song of Solomon*

Wisdom of Solomon. See **book of *Wisdom*.**

Wise Men. There are three traditional Wise Men who have come to be representative of the Gentiles' visit to the infant Jesus commemorated in the Solemnity of Epiphany. Although Scripture does not number them, tradition hold that there were three visitors, who also are called the "Three Kings" or the "Magi." Wise Men is capitalized to refer to these visitors. See **Epiphany.**

witness. The word witness best describes the role of Jesus' cousin John in the *Fourth Gospel*; the synoptic Gospels describe him as "John the Baptist," but the author of the *Gospel According to John* instead emphasizes his significan role as witness to Jesus.

woke. Woke is an adjective derived from African-American vernacular English originally meaning > > "alertness to racial prejudice and discrimination." It now encompasses a broader awareness of social inequalities, including racial injustice and sexism. See **awake, awakened, awoke.**

Word of God. Capitalize Word of God and related terms Word of the Lord, Word of the LORD and God's Word except when they're used lowercase in a biblical text, as the word of the LORD came to Isaiah. Capitalize Word when it refers to the Bible.

workbook. See **study book, textbook.**

works of mercy. See **spiritual works of mercy** and **corporal works of mercy.**

world view.

worldwide.

worshiped, worshiper, worshiping. Note spelling.

would. See **will, would.**

would like. "I would have liked to have seen it" is a common construction that is wrong. Make it "I would like to have seen it" or "I would have liked to see it."

wrack. See **rack, wrack.**

wrack and ruin.

wrack one's brain.

wrath. See **anger.**

writer. See **author.**

Xavier, Francis, St. (1506–1552). St. Francis Xavier was a Spanish missionary and one of the founders of the Society of Jesus, a religious order commonly referred to as the Jesuits.

Yahweh. The word Yahweh developed as a name for God in order to allow ancient Israelites to refer to the deity without speaking the name revealed to Moses at the burning bush. The word "Jehovah" is an error resulting from a poor translation of Yahweh. YHWH is preferred to Yahweh. Yahweh, if used, always is capitalized. See **God; YHWH.**

year-round.

years old. In the phrase X years old, X represents a specific number of whole years. Follow TtGW style, spelling out ages younger than 10 and using numerals for any age 10 years or greater. Hyphenate two-year-old child or 41-year-old man when the phrase appears as a modifier before a noun. In that case, "years" always is singular. Do not hyphenate when the phrase is used as a noun: the child was two years old or the man was 41 years old. In these cases, "years" is plural unless the phrase is describing someone or something thing only one year old.

YHWH. YHWH—the sequence of Hebrew consonants Yod, Heh, Waw, and Heh—is known as the "Sacred Tetragrammaton." YHWH always is capitalized. It is preferred to Yahweh.

Yiddish. See **Hebrew language.**

Yom Kippur. See **Day of Atonement (Yom Kippur).**

yon. Yon is an old-fashioned word used to refer to people or things at a distance. It is best avoided.

you. Avoid using the word you in TtGW books. "Person" is preferred, but either "individual" or "one" may be substituted on a limited basis. Especially avoid using "what do you think?" in question blocks; substitute statements that use the word "consider."

Zarathustra, Zoroaster. Zarathustra or "Zoroaster" refers to a Persian prophet who founded Zoroastrianism. See **Zoroastrianism.**

Zebulun. The tenth of the 12 sons of Jacob (Israel); Zebulun was born to Jacob's wife Leah. **Variations in Scripture listings of the 12 tribes of Israel are noted on page 92.** See **12 sons of Jacob (Israel).**

Zechariah (of Israel). The son and successor of Jeroboam II, Zechariah ruled the northern kingdom of Israel for six months around 753 to 752 BC. At that time, Shallum, a captain in his army, murdered him in order to take control of the kingdom. Zechariah (of Israel) is not to be confused with the biblical prophet also named Zechariah. See **Zechariah (prophet).**

Zechariah (prophet). Zechariah was the name of an Old Testament apocalyptic prophet credited with writing a short (minor) book in the Old Testament. He is not to be confused with Zechariah who ruled the northern kingdom of Israel for a short time. See **Zechariah (of Israel).**

Zedekiah. A son of Josiah, Zedekiah was appointed vassal king of the southern kingdom of Judah by Nebuchadnezzar; Zedekiah, who was uncle of the deposed Jehoiachin (Jeconiah), ruled from approximately 587 BC to the fall of Jerusalem in 587–586 BC. Zedekiah's birth name was Mattaniah. He was blinded and taken captive to Babylon where he eventually died in captivity.

zeitgeist. The word zeitgeist refers to the spirit of the age.

Zephaniah. Zephaniah was the name of an Old Testament prophet credited with writing a short (minor) book in the Bible.

zeros.

Zeruiah. The *Second Book of Samuel* records that Zeruiah was the name of David's sister, the mother of Abishai, Asahel, and Joab. She was a daughter of Jesse and mother of three sons, Joab, Abishai, and Asahel, all of whom were soldiers in David's army.

Zimri. Little is known about Zimri. Some scholars suggest that he may have been from the tribe of Simeon. He came to power by murdering Elah and all of Elah's family members. Zimri ruled the northern kingdom of Israel for only seven days in 885 BC; he set fire to the palace at Tirzah and died during a coup. He was succeeded by Omri and Tibni, who struggled for control of the northern kingdom for several years before Omri eventually won.

Zion. Zion refers to Jerusalem, the hill on which the city of Jerusalem was built. It also can refer to Jewish people, Judaism, and in Christian thought to the kingdom of heaven, A few biblical translations such as *The Revised Grail Psalms* substitute "Sion" for Zion. TtGW uses **Zion** except in direct, labeled citations from *The Revised Grail Psalms.*

Zoroastrianism. Zoroastrianism is an ancient Iranian religion that emphasizes the never-ending battle between good and evil. Believers have the freedom to make good or bad choices. They were exhorted by the Iranian prophet Zoroaster to think good thoughts, say good words, and do good deeds. Zoroaster also is known as "Zarathustra," who prophesied in Persia between the 10th and 6th centuries BC.

Please Ignore everything past this point. I haven't had time to go through these last sections and decide what's worth keeping. There's a good chance the abbreviations and numbering variations are solid, but they well might not be. When in doubt, refer to the alphabetized pages that precede this stuff.

—Abbreviations for Bible Citations—

Use the following abbreviations when citing books of the Bible in test or in an index.

book of *Genesis* (*Genesis*)
book of *Exodus (Exodus*)
book of *Leviticus* (*Leviticus*)
book of *Numbers* (*Numbers*)
book of *Deuteronomy* (*Deuteronomy*)
Book of Joshua (*Joshua*)
Book of Judges (*Judges*)
Book of Ruth (*Ruth*)
First Book of Samuel (*1 Samuel*)
Second Book of Samuel (*2 Samuel*)
First Book of the Kings (*1 Kings*)
Second Book of the Kings (*2 Kings*)
First Book of the Chronicles (*1 Chronicles*)
Second Book of the Chronicles (*2 Chrronicles*)
Book of Ezra (*Ezra*)
Book of Nehemiah (*Nehemiah*)
Book of Tobit (*Tobit*)
Book of Judith (*Judith*)
Book of Esther (*Esther*)
Book of Job (*Job*)
Psalms (*Psalms*)
Book of the Proverbs (*Proverbs*)
Book of Ecclesiastes (*Ecclesiastes*)
Song of Solomon (*Song of Solomon*)
book of *Wisdom* (*Wisdom*)
Book of Sirach (*Sirach*)
Book of Isaiah (*Isaiah*)
Book of Jeremiah (*Jeremiah*)
Lamentations (*Lamentations*)
Book of Baruch (*Baruch*)
Book of Ezekiel (*Ezekiel*)
Book of Daniel (*Daniel*)
Book of Hosea (*Hosea*)
Book of Joel (*Joel*)
Book of Amos (*Amos*)
Book of Obadiah (*Obadiah*)
Book of Jonah (*Jonah*)
Book of Micah (*Micah*)
Book of Nahum (*Nahum*)
Book of Habakkuk (*Habakkuk*)
Book of Zephaniah (*Zephaniah*)
Book of Haggai (*Haggai*)
Book of Zechariah (*Zechariah*)
Book of Malachi (*Malachi*)
First Book of the Maccabees (*1 Maccabees*)
Second Book of the Maccabees (*2 Maccabees*)
Gospel According to Matthew (*Matthew*)
Gospel According to Mark (*Mark*)
Gospel According to Luke (*Luke*)
Gospel According to John (*John*)
Acts of the Apostles (*Acts*)
Letter of Paul to the Romans (*Romans*)
First Letter of Paul to the Corinthians (*1 Corinthians*)
Second Letter of Paul Corinthians (*2 Corinthians*)
Letter of Paul to the Galatians (*Galatians*)
Letter of Paul to the Ephesians (*Ephesians*)
Letter of Paul to the Philippians (*Philippians*)
Letter of Paul to the Colossians (*Colossians*)
First Letter of Paul to the Thessalonians (*1 Thessalonians*)
Second Letter of Paul to the Thessalonians (*2 Thessalonians*)
First Letter of Paul to Timothy (*1 Timothy*)
Second Letter of Paul to Timothy (*2 Timothy*)
Letter of Paul to Titus (*Titus*)
Letter of Paul to Philemon (*Philemon*)
Letter to the Hebrews (*Hebrews*)
Letter of James (*James*)
First Letter of Peter (*1 Peter*)
Second Letter of Peter (*2 Peter*)
First Letter of John (*1 John*)
Second Letter of John (*2 John*)
Third Letter of John (*3 John*)
Letter of Jude (*Jude*)
book of *Revelation* (*Revelation*)

—Bible Citation Style—

- Use a colon to separate the chapter number from the verse number: e.g., *John* 3:16.
- If a continuous range of verses are cited, use an en dash to separate the verses in the range: e.g., *John* 3:16–18.
- Use an em dash to separate beginning and ending verses in a citation range that extends over more than one chapter: e.g., *John* 3:16—4:1.
- Use a comma to separate disjointed verses from other verses in the same chapter: e.g., *John* 3:16–18, 20.
- Use semi-colons to separate multiple citations from the same book: e.g., *John* 3:16–18, 20; 6:14; 8:11.
- Only identify partial verses using a, b, or c, if it is essential to understanding the citation in context.
- Use ellipses at the beginning or end (or both, if necessary) to indicate a partial quote.
- If a particular translation differs from the translations standard to TtGW—RSVCE and RSV2CE—add an abbreviation in parentheses to indicate the translation being cited: e.g., *John* 3:16 (NAB).
- On first reference, spell out the name of a translation. This should be included in commentary involving citations from multiple translations: e.,g., *John* 3:16 (New American Bible Revised Edition [NABRE]).
- Avoid the use of cf. If necessary, spell out its meaning, which is "to compare" not "to carry forward."

—Numbering Variations between the RSV and NAB*—

Genesis 31:1–55 (RSV2CE) = *Genesis* 31:1–32:1 (NABRE)
Genesis 31:51–55 (RSV2CE) = *Genesis* 31:51–32:1 (NABRE)
Genesis 32:1–5 (RSV2CE) = *Genesis* 32:2–6 (NABRE)
Genesis 32:1—33:20 (RSV2CE) = *Genesis* 32:2—33:20 (NABRE)
Genesis 32:6–8 (RSV2CE) = *Genesis* 32:7–9 (NABRE)
Genesis 32:9–12 (RSV2CE) = *Genesis* 32:10–13 (NABRE)
Genesis 32:13–21 (RSV2CE) = *Genesis* 32:14–22 (NABRE)
Genesis 32:22–25 (RSV2CE) = *Genesis* 32:23–26 (NABRE)
Genesis 32:22–30 (RSV2CE) = *Genesis* 32:23–31 (NABRE)
Genesis 32:22–32 (RSV2CE) = *Genesis* 32:23–33 (NABRE)
Genesis 32:24–30 (RSV2CE) = *Genesis* 32:25–31 (NABRE)
Genesis 32:25 (RSV2CE) = *Genesis* 32:26 (NABRE)
Genesis 32:26–32 (RSV2CE) = *Genesis* 32:27–33 (NABRE)
Genesis 32:27–28 (RSV2CE) = *Genesis* 32:28–29 (NABRE)
Genesis 32:28 (RSV2CE) = *Genesis* 32:29 (NABRE)
Genesis 32:29 (RSV2CE) = *Genesis* 32:30 (NABRE)
Genesis 32:30 (RSV2CE) = *Genesis* 32:31 (NABRE)
1 Kings 3:1—4:34 (RSV2CE) = *1 Kings* 3:1—5:14 (NABRE)
1 Kings 4:20–21 (RSV2CE) = *1 Kings* 5:20, 5:1 (NABRE)
1 Kings 4:21–34 (RSV2CE) = *1 Kings* 5:1–14 (NABRE)
1 Kings 4:22–28 (RSV2CE) = *1 Kings* 5:2–8 (NABRE)
1 Kings 4:24 (RSV2CE) = *1 Kings* 5:4 (NABRE)
1 Kings 4:29–34 (RSV2CE) = *1 Kings* 5:9–14 (NABRE)
1 Kings 4:31 (RSV2CE) = *1 Kings* 5:11 (NABRE)
1 Kings 5:1–6 (RSV2CE) = *1 Kings* 5:15–20 (NABRE)
1 Kings 5:1–11 (RSV2CE) = *1 Kings* 5:15–25 (NABRE)
1 Kings 5:1—6:38 (RSV2CE) = *1 Kings* 5:15—6:38 (NABRE)
1 Kings 5:1—7:51 (RSV2CE) = *1 Kings* 5:15—7:51 (NABRE)
1 Kings 5:12–18 (RSV2CE) = *1 Kings* 5:26–32 (NABRE)
Esther 14:1–19 (RSV2CE) = *Esther* C:12–30 (NABRE)
Psalm 2:1–12 (*Abbey Psalms*) = *Psalm* 2:1–11 (RSV2CE & NABRE)
Psalm 6:2–11 (*Abbey Psalms* & NABRE) = *Psalm* 6:1–10 (RSV2CE)
Psalm 8:3 (*Abbey Psalms* & NABRE) = *Psalm* 8:2 (RSV2CE)
Psalm 8:5–6 (*Abbey Psalms* & NABRE) = *Psalm* 8:4–6 (RSV2CE)
Psalm 8:6–9 (*Abbey Psalms* & NABRE) = *Psalm* 8:5–8 (RSV2CE)
Psalm 18:1–51 (*Abbey Psalms* & NABRE) = *Psalm* 18:1–50 (RSV2CE)
Psalm 18:2–6 (*Abbey Psalms* & NABRE) = *Psalm* 18:1–5 (RSV2CE)
Psalm 19:2–7 (*Abbey Psalms* & NABRE) = *Psalm* 19:1–6 (RSV2CE)
Psalm 22:1–8 (RSV2CE) = *Psalm* 22:2–9 (*Abbey Psalms* & NABRE)
Psalm 22:2 (*Abbey Psalms* & NABRE) = *Psalm* 22:1 (RSV2CE)
Psalm 22:2–3 (*Abbey Psalms* & NABRE) = *Psalm* 22:1–2 (RSV2CE)
Psalm 22:2–32 (*Abbey Psalms* & NABRE) = *Psalm* 22:1–31 (RSV2CE)
Psalm 22:16–18 (RSV2CE) = *Psalm* 22:17–19 (*Abbey Psalms* & NABRE)
Psalm 22:19 (*Abbey Psalms* & NABRE) = *Psalm* 22:18 (RSV2CE)
Psalm 22:24–32 (*Abbey Psalms* & NABRE) = *Psalm* 22:23–31 (RSV2CE)
Psalm 22:28 (*Abbey Psalms* & NABRE) = *Psalm* 22:27 (RSV2CE)
Psalm 30:10 (*Abbey Psalms* & NABRE) = *Psalm* 30:9 (RSV2CE)
Psalm 31:2–25 (*Abbey Psalms* & NABRE) = *Psalm* 31:1–24 (RSV2CE)
Psalm 31:6 (*Abbey Psalms* & NABRE) = *Psalm* 31:5 (RSV2CE)
Psalm 31:24–25 (*Abbey Psalms* & NABRE) = *Psalm* 31:23-24 (RSV2CE)
Psalm 34:21 (*Abbey Psalms* & NABRE) = *Psalm* 34:20 (RSV2CE)
Psalm 36:6–7 (*Abbey Psalms* & NABRE) = *Psalm* 36:5–6 (RSV2CE)
Psalm 38:2–23 (*Abbey Psalms* & NABRE) = *Psalm* 38:1–22 (RSV2CE)
Psalm 40:2–18 (*Abbey Psalms* & NABRE) = *Psalm* 40:1–17 (RSV2CE)
Psalm 40:7–9 (*Abbey Psalms* & NABRE) = *Psalm* 40:6–8 (RSV2CE)

*There may be more variations than listed here.

Psalm 41:10 (*Abbey Psalms* & NABRE) = *Psalm* 41:9 (RSV2CE)
Psalm 42:3 (*Abbey Psalms* & NABRE) = *Psalm* 42:2 (RSV2CE)
Psalm 45:2–18 (*Abbey Psalms* & NABRE) = *Psalm* 45:1–17 (RSV2CE)
Psalm 45:7–8 (*Abbey Psalms* & NABRE) = *Psalm* 45:6-7 (RSV2CE)
Psalm 45:7–9a (*Abbey Psalms* & NABRE) = *Psalm* 45:6–8a (RSV2CE)
Psalm 40:7–9 (*Abbey Psalms* & NABRE) = *Psalm* 40:6–8 (RSV2CE)
Psalm 49:2–21 (*Abbey Psalms* & NABRE) = *Psalm* 49:1–20 (RSV2CE)
Psalm 51:3–7 (*Abbey Psalms* & NABRE) = *Psalm* 51:1–5 (RSV2CE)
Psalm 51:3–21 (*Abbey Psalms* & NABRE) = *Psalm* 51:1–19 (RSV2CE)
Psalm 51:18–19 (*Abbey Psalms* & NABRE) = *Psalm* 51:16–17 (RSV2CE)
Psalm 55:23 (*Abbey Psalms* & NABRE) = *Psalm* 55:22 (RSV2CE)
Psalm 63:2 (*Abbey Psalms* & NABRE) = *Psalm* 63:1 (RSV2CE)
Psalm 63:10–12 (*Abbey Psalms* & NABRE) = *Psalm* 63:9–11 (RSV2CE)
Psalm 69:1–37 (*Abbey Psalms* & NABRE) = *Psalm* 69:1–36 (RSV2CE)
Psalm 69:5 (*Abbey Psalms* & NABRE) = *Psalm* 69:4 (RSV2CE)
Psalm 69:22 (*Abbey Psalms* & NABRE) = *Psalm* 69:21 (RSV2CE)
Psalm 77:8–11 (*Abbey Psalms* & NABRE) = *Psalm* 77:7–10 (RSV2CE)
Psalm 77:14 (*Abbey Psalms* & NABRE) = *Psalm* 77:13 (RSV2CE)
Psalm 84:12 (*Abbey Psalms* & NABRE) = *Psalm* 84:11 (RSV2CE)
Psalm 88:2–19 (*Abbey Psalms* & NABRE) = *Psalm* 88:1–18 (RSV2CE)
Psalm 92:11 (*Abbey Psalms* & NABRE) = *Psalm* 92:10 (RSV2CE)
Psalm 102:2–29 (*Abbey Psalms* & NABRE) = *Psalm* 102:1–28 (RSV2CE)
Psalm 102:26–28 (*Abbey Psalms* & NABRE) = *Psalm* 102:25–27 (RSVCE)
Isaiah 8:14–22 (RSV2CE) = *Isaiah* 8:14–23 (NABRE)
Isaiah 8:14—9:7 (RSV2CE) = *Isaiah* 8:14—9:6 (NABRE)
Isaiah 9:1 (RSV2CE) = *Isaiah* 8:23 (NABRE)
Isaiah 9:1–5 (RSV2CE) = *Isaiah* 8:23–9:4 (NABRE)
Isaiah 9:1–7 (RSV2CE) = *Isaiah* 8:23–9:6 (NABRE)
Isaiah 9:2–4 (RSV2CE) = *Isaiah* 9:1–3 (NABRE)
Isaiah 9:2–7 (RSV2CE) = *Isaiah* 9:1–6 (NABRE)
Isaiah 9:6 (RSV2CE) = *Isaiah* 9:5 (NABRE)
Isaiah 9:6–7 (RSV2CE) = *Isaiah* 9:5–6 (NABRE)
Isaiah 9:7 (RSV2CE) = *Isaiah* 9:6 (NABRE)
Daniel 3:1–25 (RSV2CE) = *Daniel* 3:1–23, 91–92 (NABRE)
Daniel 3:23–24 (RSV2CE) = *Daniel* 3:24, 91 (NABRE)
Daniel 3:(*1*) (RSV2CE) = *Daniel* 3:24 (NABRE)
Daniel 3:(*2*) (RSV2CE) = *Daniel* 3:25 (NABRE)
Daniel 3:23–(*1–68*)–24 (RSV2CE) = *Daniel* 3:24–91 (NABRE)
Daniel 3:(*23–27*) (RSV2CE) = *Daniel* 3:46–50 (NABRE)
Daniel 3:24 (RSV2CE) = *Daniel* 3:91 (NABRE)
Daniel 3:24–25 (RSV2CE) = *Daniel* 3:91–92 (NABRE)
Daniel 3:24–26 (RSV2CE) = *Daniel* 3:91–93 (NABRE)
Daniel 3:25 (RSV2CE) = *Daniel* 3:92 (NABRE)
Daniel 3:26 (RSV2CE) = *Daniel* 3:93 (NABRE)
Daniel 3:28 (RSV2CE) = *Daniel* 3:95 (NABRE)
Daniel 3:28–29 (RSV2CE) = *Daniel* 3:95–96 (NABRE)
Daniel 3:29 (RSV2CE) = *Daniel* 3:96 (NABRE)
Daniel 3:29–35 (RSV2CE) = *Daniel* 3:52–57 (NABRE)
Daniel 3:34–66 (RSV2CE) = *Daniel* 3:56–88 (NABRE)
Daniel 3:34–68 (RSV2CE) = *Daniel* 3:56–90 (NABRE)
Joel 1:1—3:21 (RSV2CE) = *Joel* 1:1—4:21 (NABRE)
Joel 2:26–32 (RSV2CE) = *Joel* 2:26—3:5 (NABRE)
Joel 2:27–32 (RSV2CE) = *Joel* 2:27—3:5 (NABRE)
Joel 2:28 (RSV2CE) = *Joel* 3:1 (NABRE)
Joel 2:28–32 (RSV2CE) = *Joel* 3:1—3:5 (NABRE)

*There may be more variations than listed here.

—Numbering Variations between the RSV and NAB*—

Joel 2:29 (RSV2CE) = *Joel* 3:2 (NABRE)
Joel 2:30 (RSV2CE) = *Joel* 3:3 (NABRE)
Joel 2:30–31 (RSV2CE) = *Joel* 3:3–5 (NABRE)
Joel 2:30–32 (RSV2CE) = *Joel* 3:3–5 (NABRE)
Joel 2:31 (RSV2CE) = *Joel* 3:4 (NABRE)
Joel 2:32 (RSV2CE) = *Joel* 3:5 (NABRE)
Joel 3:1 (RSV2CE) = *Joel* 4:1 (NABRE)
Joel 3:1–8 (RSV2CE) = *Joel* 4:1–8 (NABRE)
Joel 3:9–15 (RSV2CE) = *Joel* 4:9–15 (NABRE)
Joel 3:9–21 (RSV2CE) = *Joel* 4:9–21 (NABRE)
Joel 3:16–21 (RSV2CE) = *Joel* 4:16–21 (NABRE)
Joel 3:17 (RSV2CE) = *Joel* 4:17 (NABRE)
Jonah 1:1—4:11 (RSV2CE) = *Jonah* 1:1—4:11 (NABRE)
Jonah 1:11–17 (RSV2CE) = *Jonah* 1:1—2:1 (NABRE)
Jonah 1:17 (RSV2CE) = *Jonah* 2:1 (NABRE)
Jonah 2:1–6a (RSV2CE) = *Jonah* 2:2–7a (NABRE)
Jonah 2:6b–10 (RSV2CE) = *Jonah* 2:7b–11 (NABRE)
Micah 5:2 (RSV2CE) = *Micah* 5:1 (NABRE)
Micah 5:2–4 (RSV2CE) = *Micah* 5:1–3 (NABRE)
Nahum 2:8 (RSV2CE) = *Nahum* 2:9 (NABRE)
Zechariah 1:18—2:13 (RSV2CE) = *Zechariah* 2:1–17 (NABRE)
Zechariah 2:1–2 (RSV2CE) = *Zechariah* 2:5–6 (NABRE)
Zechariah 2:1–13 (RSV2CE) = *Zechariah* 2:5–17 (NABRE)
Zechariah 2:1—3:4 (RSV2CE) = *Zechariah* 2:5–3:4 (NABRE)
Zechariah 2:3–5 (RSV2CE) = *Zechariah* 2:7–9 (NABRE)
Zechariah 2:10 (RSV2CE) = *Zechariah* 2:14 (NABRE)
Malachi 4:1–6 (RSV2CE) = *Malachi* 3:19–24 (NABRE)
Malachi 4:2 (RSV2CE) = *Malachi* 3:20 (NABRE)
Malachi 4:5 (RSV2CE) = *Malachi* 3:23 (NABRE)
Malachi 4:5–6 (RSV2CE) = *Malachi* 3:23–24 (NABRE)

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***Deuteronomy* 1:1—34:12**
***Joshua* 1:1—24:33**
***Judges* 1:1—21:25**
***Ruth* 1:1—4:22**
***1 Samuel* 1:1—31:13**
***2 Samuel* 1:1—24:25**
***1 Kings* 1:1—22:53**
***2 Kings* 1:1—25:30**
***1 Chronicles* 1:1—29:30**
***2 Chronicles* 1:1—36:22**
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***Obadiah* 1:1–21**
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***Micah* 1:1—7:20**
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***Zephaniah* 1:1—3:20**
***Haggai* 1:1—2:23**
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***Jude* 1–25**
***Revelation* 1:1—22:21**

*There may be more variations than listed here.

—Titles of Church Documents—

On first reference, list most Church documents by their italicized Latin title followed by the English translation of the title in regular type in parentheses. The italicized Latin title stands alone on subsequent references.

Exceptions—

- *Catechism of the Catholic Church* (*CCC*)
- Use the English title *Code of Canon Law* instead of the Latin *Codex Iuris Canonici* (*CIC*)
- General Instruction of the *Liturgy of the Hours*
- The Interpretation of the Bible in the Church (Pontifical Biblical Commission, 1993)

From the Second Vatican Council—

- *Ad Gentes* (Decree on the Missionary Activity of the Church)
- *Apostolicam Actuositatem* (Decree on the Apostolate of the Laity)
- *Christus Dominus* (Decree on the Pastoral Office of Bishops)
- *Dei Verbum* (Dogmatic Constitution on Divine Revelation)
- *Dignitatis Humanae* (Declaration on Religious Freedom)
- *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World)
- *Gravissimum Educationis* (Declaration on Christian Education)
- *Inter Mirifica* (Decree on the Media of Social Communications)
- *Lumen* Gentium (Dogmatic Constitution on the Church)
- *Nostra Aetate* (Declaration on the Relation of the Church with Non-Christian Religions)
- *Optatam Totius* (Decree on the Training of Priests)
- *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy)
- *Unitatis Redintegratio* (Decree on Ecumenism)

—*Catechism* Citations—

There are limitations on how much of the *Catechism* may be quoted in a publication; paraphrase when convenient.

- ***Catechism* citations**—When directly quoting from the *Catechism* in text, use paragraph 000 of the *Catechism of the Catholic Church*.
- **Parenthetical citations**—When a *Catechism* citation is paraphrased, abbreviate *Catechism of the Catholic Church* as *CCC* and set it in italic type followed by the paragraph number in Roman type: e.g.,"Church teaching explains the difference between the image and likeness of God (*CCC* 705)."

From Francis—

- *Amoris Laetitia* (The Joy of Love)
- *Aperuit Illis* (Instituting the Sunday of the Word of God)
- *Evangeli Gaudium* (The Joy of the Gospel)
- *Laudato Si* (On Care for Our Common Home)
- *Lumen Fidei* (The Light of Faith)
- *Misericordia et Misera* (Mercy and Peace)

From Benedict XVI—

- *Caritas in Veritate* (Charity in Truth)
- *Deus Caritas Es*t (God Is Love)
- *Spe Salvi* (In Hope We Were Saved)

From John Paul II—

- *Catechesi Tradendae* (On Catechesis in Our Time)
- *Dives in Misericordia* (Rich in Mercy)
- *Dominum et Vivificantem* (On the Holy Spirit in the Life of the Church and the World)
- *Euntes in Mundum* (Go Into All the World)
- *Familiaris Consortio* (The Role of the Christian Family in the Modern World)
- *Laborem Exercens* (On Human Work)
- *Reconciliatio et Paenitentia* (Reconciliation and Penance)
- *Redemptor Hominis* (The Redeemer of Man)
- Redemptoris Mater (On the Blessed Virgin Mary in the Life of the Pilgrim Church)
- *Rosarium Virginis Mariae* (On the Most Holy Rosary)
- *Salvifici Doloris* (On the Christian Meaning of Human Suffering)

From Paul VI—

- *Humanae Vitae* (Of Human Life)
- *Indulgentiarium Doctrina* (The Doctrine and Practice of Indulgences)
- *Mysterium Fidei* (Mystery of Faith)
- *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests)

From the Congregation for the Doctrine of the Faith—*Dominus Iesus* (On the Unicity and Salvific Universality of Jesus Christ and the Church)

—Capitalization in Titles—

Capitalize the first and last words.

Capitalize the first word following an em dash or colon, regardless of the word's function: e,g.,
Abraham Lincoln—The Early Years
Lincoln: A Photobiography
The Plug-In Drug: Television and the Family

Nouns, pronouns, adjectives, verbs, and adverbs always are capitalized: e.g.,
A Chair for My Mother
Please Do So Now
Run To and Fro
The Same Place As Before

Hyphenated and open compounds are capitalized e,g.,
How to De-Emphasize Your Flaws
Spanish-Speaking People
Theme-Based Libraries

Musical key symbols modified by flat, sharp, or natural are regarded as single words: e.g.,
Sonata in B-flat Major

The word "major" used to describe a key signature always is capitalized; the word "minor" used to describe a key signature always is lowercase.

The "to" in an infinitive is not capitalized.
A Home to Be Proud Of

Coordinating conjunctions are lowercase unless they are the first word in a title.

Subordinating conjunctions are capitalized.
All About How You Grow
As Dumb As a Post

Prepositions are lowercase unless they contain five or more letters.

Lowercase articles "a," "an," and "the."

—Catechism Note—

In addition to the Index, which has a great many problems but was added by the United Stated Conference of Catholic Bishops (USCCB) and so does not carry the same authority as the rest of the book, there are a number of things in the *CCC* that do not agree with TtGW style. Some of these surely are the result of the *CCC* being translated from Latin into English., and some are a different approach to style. These include—but are not limited to—misuse of which and that, not capitalizing the first word after a colon when it begins an independent clause, capitalizing the word "cross," and inconsistent use of the serial comma.

—Coorinating & Subordinating Conjunctions in Titles—

The acronymn FANBOYS is useful to remember coordinating conjunctions—for, and, nor, but, or, yet, so.

So can function as a subordinating conjunction when used to indicate a result, meaning it introduces a clause that explains the outcome of the previous statement; for example, "He studied hard, so he passed the test."

The following subordinating conjunctions are capitalized.

after	if	that
although	in order that	than
as	in case	though
as if	in the event that	till
as long as	lest	unless
as much as	now that	until, when
as soon as	once	whenever
as though	only	where
because	only if	whereas
before	provided that	wherever
by the time	since	whether or not
even if	so	while
even though	supposing	

—Frequently Quoted *Catechism* Paragraphs—

The following paragraphs from the *Catechism of the Catholic Church* (*CCC*) are frequently quoted in TtGW materials:

CCC 25—the love that never ends
CCC 236—divine economy
CCC 450—four reasons for the Incarnation
CCC 705 & 1700—image and likeness to God
CCC 760—the world was created for the church
CCC 1831—gifts of the holy spirit
CCC 1866—capital sins
CCC 2347—chastity & immortality
CCC 2447—works of mercy
CCC 2675—the Blessed Virgin Mary's soul magnifies the Lord
CCC 302—the paradise of Eden was not heaven
CCC 144—obedience of faith
CCC 2267—the Church opposes the death penalty

—Aphabetizing—

- Ignore spaces, capitals, accent marks, and punctuation (hyphens, apostrophes, periods, commas).
- Use the first significant word, ignoring "a," "an," and "the" at the beginning of an entry; do not ignore these words when they occur later in the same entry.

—Composition Guidelines—

active/passive voice—
- When possible, use active voice.
- Use passive voice to avoid betraying that who or what is performing an action is unknown or unimportant to the sentence.

adverb placement—An adverb generally belongs in front of the verb it modifies, but beware of any resulting nonsensical constructions.

conjunctions—Avoid beginning sentences with the coordinate conjunctions “and” and “but” or with the conjunctive adverbs “also,” “besides,” “however,” “then,” “therefore,” and “thus.”

contractions—Avoid using contractions in TtGW books except in quotations and colloquialisms. Contractions, which indicate more informal writing, are preferred, however, on the TtGW website.

direct quotations—Follow grammar and usage style of the original source, or paraphrase.

first-person plural—Three categories of people are permitted to use the “editorial” or “royal” first-person plural “we” to refer to themselves in the singular:
- royal heads of state,
- the Pope,
- any editor or editorial columnist at any bozo publication anywhere in the world.

first-person singular— Restrict the use “I” and “me” to situations in which the author is telling a personal story, or to writing that casts the author as an expert.

interjections—Be judicious with the use of stand-alone interjections: for example, ”Wow!” Avoid using “well” or “so” as an interjection to begin a sentence.

misplaced modifiers—Be on guard against nonsensical constructions based on misplaced modifiers: for example, “These Marsala-glazed mushrooms are extremely satisfying—scattered over spinach pesto and dolloped with creamy herb ricotta, you won’t miss the pepperoni one bit.”

preposition ending a sentence—Avoid ending a sentence with a preposition, unless not to do so would prove awkward.

pronouns—Lowercase all pronouns used to refer to persons of the Blessed Trinity, unless they fall at the beginning of a sentence, immediately follow a colon at the begining of an independent clause, or are part of a title.

sentences—Be careful not to include too many thoughts in the same sentence.

superlatives—Avoid making statements that are impossible to substantiate. Get in the habit of using qualifiers. It’s always safer to say something is “one of the best” instead of “the best.”

quotation marks—Quotation marks are used to set off words spoken as a direct quote or attributed to a written source. Avoid using quotation marks to imply something other than what is written or to convey the idea of something being so-called. Quotation marks are used to set off specific words, however, when they are preceded by the word “word.”

semicolon—Use a semicolon to separate series of phrases when one or more of the phrases includes a comma or to separate two related independent clauses.

—Punctuation Guidelines—

accent marks—Refer to *Merriam Webster’s Collegiate Dictionary, Eleventh Edition*, to determine accents for common foreign words. Refer to a foreign-language dictionary for spelling and accent marks for foreign words not in Merriam-Webster’s or the English translation of the Latin Typical Edition of the *Catechism of the Catholic Church*.

ampersand—Do not use ampersands in text; italicized ampersands are used in titles or subheds but never to replace “and” as the first word.

asterisk—An asterisk may be used to refer to a footnote at the bottom of the page or in a table. When the asterisk and other punctuation occur together, there is no intervening space between the two, and no space after the asterisk.
Asterisks also may be used to replace words that are considered unprintable: for example, “He called the man a ******* (and about 50 other names).”

apostrophe—An apostrophe may be used:
- to indicate the omission of figures in dates.
- as a symbol for feet.
- to form contractions.
- to form the plurals of letters, abbreviations, figures, and words in a few special cases.
- to form possessives.
- to form expressions derived from all-capital-letter abbreviations.

brackets—
- Use brackets to enclose a correction or an insertion in a quoted extract.
- When a parenthetical element falls within another parenthetical element, enclose the smaller element in brackets and the larger one in parentheses.

colon—Capitalize the first word after a colon if it begins an independent clause.

—Punctuation Guidelines—

comma—
- Use a comma to indicate the omission of key words or to prevent confusion about meaning.
- Use a comma to separate:
  —two independent clauses in a compound sentence.
  —three or more items in a series.
  —two or more adjectives modifying the same noun.
- Use a comma to set off:
  —interuptions.
  —afterthoughts.
  —names or titles used in direct address.
  —introductory elements.
- Use a comma to set off the adverb “too” when used in the middle of a sentence; do not use a comma if “too” occurs at the end of the sentence.
- Use a comma to set off the year when a full date is used; do not use a comma with just the month and year.
- Use a comma to set off the state or country when it directly follows the name of a city or county.

decimal point—
- When possible, round dollars and cents to whole dollar amounts.
- If cents are essential, list them as decimals in charts; spell out cents in text (50 cents).
- If one amount of money in a list includes cents, all the amounts must use a decimal.
- The dollar sign should precede every dollar amount except in ledger columns, where it’s permissible to use the dollar sign with only the first and last entries.

diagonal slash—A diagonal slash expresses alternatives; it also occurs in some abbreviations and expressions of time. Use a thin space on either side of a diagonal.

ellipsis—An ellipsis is three periods separated by thin spaces (-200 in indesign documents); it indicates that some material is missing or that a pause is needed. An ellipsis in inddesign is made with the “alt” + “;” keys. The plural is elipses.
- Use a regular space before and after an ellipsis that is not part of quoted material.
- If the ellipsis falls at the end of a sentence and is not part of quoted material, it’s necessary to add final punctuation after a final regular space.
- If the beginning of a quoted sentence is omitted, insert a regular space after the end punctuation of the preceding sentence before adding quotation marks and then an ellipsis. Insert a thin space after the ellipsis before beginning the quoted text.
- If words are omitted in quoted material at the end of a sentence, insert a thin space, then use an ellipsis followed by another thin space and the necessary terminal punctuation for the sentence.
- If one or more sentences are omitted between other sentences within a quotation, insert a regular space after terminal punctuation of the preceding sentence, then add the ellipsis. Use a regular space to separate the ellipses from the beginning of the next sentence.
- Use a thin space between quotation marks and an ellipsis.
- If a quotation is intended to trail off, use an ellipsis at the end of the sentence and no additional terminal punctuation.
- Use regular-width spaces between an ellipsis and end mark punctuation.

em dash—An em dash (long dash) emphasizes the text that follows it.
- Use an em dash to denote sudden breaks in thought, parenthetical elements, and interrupted speech.
- An em dash may replace a comma, a colon, or a period.
- Do not use any spaces before or after an em dash.

en dash—
- Use an en dash (longer than a hyphen, shorter than an em dash) to indicate a numerical range for ages, years, money, measurements, etc.
- Use an en dash to connect page references in an index.
- Do not use any spaces before or after an en dash.

exclamation point—Use exclamation points only to convey a heightened sense of excitement.

hyphen—
- Use a hyphen to form a compound word or to attach any prefix to a capitalized word.
- Retain hyphens in proper names in the biblical text.
- Use a hyphen to separate noninclusive numbers in full social security and telephone numbers.
- Do not add space before or after a hyphen.
- Do not break lines of ragged type on a hypenated word.
- Do not jump justified type from one page to another on a line that ends with a hyphen.

italics—Italicize all foreign words not found in the *Merriam-Webster’s Collegiate Dictionary, Eleventh Edition*, unless the words are listed as an exception in this Style Guide. Italicize names of books of the Bible, references to the *Catechism*, and the word “page” when it refers to a specific location.

parentheses—Parentheses follow the same typographical style as the main body text, even if the material included within the parentheses is in a different font. Use parentheses to set off page numbers directing the reader to other stories, pictures, or sidebars in the same publication.

—Punctuation Guidelines—

period and question mark— Leave a single space between the period or question mark and the beginning of the next sentence.

quotation marks—
- Use “smart” or “curly” quotation marks.
- Quotations within a quotation take single instead of double quotes. There is a thin space between the single and double quotation marks when they are used together.
- Periods and commas always go inside the closing quotation mark, whether a single or double mark.
- Question marks and exclamation points go inside the closing quotation mark only when they apply to the quoted material.
- Do not use double punctuation—one mark to end the quotation and another to end the sentence.

semicolon—Avoid using a semicolon when a period or colon is better. An em dash may rmay be substituted for most semicolons.

—Compound Words—

Compound words can be separate words, hyphenated, or written as one solid word. Popular usage determines how they are treated.

Compound Adjectives—
Check *Merriam-Webster’s Collegiate Dictionary, Eleventh Edition*. When a compound adjective is shown hyphenated in the dictionary, the assumption is that the adjective is hyphenated when it directly precedes a noun. In all other instances, compare the components with the following list of possible combinations.

adjective + adjective
blue suede shoes
respected public official
cold, steely gaze

adjective + noun—Hyphenate before a noun, but not elsewhere unless the expression continues to function as an adjective.
high-speed chase
open-door policy
20-degrees-below-zero weather

adjective + noun + -ed—Always hyphenate.
high-spirited
empty-handed
old-fashioned
open-ended

adjective + participle
clean-cut image
long-standing tradition
friendly-sounding voice

adverb + adjective
very traumatizing experience
less complicated procedure
more invigorating exercise

adverb + participle
well-known facts
much-needed vacation
poorly constructed house
clearly defined rules

compound with number or letter—Hyphenate before a noun, but not elsewhere unless the expression continues as an adjective.
24-hour notice
19th-century literature
35-mile-an-hour zone

noun + adjective—Always hyphenate.
tax-free goods
ice-cold Coke
scot-free

noun + participle—Always hyphenate.
time-consuming
money-making
awe-inspiring

participle + adverb—Hyphenate before a noun, but not elsewhere unless the expression continues to function as an adjective.
warmed-over ideas
scaled-down model
agreed-upon date
worn-out slippers

phrasal + compound—Hyphenate before a noun, but not elsewhere unless the expression continues to function as an adjective.
up-to-date dictionary
one-the-job training
over-the-counter medications

proper name
Park Avenue penthouse
Native American man
African American woman

verb + adverb—Hyphenate before a noun, but not elsewhere unless the expression continues to function as an adjective.
read-only memory
get-well card
walk-in closet

verb + noun—Hyphenate before a noun, but not elsewhere unless the expression continues to function as an adjective.

take-home pay
thank-you note

verb + verb—Hyphenate before a noun, but not elsewhere unless the expression continues to function as an adjective.

stop-and-go traffic
hunt-and-peck typing

Compound Nouns—
Check *Merriam-Webster's Collegiate Dictionary, Eleventh Edition*. Many noun-noun combinations (like life insurance) and adjective-noun combinations (like social security) are well established compound nouns that can serve as adjectives. Because many of these combinations are easily grasped as units, they do not require hyphens.

If the noun is not listed in the dictionary, treat it as two separate words:

living room
school yard
science fiction

If the term is listed as a compound noun in the dictionary, do not hyphenate when it's used as an adjective.

real estate agent
high school student
science fiction novel
living room window

If the term is not listed as a compond noun, hyphenate when it's used as an adjective.

Treat a compound noun such as problem solving as two words unless the dictionary shows it as a solid or hyphenated word.
Some troublesome compound nouns include:

brainstorming
decision making
house-sitting
name-dropping
profit sharing
safekeeping

When the parts of a compound adjective include a noun plus a participle, hyphenate regardless of the term's position in the sentence:

awe-inspiring
eye-catching
habit-forming
market-tested
smoke-filled

When using an open compound noun with a participle to form a one-thought modifier, add a hyphen before the participle only.

Pulitzer Prize-winning author
high school-tested material

Compound Verbs—Check *Merriam-Webster's Collegiate Dictionary, Eleventh Edition*.

If the compound verb is not listed, hyphenate the components.

to baby-sit
to pinch-hit
to spot-check
to test-drive
to window-shop