

Glossary of Theological, Ethical and Liturgical Terms

A

a posteriori A term designating that kind of knowledge that issues from experience. See *a priori*.

a priori Kant used the term *a priori* to designate all principles and judgments whose validity is not dependent in any way on sense impressions. Space, for instance, cannot be apprehended through the senses and being a necessary condition of experience it must be *a priori*. The opposite term is *a posteriori*: a term that logicians have applied to inductive reasoning (see Induction and Deduction) and in philosophy generally to the data of the mind that originate in the external world and are accepted as coming to it through the senses.

a quo A phrase used by the medieval schoolmen to designate the principle or assumption or presupposition that is taken as the starting point of an argument, contradistinguished from the *ad quem*, its end or goal.

Aaronic Benediction The familiar blessing that begins, "The Lord bless you and keep you." It is given the name "Aaronic" because it is the blessing God commanded Moses to give to his brother Aaron to speak to the people (Num. 6:24-26).

abba (Aramaic, "Father") An address to God used by Jesus. The Aramaic word is found in Mark 14:36, Romans 8:15, and Galatians 4:6; it is a term both of a child's respectful relation to its father and of a confidential relation to an esteemed person.

Abbess Feminine form of abbot, dating back to 6th cent. An abbess is elected by a community of nuns as its superior.

Abbey Building or buildings used (or once used) by a religious order of monks or nuns.

Abbot (Aramaic *abba*, "father") The head of a Christian monastic community, especially in the Benedictine or Cistercian traditions.

Abjuration Solemn renunciation of heresy.

Ablutions (1) Ritual cleansings to remove impurity and to mark transitions from profane to sacred states, etc. They are often, therefore, associated with rites of passage. In Judaism, ablution is ritual washing intended to restore or maintain a state of ritual purity and is rooted in the Torah. (2) The cleansing of the celebrant's mouth (since the 5th c.) and of his fingers and the chalice (since the 9th c.) after Communion to insure that all of the consecrated species has been consumed.

Absolute That which exists without any dependence on another being and without any conditions. In Christian theology, the term applies only to God.

Absolution Following the confession of sins, the Absolution pronounces God's forgiveness either in a direct form ("I absolve/forgive you") or in a declarative form ("God forgives you all your sins"). The word comes from the Latin, *absolvere*, which means "to loosen, set free, or absolve" (John 20:23).

Absolutions of the Dead (Lat. *absolutio defunctorum*), an RC rite which once concluded the funeral liturgy in church. It consisted of a chant asking that the dead person might be freed from all sins (often *Libera me, Domine*) sung while the coffin was sprinkled and censed.

Abstinence (Greek *nisteia*) A penitential practice consisting of voluntary deprivation of certain foods for religious reasons. In the Orthodox Church, days of abstinence are observed on Wednesdays and Fridays, or other specific periods, such as the Great Lent (see *fasting*).

Abyss The Greek word abyssos ('bottomless [pit]', 'deep') appears 9 times in the NT. It is translated in RSV as 'abyss' (the abode of demons, Lk. 8:31; the place of the dead, Rom. 10:7) and 'bottomless pit' (the place of torment, Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3).

Acathistus (Lat., from Greek *akathistos* sc. [*hymnos*], "not sitting," i. e., standing; Akathist). Byzantine liturgical hymn or office, sung standing, in honor of Mary, another saint, or Christ.

Accentus The chanting of parts of a liturgical service by the officiant. The counterpart chant of the congregation is called *concentus*. The melodic variations in chanting are governed by traditional rules. See also *Psalm Tones*.

Acceptilation Term taken from Roman law by J. Duns Scotus to denote an atonement, not because it is in itself an equivalent but because God determines to accept it as such.

Accident A term used by Aristotle to designate a mode of being whose nature is to inhere in some other being, designated a substance; e.g., the greenness of foliage is said to be a mode of being inhering as "accident" in the "substance" of the foliage.

Accident That which does not exist by itself essentially but subsists in another self-existent essence.

Accidie (Greek *akēdia*, "indifference") Term used in the Septuagint and later in a modified sense to signify the spiritual weariness or torpor that at times especially affects monks and nuns.

Accommodation Most generally refers to changing the rituals, practices, forms, etc. of Christian practice in missionary's culture to fit those of a local culture. Technically, in Roman Catholic circles, it refers to the early Jesuit work in China (especially Ricci from 1583 on) and India (deNobili from 1605 on) built on the idea of allowing local cultural elements that are neutral in regard to the Gospel to be brought into the Christian faith.

Accommodation Term first used in good faith by mystical interpreters of Scripture to indicate that certain passages of Scripture conveyed higher thoughts than mere literal expressions exhibited.

Acedia (accidia; accidie; *Greek* akedia) Sloth; ennui; indifference or repugnance to worship; considered one of the Seven deadly sins.

Acoemetae (Greek, *akoimētai* = the unsleeping ones) A group of Eastern Orthodox monks founded c. 400 devoted to poverty, missionary enterprise, and the singing of psalms perpetually in choir, which they achieved by relays changing guard.

Acolyte Formerly one of the four minor orders, the acolyte today is one of the two official "lay ministries" in the Roman-Catholic Church established in 1972.

Acolyte Traditionally, the highest of the four minor orders in the Roman Catholic Church. Their duties include lighting the candles, preparing the wine and water for Mass and assisting the celebrant, deacon, and subdeacon.

Act The term comes from the Latin *agere* (to do, to act) and corresponds to the Greek term *energeia*, which Aristotle contrasted with *dynamis* (act and potency respectively). The bulb I plant in the garden has the power to become a tulip and is in process of doing so. To the

extent that it realizes itself by blooming into a tulip it is in *act*. Everything in the universe, however, is both in potency and in act; only God is simply *energeia*. The medieval schoolmen followed Aristotle closely here, calling God *actus purus* (pure act).

acta apostolicae sedis Official publication of the papal see; formerly *Acta sanctae sedis*.

acta martyrum Accounts of the trial and death of early martyrs; circulated and often read on their birthdays.

Actual grace derives its name, actual, from the Latin *actualis* (*ad actum*), for it is granted by God for the performance of salutary acts and is present and disappears with the action itself. Its opposite, therefore, is habitual grace, which causes a state of holiness.

actus dilectionis In scholastic [theology](#), an act of love to God elicited by natural reason.

actus purus A Latin term meaning "pure actuality": a state attributed in medieval Christian philosophy to God alone. All other beings are in process of growth and therefore in a state of potentiality and incompleteness. This distinction was drawn from Aristotle.

ad limina apostolorum (Lat. "to the thresholds of the apostles"). 1. Pilgrimages to the traditional tombs of Peter and Paul in Rome. 2. Visits by bishops to Rome to venerate the tombs and report to the pope.

Adaptation refers to finding ways to express the Gospel in forms and ideas that are familiar to the culture. It can range from putting new meaning into indigenous words (e.g., the Greek word *logos* was taken by John and invested with new meaning in his Gospel) to the adaptation of liturgy (e.g., baptismal or eucharistic practices) to changing church polity to fit local cultural leadership ideals.

Adherents In the Scottish church those who wish to be affiliated without becoming full communicants may be enrolled as adherents.

Adiaphora A Greek word meaning 'things indifferent'; it refers to matters not regarded as essential to faith which might therefore be allowed, if the 'weaker brother' found them helpful. In particular the Adiaphorists were those Protestants who with Melancthon held certain Catholic practices (e.g. confirmation, veneration of saints) to be tolerable for the sake of unity; controversy continued over what were adiaphora until the Formula of Concord (1577).

Adjuration (1) The act whereby one person imposes on another the obligation to speak as under oath; (2) a solemn oath; (3) a solemn or earnest urging or advising.

Adonai (Heb. "The Lord" or "My Lord") One of the divine names used in the Hebrew Bible. It is used among Jews as a substitute for the name of God (the unutterable Tetragrammaton, YHWH).

Adoptionism An eighth-century Spanish heresy that held that, as God, Christ was by nature truly Son of God but, as man, only God's adopted son. Its chief proponents were Elipandus (ca. 718-802), archbishop of Toledo, and Felix (d. 818), bishop of Urgel. This heresy had precedents in Ebionitism and dynamic Monarchianism, which became associated with Adoptionism through Adolf von Harnack's (1851-1930) study.

Adoration The highest reverence to be offered only to God (Ex 20:1-4; John 4:23), our creator, redeemer, and sanctifier, who alone should be "worshiped and glorified" (Nicene-Constantinopolitan Creed). Believers adore God through various images (e.g., the cross); they also adore Christ present in the Eucharist.

Advent Candle The custom is observed in some churches and Christian homes of having a set of candles in the form of a wreath, the candles of which are lighted successively, one on the First Sunday of Advent and so on through the Advent season till all are lighted.

Advent The word comes from the Latin, *advenire*, which means "to come." In Western Christianity the four weeks that prepare for Christmas and form the beginning of the liturgical year. They are characterized by the curtailing of festivities: no Gloria is said (except on the feast of the Immaculate Conception) and the liturgical color is penitential violet (except for the third Sunday of Advent, when rose may be used). "Advent" also refers to Christ's "second coming" at the end of history.

Adventists All who throughout Christian history have stressed the expectation of the Second Coming of Christ as imminent may be so called. In a narrower sense the term designates a movement having its origin in William Miller who in 1831 began in the State of New York to predict the imminence of the Second Coming.

advocatus Diaboli In the lengthy process of officially recognizing anyone as a saint of the Roman Catholic Church, an official is appointed whose task is to examine reasons against such recognition. This official is called "promoter of the faith" (*promotor fidei*) and more popularly "the devil's advocate" (*advocatus diaboli*).

Advowson The right of presentation to an ecclesiastical benefice; first mentioned in 441 (1st Synode of Orange [Arausio]). In a presentative advowson a patron presents a candidate for the bishop's endorsement; in a collative advowson the bishop himself is the patron.

Aeon The name given by some Gnostics (e.g., the Valentinians) to a category of beings lying between God and the world of matter, so forming a bridge between good and evil. Such entities might be regarded as semi-divine, for they emanated from God as sparks emanate from a fire.

Aër The largest of the three veils used for covering the paten and the chalice during or after the Eucharist in the Orthodox Church. It represents the shroud of Christ. When the creed is read, the priest shakes it over the chalice, symbolizing the descent of the Holy Spirit.

Aesthetics The principles for judging beautiful objects. Theology needs aesthetic criteria drawn from artistic, cultural, and contemplative experience, so as to appreciate the material images that manifest and communicate the spiritual and divine realities.

Aeviternity The medieval philosophers distinguished *aeternitas* from *aeviternitas*. *Aeviternitas* is an infinite temporal series--unending time; *aeternitas* is a nontemporal order transcending all temporal sequence--that is, eternity.

Affective prayer A mystical type of prayer in which one seeks to unite oneself to God by an act of the will rather than by intellectual, emotional, or other means.

Affusion (or, occasionally, infusion) The method of Baptism now ordinarily practised in the Western Church whereby water is poured over the head of the candidate. It did not become general until the later Middle Ages, immersion and submersion being the usual methods in earlier times.

agape The Greek word most commonly used in the NT (see especially 1 Cor 13) for the love of God for humanity and for the love which ought to characterize Christians. The word also applies to the common meal early Christians held in connection with the Eucharist.

Agapetae (subintroductae; syneisaktai; syneisaktoi). Agapetae is from the Gk. for "beloved"; subintroductae is a Lat. term for females kept by men of clerical rank; syneisaktai (fem. pl.)

and syneisaktoi (masc. pl.) are Gk. terms referring to the same practice, acc. to which virgins lived with clerics in spiritual marriage.

Age, Canonical The age at which members of churches with canon law are admitted to various obligations and privileges. In Roman Catholicism one is presumed to reach the age of reason at 7, but allowance is made for variation. Reception of Communion is allowed before 7 at the discretion of the child's pastor, confessor, and parents. The age for confirmation is in flux, sometimes preceding, sometimes following first Communion.

Agenda (Lat. "things to be done"). Also spelled Agende as taken from the German, used since the 16th c. in a wide sense to designate a book of ritual or order of worship indicating forms and ceremonies of church liturgy. The word may be used in a narrower sense in reference to special services and occasions (e.g., Baptism, confirmation, marriage, funeral, ordination) in distinction from liturgy as associated with common, gen. pub. services.

Aggiornamento The process of renewing the church, which was particularly associated with Pope John XXIII and the Second Vatican Council (1962-5). The Italian word can be translated as "a bringing up to date" or "renewal," and refers to the process of theological, spiritual, and institutional renewal and updating which resulted from the work of this Council.

Agnoetae (from Gk. for "to be ignorant of"). 1. Sect of the 4th [c.](#) that questioned the omniscience of God or limited it to the present. 2. Sect of the 6th [c.](#) that held on the basis of Mk 13:32 and John 11:34 that there were things that the human soul of Christ did not know.

Agnosticism holds that certain knowledge of the existence and nature of God and knowledge of immortality and of the supernatural world in general has not been reached and is unknowable or at least probably unknowable.

agnus Dei Latin for "Lamb of God," this hymn in the communion liturgy draws on the words of John the Baptist who pointed his disciples to Jesus, the Lamb of God (John 1:29).

agrapha (Greek "verbal words; not written"). Sayings or deeds of Christ which were never written or recorded in the Gospels (cf. John 21:25).

Aisle A longitudinal passage or walkway flanking the nave, the transept or choir of a church. There can be one or more aisles. The aisle is usually separated from its adjacent space by an arcade of columns or piers.

Alb This close-fitting, white garment is the standard vestment for pastors, especially at the Divine Service. The name comes from the Latin word for white, *alba*.

Albigenses Branch of the Cathari found mainly in S. Fr.; named after Albi, city in SW Fr. Believing in a god of light and a prince of this world, they developed a New Manichaeism; the fallen angels were the "lost sheep of the house of Israel"; Jesus' death was only apparent.

Alexandrian school A patristic school of thought, especially associated with the city of Alexandria in Egypt, noted for its Christology (which placed emphasis upon the divinity of Christ) and its method of biblical interpretation (which employed allegorical methods of exegesis). A rival approach in both areas was associated with Antioch.

All Saints' Day An ancient observance on November 1 that originally commemorated the martyrs of the church (those who had died for the faith). It has since been expanded to include all who die in the faith.

All Souls' Day A day commemorating the souls of the faithful departed, observed on November 2.

Allegorical Interpretation of Scripture Figurative interpretations of the Bible do not necessarily exclude all connection with historical reality; on the contrary they are often seen as transcending it.

alleluia Hebrew for "praise the Lord" (though in its Greek spelling). It is a word of joy and gladness. An ancient custom is to refrain from using Alleluia during Lent in order to distinguish the penitential nature of this season from the exuberance of the Easter season that follows.

Allocution Address delivered by pope to cardinals in secret consistory, often pub. later.

alloeosis Figure of speech by which Zwingli construed all passages of Scripture in which anything is ascribed to the divine nature of Christ or to the entire Christ that properly is property of the human nature. The purpose of the alloeosis, as used by Zwingli, was denial of the communication of attributes.

Alms Dish The receptacle used for receiving the monetary collection at church services.

Alms That which is given out of compassion, ultimately derived from the Greek word *eleemosune*. Jesus recognized almsgiving as a duty in the Sermon on the Mount (Matt. 6.2).

Alpha-Omega The first and the last letters of the Greek alphabet, symbolizing "the beginning and the end," or the divinity and eternity of Christ. (Rev. 1:8). These two letters also form the monogram of Christ.

Altar Bread Bread especially prepared for the Lord's Supper; unleavened in the Western and Armenian Churches, leavened in the Eastern Churches. Also called wafer and host.

Altar Rail Rail at entrance to or within chancel, at which communicants can kneel to receive Communion.

Altar Together with the font and pulpit, the altar is the chief focal point of the church building. Here heaven and earth are united as the body and blood of Jesus are given under the elements of bread and wine for our forgiveness, and the prayers of God's people are offered on behalf of the church and the world. In Orthodox architecture the term signifies the area of the sanctuary divided from the rest of the church by the iconostasis.

Altruism Term used by Auguste Comte to signify care for the interests of others over one's own.

Ambo In a Christian basilica the raised platform used for those parts of the liturgy that are specifically addressed to the people, such as the lessons and homily. There were often two: one on the Epistle (south) side and one on the Gospel (north) side.

Ambrosian chant Form of Latin choral music older and in some ways more elaborate than Gregorian chant.

Ambrosian Rite One of the few non-Roman Latin rites surviving in the Roman Catholic Church.

Ambulatory The space behind the apse in certain churches.

Amen Of Hebrew origin, "Amen" means that what has preceded is "true and certain." Thus, as the congregation's response to prayers, the Amen is an affirmation that the prayer just prayed is the prayer of the entire assembly, spoken on their behalf.

Amice A linen cloth used with the alb as a neck covering.

Ampulla (*Lat.* diminutive perhaps from *Gk.* for “jar with 2 handles”). Vessel, usually vase- or bottle shaped, anciently used for oil and perfumes. Used by Christians in connection with burials and in martyrria.

Amulets Small religious objects worn to preserve the wearer from evil spirits, were much used in Egypt.

Anabaptism A term derived from the Greek word for "re-baptizer" and used to refer to the radical wing of the sixteenth-century Reformation, based on thinkers such as Menno Simons or Balthasar Hubmaier.

Anabaptists A revolutionary wing of Reformation, which refused to recognize infant baptism, where it had taken place, and insisted on the "baptism of believers"; hence the nickname "anabaptists", which literally means "rebaptizers."

Anagogical Interpretation A type of allegorical reading of the Bible designed to lead the reader upward toward a spiritual, mystical understanding.

anakephalaiosis See *recapitulation* and *restoration of all things*.

Analogion (Greek) A wooden stand or podium placed on the right side of the soleas near the south door of the altar in an Orthodox church. Usually with a sloped top, it is used as a stand for the gospel book or icon.

Analogy (Greek "proportion" or "correspondence"). The use of a common term to designate realities that are both similar and dissimilar with regard to the same point (e.g., "love" as predicated of God and human beings). Analogy is to be distinguished from (a) the case of equivocal terms, i.e., terms that are the same but designate totally dissimilar realities (e.g., *pen* as an enclosure for cows and as a writing instrument); and (b) the case of univocal or perfectly synonymous terms, i.e., different terms that refer to an identical reality (e.g., *king* and *sovereign* for the male hereditary ruler of an independent state).

Analogy of being (*analogia entis*) The theory, especially associated with Thomas Aquinas, that there exists a correspondence or analogy between the created order and God, as a result of the divine creatorship. The idea gives theoretical justification to the practice of drawing conclusions from the known objects and relationships of the natural order concerning God.

Analogy of faith (*analogia fidei*) The theory, especially associated with Karl Barth, which holds that any correspondence between the created order and God is only established on the basis of the self-revelation of God.

anamnesis A Greek word meaning: calling to mind, remembrance, or memorial (cf. 1 Cor 11:24, do this in my remembrance, or in memory of me). In its strict, technical sense, anamnesis names that part of a eucharistic prayer which follows the account of institution and mentions succinctly the principal saving events of Christ's life. In a much wider sense, anamnesis is an essential dimension of all of Christian liturgy. It is always in memory of Christ that the church assembles, the biblical word is proclaimed, prayer is offered, sacraments celebrated, and all of the story of Christ remembered anew in the course of the liturgical year.

anaphora A Greek word, 'offering', designating the Eucharistic Prayer, called in the west 'Canon of the Mass' or 'Prayer of Consecration'.

Anastasis (Gk. “resurrection”). Some early churches at Jerusalem and Constantinople were dedicated to the Anastasis of Christ.

anathema The Greek word for "that which is accursed." Introduced into Christian language by St. Paul ("If anyone preach to you a gospel other than what you have received, let him be anathema"[Gal 1:9]), it became a standard term in conciliar condemnations of heterodox positions, indicating that those who held them were to be regarded as excommunicated.

Anchorite (Greek *anachoritis*, "a departurer") A solitary monk or hermit; an individual who withdraws from society and lives a solitary life of silence and prayer.

Angelology Study of angels or of beliefs in angels; doctrine concerning angels.

Angels (Latin *angeli*, from Greek *aggeloi*) In Christian, as well as Jewish and Islamic belief, angels are immaterial spirits or pure intelligences created by God prior to human creation to regulate the order of the world and specifically to serve as messengers to human persons with respect to the divine plan of salvation.

Anglicanism The system of doctrine and practice upheld by those Christians who are in ecclesiastical communion with the ancient see of Canterbury. Anglicans are distinguished from Protestants by their claim to be in the apostolic succession of bishops as required for Catholic order, and from Roman Catholics by their claim to be also heirs of the Reformation.

Anglo-Catholicism That party in the Anglican Communion that emphasizes its historic continuity with the ancient and medieval Church, both in doctrine and in liturgical practice.

Anhomoeans The term applied to the extreme Arians (Aetius, Eunomius) who held that the Son was 'utterly unlike the Father'. The view was carried in some cases to the point at which the Son could not even know the Father. Since they lacked a common *ousia* (substance), the sole relationship between them lay in the divine will.

anhypostasia A term used in the Christological controversies of the fifth and sixth centuries to refer to the view that the human nature of the Incarnate Word does not possess its own metaphysical subsistence or *hypostasis* but subsists in the *hypostasis* of the Son of God. See *hypostase*.

Animism The belief that perhaps all appearances, but certainly living appearances, are animated by spirits (are made vital by an *anima*, Latin, 'spirit'). Tylor introduced the term as part of his explanation of the origin of religions, and for decades his view dominated the anthropology of religion.

Annates In Roman Catholicism, the 1st year's income from an ecclesiastical office, paid by the holder to the papal curia; in other churches observing a similar practice, first-fruits are paid to the one presenting the benefice.

Annihilationism Belief that the unrighteous pass out of existence after death. Some adherents hold that such annihilation results from gradual disintegration occasioned by sin. Others hold that the wicked will suffer after death in expiation of their sins but that such suffering is followed by complete cessation of being.

Anno Domini (Latin "in the year of the Lord"). In common usage has come to mean "after Christ." Abbreviated AD.

Annunciation A liturgical celebration on March 25 (nine months before Christmas) to observe the announcement of the angel Gabriel to Mary that she would give birth to the Son of God (Luke 1:26-38).

Anointing The ceremonial use of oil is widespread in the religions of the world, and the Hebrew Bible records the practice of the anointing of kings.

Anomoeans (from Gk. *anomoios*, “dissimilar”) Arians who denied the likeness of the Son to Father; distinguished from Semi-Arians, who denied only the consubstantiality.

Anonymous Christianity A term made popular by Karl Rahner to deal with the question of the salvation of those who, without fault, never become Christians. On the basis of the universal salvific will of God and his own theory of transcendental revelation, Rahner argued that every person is given an opportunity in the ordinary course of his life to make fundamental choices about his own existence whose self-constituting reality has the same quality, if not content, as the choice about explicit faith in Christ.

Antependium A cloth that hangs in front of the altar, varying in color according to the season of the Christian Year.

Anthem (from Gk. *antiphoneo*, “to sound in answer, reply”) In the narrower sense, a sacred choral work whose text, though taken from the Bible, is nonliturgical.

Anthropocentrism View that man is at the center of all values and experiences.

Anthropolatry Cult of human being conceived as God or of God conceived as human.

Anthropology The part of Christian dogmatics that refers to man's creation, essential parts, fall (see Fall of Man) and subsequent sinfulness.

Anthropomorphism The tendency to ascribe human features (such as hands or arms) or other human characteristics to God.

Antichrist The mysterious figure or figures mentioned in the Johannine Epistles (1 John 2:18-22; 4:3; 2 John 7) as denying Christ. In later tradition, Antichrist is often identified with the Beast described in the Book of Revelation and with the “man of sin” of 2 Thess 2:3-10 who will appear during the great apostasy which must precede the return of Christ. The term has been interpreted as a single person, as several persons, and as the personification of all forces hostile to Christ.

Anticlericalism Opposition to activity or influence of clergy in secular affairs.

Antidoron (Greek, “instead of the gift”). A small piece of the altar bread (prosphoron) distributed to the faithful after the celebration of the Eucharist in the Orthodox Church.

Antilegomena (Greek “spoken against”). Certain books of the *NT* on which there was no unanimity but some uncertainty in the early churches regarding their canonicity.

Antimens or Antimension (Greek and Latin compounds “in place of a table”). It is a rectangular piece of cloth, of linen or silk, with representations of the entombment of Christ, the four Evangelists, and scriptural passages related to the Eucharist of the Orthodox Church. The antimens must be consecrated by the head of the church (a Patriarch or Archbishop) and always lie on the Altar Table.

Antinomianism Term for Christian rejection of the law in the name of the Gospels. Antinomianism was already present in the apostolic age (see Rom 3:8), and it has been associated with Gnostic sects (Nicolites, Ophites). The sharp distinction between law and gospel promulgated by the Reformation led to a revival of antinomianism, particularly in the “radical Reformation” (the polemic by J. Agricola [1492-1566] against Luther, the Anabaptist movement).

Antinomy A real or apparent contradiction between equally well-based assumptions or conclusions.

Antiochene school A patristic school of thought, especially associated with the city of Antioch in modern-day Turkey, noted for its Christology (which placed emphasis upon the humanity of Christ) and its method of biblical interpretation (which employed literal methods of exegesis). A rival approach in both areas was associated with Alexandria.

Anti-Pelagian writings The writings of Augustine relating to the Pelagian controversy, in which he defended his views on grace and justification. See "Pelagianism."

Antiphon (Greek "alternate response" or "refrain") A refrain-like verse from taken from the psalms or other scriptural books that begins and concludes a psalm or canticle chanted during worship.

Antiphonal singing Alternate singing by two choirs or singers. Antiphonal singing is of great antiquity and occurs in the folk and liturgical music of many cultures. Descriptions of it occur in the Old Testament. The antiphonal singing of psalms occurred both in ancient Hebrew and early Christian liturgies; alternating choirs would sing—e.g., half lines of psalms verses.

Antiphonary A book of antiphons.

Antipope A person in Christianity who claims (or exercises) the office of pope illegitimately.

Antisemitism Hostility toward Jews on racial, religious, and political grounds.

Anxious Bench Seat near the speaker at some revivals for those especially concerned about their spiritual condition; also called anxious seat and mourner's bench

apatheia (Greek, "lack of passion or suffering") A Stoic term sometimes used by the Church Fathers to indicate the serenity that comes through growing freedom from one's evil passions and deepening union with God.

Aphthartodocetism (Greek "incorruptibility" and "appearance") A sixth-century Monophysite heresy, founded by Julian of Halicarnassus (d. after 518). It claimed that from the first moment of the incarnation Christ's body was incorruptible and immortal but he freely accepted suffering for our sake.

Apocalypse A literary composition found in Jewish, early Christian and Gnostic literature. The apocalypse purports to offer revelations of divine mysteries (cf. Rev. 1.1). These revelations are given by a variety of means; the result of a heavenly ascent, angelic communications, dream-visions etc. The Jewish (and many of the Christian) apocalypses are pseudonymous (Rev. is a notable exception) and are attributed to biblical heroes (e.g. Enoch, Abraham, Isaiah and the Apostles).

Apocalyptic A type of writing or religious outlook in general which focuses on the last things and the end of the world, often taking the form of visions with complex symbolism. The book of Daniel (Old Testament) and Revelation (New Testament) are examples of this type of writing.

apocatastasis (Greek "universal restoration"). A theory, ascribed falsely (it seems) to Origen (ca. 185-ca. 254), and later condemned as heretical, that all angels and human beings, even the demons and the damned, will ultimately be saved.

Apocrisiarius Diplomatic representative of a patriarch; the title is sometimes used of other ecclesiastic officials of high rank.

Apocrypha (Greek "hidden" or "not genuine"). OT books or sections of books written in or translated into Greek (from ca. 200 B.C. to possibly as late as A.D. 40), printed in Catholic

Bibles but often omitted in Protestant Bibles. Some of these works (e.g., Judith, Wisdom, and 2 Maccabees) were composed in Greek; others (e.g., 1 Maccabees) were composed in Hebrew but only the Greek translation is extant. Tobit was originally written in Hebrew or Aramaic, but apart from some fragments in those languages, only the Greek version remains. Composed in Hebrew before 180 B.C., Sirach was rendered into Greek fifty years later; since 1900 two-thirds of the original Hebrew text has been recovered.

Apocryphal gospels Christian writings from the second to the fourth centuries that aim to supplement and revise what the canonical gospels tell us of Jesus' birth, life, teaching, death, and resurrection. They include "The Gospel of the Hebrews," "The Gospel of Mary," "The Gospel of Peter," and "The Gospel of Thomas."

Apodeipnon In the Eastern Church the counterpart of Compline. The word means literally "after the evening meal."

Apodosis (Greek) The "octave-day" of a feast day which lasts more than one day and usually occurs eight days after the actual feast day. The Apodosis of Easter occurs after forty days, on the eve of the Ascension.

Apollinarianism A 4th-century explanation of the nature of Jesus Christ that was rejected by the Christian church. Its author, Apollinaris of Laodicea (310-90), trying to arrive at a formula that would explain how Jesus could be both human and divine, taught that human beings were composed of body, soul, and spirit, and that in Jesus the human spirit was replaced by the Logos, or the second person of the Trinity.

Apologetics The area of Christian theology which focuses on the defense of the Christian faith, particularly through the rational justification of Christian belief and doctrines.

Apologists The name given to St. Justin Martyr (ca. 100-ca. 165), St. Theophilus of Antioch (late second century), Athenagoras (who ca. 177 addressed his Apology to Emperor Marcus Aurelius), Tatian (d. ca. 160), and other Christian writers who defended their faith against Jewish and pagan objections. Whereas some, like Justin, became the first Christian authors to make serious use of philosophy, others, like Tatian, were hostile to Greek philosophy.

Apolysis In the Eastern Church, a blessing at the end of the liturgy and other services.

Apolytikion In the Eastern Church, the principal troparion of the day, sung at the end of Vespers and Orthros.

Apophatic theology Negative theology, that is, theology which is so conscious that God transcends all created conceptions that it limits itself to statements about what God is not rather than making any claims to know God in himself. "Apophatic" (which derives from the Greek *apophasis*, "negation" or "denial") approaches to theology are especially associated with the monastic tradition of the Eastern Orthodox church.

Apophthegmata The term used to refer to the collections of monastic writings often known as the "Sayings of the Desert Fathers." The writings often take the form of brief and pointed sayings, reflecting the concise and practical guidance typical of these writers.

Apophthegms A term alternative to 'paradigms' used in Form Criticism of the gospels for short stories of an event. As used in sermons by early preachers, the terms of the stories may have been influenced by the current situation of their Church.

Apostasy The deliberate disavowal of belief in Christ made by a formerly believing Christian. The most famous apostate was probably the Emperor Julian (332-363).

Apostolicity The identity in Christian faith and practice of the present church which the church of the apostles. Along with unity, holiness, and catholicity, the Nicene-Constantinopolitan Creed names apostolicity as one of the four marks of the Church. The term “apostolicity” means “founded on or having a direct link with the apostles of Christ.” According to tradition, the apostles possessed an original and unique authority by virtue of having been commissioned by Christ for missionary preaching and having witnessed the risen Lord.

Apostle (Greek *apostolos*, 'one sent out'). An important early Christian title, used in two senses: (i) an authoritative missionary; and (ii) one of Jesus' chosen twelve disciples.

Apostles' Creed A brief statement of Christian faith, widely used in the West, of early origin but unknown date. First mentioned as such toward the end of the 4th c. by Ambrose, it was traditionally but erroneously by then attributed to the apostles. Its origins date back to the second century where it developed as a statement of faith in conjunction with Holy Baptism.

Apostolic Canons. A collection of eighty-five decrees of ecclesiastical importance, referring mainly to ordination and the discipline of the clergy. The church believes that they were originally written by the Apostolic fathers.

Apostolic Constitutions A digest of ecclesiastical law dating from the 4th c.

Apostolic Delegate An ecclesiastic appointed by the Holy See to keep the Vatican informed of ecclesiastical matters in the territory to which he has been assigned.

Apostolic era The period of the Christian church, regarded as definitive by many, bounded by the resurrection of Jesus Christ (c. AD 35) and the death of the last apostle (c. AD 90?). The ideas and practices of this period were widely regarded as normative, at least in some sense or to some degree, in many church circles.

Apostolic Fathers Men who lived during the first century of Christianity, for the most part the disciples of the Apostles; their teachings and writings are of great spiritual value to Christians. Major fathers are St. Ignatius of Antioch, St. Polycarp of Smyrna, St. Clement of Rome and the unknown author of Didache.

Apostolic succession A belief in Christianity that the authority of the ordained ministry, in word and sacrament, is protected by the continuous transmission of that authority through successive ordinations by those who were themselves validly ordained.

Apostolic Tradition, The A document attributed to Hippolytus, containing a detailed description of the practices of the Church in Rome in the early 3rd century.

Apotheosis (Greek, *apo*, "from" + *theoun*, "to deify"). The elevation of a human being to the rank and status of a god.

Appropriation A term relating to the doctrine of the Trinity, which affirms that while all three persons of the Trinity are active in all the outward actions of the Trinity, it is appropriate to think of those actions as being the particular work of one of the persons. Thus it is appropriate to think of creation as the work of the Father, or redemption as the work of the Son, despite the fact that all three persons are present and active in both these works.

Apse (Greek *apsis*) The rounded end of a church, especially in Greek Orthodoxy: it is derived from the Constantinian basilicas which incorporated the pagan *apsis* where judges and legal advisers sat.

Archangels An Angelic order of angels of higher rank. The names of two archangels, Michael and Gabriel, are known (feast day on November 8); they are also known as "leaders of the angelic armies" (*taxiarchai*).

Archbishop A head bishop, usually in charge of a large ecclesiastical jurisdiction or archdiocese (see Metropolitan).

Archdeacon A senior deacon, usually serving with a bishop of higher rank (Archbishop or Patriarch).

Archdiocese An ecclesiastical jurisdiction, usually a metropolis headed by an Archbishop.

Archetype This term, which comes from the Greek *archē* (primal) and *typos* (figure, pattern) is used as a central concept in Plato's philosophy to designate the original forms of all things. Medieval Christian thought recognized this Platonic notion but placed the archetypes within the mind of God rather than as self-subsistent. In modern times, Jung has used the term extensively to designate the primordial forms of the collective unconscious.

Archimandrite (Greek "head of the flock or cloister"). A celibate presbyter of high rank assisting the bishop or appointed abbot in a monastery. In the Russian tradition some Archimandrites have the right to wear the mitre and the mantle (*mitrophoros*).

Archpriest A title used from the 5th c. for the senior priest of a city. In the Eastern Church nowadays it survives as a title of honor.

Areopagite Paul, in his speech on the Areopagus, refers to a certain Dionysius (Acts 17.34). In the Middle Ages, the mystical writer Dionysius, who flourished about 500 CE, was widely and erroneously identified with that much earlier one and on that account was accorded more authority than would otherwise have been given him. Scholars nowadays refer to the later Dionysius as Dionysius the Pseudo-Areopagite or as the Pseudo-Dionysius.

Arianism A major early Christological heresy, which treated Jesus Christ as the supreme of God's creatures, and denied his divine status. The Arian controversy was of major importance in the development of Christology during the fourth century.

Ark of the Covenant, The As described in Exodus 25:10ff., it was made of acacia wood overlaid with gold inside and out, about 45 by 27 inches, surmounted by a gold plate overshadowed by two cherubim facing each other. It contained two stone tablets believed to go back to the time of Moses.

Ark The Hebrew word *tēbāh*, meaning a chest or box is traditionally translated into English as "ark". It is used (Genesis 6:14ff.) of the vessel in which Noah is said to have escaped the Flood.

Armenian Church A monophysite denomination which broke from the Orthodox Church in the fifth century (451 A.D.).

Arminianism The historically important theological position takes its name from Jacobus Arminius (Jakob Hermans), a Dutch Reformed theologian (1560-1609). The Arminian system, opposed to Calvinism, is set forth in the Remonstrance of 1610. Against the Calvinists who held that Christ died only for the elect (although in this they may have gone beyond Calvin himself), the Arminians taught that he died for all humanity. They emphasized the freedom of the will and rejected both the Supralapsarian and the Infralapsarian interpretations of divine predestination.

Articles of Religion In Anglican tradition, the theological position of the Church has tended to express itself in liturgy rather than in rigid doctrinal formulation; nevertheless theological guidelines have been set forth at various times under the heading of "articles." The Thirty-Nine Articles that, first issued in 1563, became normative for the Anglican Communion.

Artophorion In the Eastern Church, the tabernacle within which the eucharistic Sacrament is reserved.

Ascension Observed on the 40th day of Easter, always a Thursday, the Ascension commemorates Jesus' final appearance to his disciples before ascending to the Father (Acts 1:1-11).

Ascesis The term, from the Greek *askēsis*, which means literally "exercise" or "work", is used to signify the rigorous self-discipline and self-restraint that constitute an element in the practice of most, if not all, the great religions of the world.

Ascetic (Greek "one who practices [spiritual] exercises"). Monks who have accepted a monastic life and intensively practice self-discipline, meditation, and self-denial, motivated by love of God.

Asceticism A term used to refer to the wide variety of forms of self-discipline used by Christians to deepen their knowledge of and commitment to God. The term derives from the Greek term *askesis* ("discipline").

Aseity As applied to God, the term connotes his being 'from himself' (Latin *a se*, whence *aseitas*) and not 'from another'. In scholastic and especially Thomistic thought, aseity entails the identity in God of existence and essence, since he is the ground of his own being, and thus marks him out as 'pure act', the fullness of being.

Ash Wednesday This day, which marks the beginning of Lent, is 40 days before Easter. (Sundays are not included in the count.) The theme of the day is repentance, which in some churches is visually depicted by the placing of ashes on the forehead while the words of Gen. 3:19 are spoken: "From dust you are and to dust you will return."

Ashkenazim (From Hebrew; cf. Gen 10:3) The name given to the Jews of central and northern Europe over against the Sephardim, the Jews of Spain and Portugal.

Asperges The ceremony of sprinkling holy water over the people at the beginning of the chief Sunday Mass in the RC Church. The term is from the first word of the verse of the *Miserere*, that is sung during the ceremony.

Aspersion In the administration of Baptism the practice of merely sprinkling water on the head of the candidate, contradistinguished from pouring it (affusion).

Assumption of Mary On November 1, 1950, Pope Pius XII, in an encyclical, *Munificentissimus Deus*, defined as *De fide* the doctrine that Mary had been corporeally assumed into heaven. This doctrine, unknown in the early Church, first appears in some late fourth century writings and in orthodox Christian circles not till two centuries later.

Asterisk (Greek "little stars"). A sacred vessel having two arched metal bands held together in such a fashion as to form the shape of a cross. It is placed on the paten and serves to prevent the veil from touching the particles of the Eucharist.

Athanasian Creed One of the three ecumenical (universally accepted) creeds, it probably originated around A.D. 500. Though it bears the name of Athanasius (fourth century), it was certainly not written by him.

Atheism (Greek "godlessness") Denial of the existence of God. An atheist accepts only the material and physical world or what can be proven by reason.

Atonement An English term originally coined in 1526 by William Tyndale to translate the Latin term *reconciliation* which has since come to have the developed meaning of "the work of Christ" or "the benefits of Christ gained for believers by his death and resurrection."

Attributes of the Church (*attributa ecclesiae*): the attributes named in the Nicene-Constantinopolitan Creed (381) "we believe ... in the one (*una*), holy (*sancta*), catholic (*catholica*), and apostolic (*apostolica*) church."

Attributes, divine Properties predicated of God on the basis of philosophical thought (e.g., immutability) and/or biblical revelation (e.g., faithfulness), and expressing, within the limits of analogy, the ineffable essence of God, from which in the final analysis they are not really distinct.

Attrition (Latin "remorse") A technical term in Catholic theology coined in the twelfth century to designate that sorrow for sins produced by shame or fear of punishment rather than by love of God (sometimes called "imperfect contrition"). See *Contrition*.

Audientes In the early Church catechumens (those preparing for Baptism) were divided into two classes: (1) *audientes* (auditors) who had not yet committed themselves and competentes, those who sought instruction and admission to the Church.

Augsburg Confession The first confessional statement of the Lutheran Church. Composed mainly by Philipp Melancthon and presented to Charles V at the Diet of Augsburg in 1530, it consists of twenty-one articles summarizing essential Lutheran doctrines and seven articles directed against abuses in the Roman Church.

Augustinianism The philosophical and theological system of St. Augustine of Hippo (354-430), a synthesis emphasizing (a) God's sovereign freedom in granting grace and (b) the primacy of God's illumination in human knowledge.

Aumbry A recess in the wall of a church in which the reserved Sacrament is kept in some Anglican churches.

Aureole In iconography the entire figure of a saint is sometimes surrounded by a golden background of light. It is to be distinguished from the halo or nimbus.

Authenticity This term has played an important role in modern existentialism. Jaspers held that the purpose of philosophy is to awaken people to the need to achieve authentic existence. Heidegger sought to specify the nature of authentic existence.

Authority The justified expectation that a command will be obeyed or that a statement will be accepted as true. In the church all authority comes from Christ and is to be exercised under the guidance of the Holy Spirit as a service, not as an assertion of power (see Luke 22:24 -27).

Autocephalous (Greek "having its own head") A term mainly used of churches governed by their own synods and belonging to the communion of Eastern and Oriental Orthodox Churches. All patriarchates are autocephalous, but not all autocephalous churches are patriarchates. For the Eastern Orthodox, the Patriarch of Constantinople enjoys a primacy of honor, and a general council could legislate for all autocephalous churches.

Auto-Da-Fé In the Spanish Inquisition, those who had confessed to what was accounted heresy were dressed in a yellow penitential garb with a red cross front and back, called a

sanbenito (being shaped like a Benedictine scapular). After Mass and Sermon, they were ceremonially handed over to the secular authorities for burning at the stake.

Autonomy (Greek "self-government") 1) A term often used since Immanuel Kant (1724-1804) of the right to be self-determining in the spheres of moral freedom and religious thought. As this independence is exercised in a universe created and conserved in being by God, our autonomy can only be relative. 2) The status of an Orthodox Church that is self-ruled. An autonomous church is governed by its prelate, who is chosen by a superior jurisdiction, usually by a patriarchate).

Avatāra This Sanskrit term means literally "descent" and is frequently used of the manifestation of a deity. Although certain lists are to be found in Indian literature designating the gods who manifest themselves in human form, the concept is so pervasive that it has become what might be called a recognized principle.

Ave Maria A traditional Catholic prayer based on the words attributed to the angel Gabriel (Luke 1.28). In its developed form it dates only from the 16th c., but the first half (the biblical words) devotionally at least as early as the 11th c.

Axiology Value theory. The term comes from the Greek *axios* (value) and *logos* (theory). Under whatever name, the discussion of values is of course as ancient as philosophical thought itself, but the term seems to have come into use about the beginning of the 20th c.

Axiom In traditional logic and mathematics, a proposition that, although not demonstrable, is taken to be so certain as to need no demonstration. It is distinguished from a postulate, which is the starting point of an inquiry that is neither a provisional assumption nor so certain that it can be taken as axiomatic. A hypothesis, by contrast, is an assertion capable of being verified or falsified.

Axios (Greek "worthy"). An exclamation made at ordination to signify the worthiness of the individual chosen to become a clergyman.

Azymes (Greek "without yeast") Thin bread baked without yeast (see Gn 19:3), eaten during a week-long or feast commemorating the Exodus from Egypt (Ex 12:15; 23:15; 34:18). On account of its fermentation, leavened bread came to signify corruption (Mt 16:6; 1 Cor 5:7). Since the Synoptic Gospels report the Last Supper to have taken place on the first day of the feast of Azymes (Mt 26:17; Mk 14:12; Luke 22:7), unleavened bread is used in the Latin Mass. Most Eastern churches, however, follow St. John, who dates the Last Supper and crucifixion to just before the feast of Azymes began (John 13:1; 18:28; 19:14,31). Therefore all Easterners, except the Armenians and the Maronites, use leavened bread.

B

Baal. A term found in most Semitic languages, signifying "possessor" or "owner", e.g., of a house or other property. As a title of divinity it signified the owner of a place or object. Baal worship was common in the dynamistic form of religion that persisted among the Hebrews even in biblical times and which their prophets denounced.

Banners. Banners were used by kings in antiquity, and in the 6th c. Christians adapted them for processional and other use, employing crosses and red streamers as emblems of their faith.

Banns, Marriage. The practice of announcing forthcoming marriages is ancient, probably pre-Christian, but it came to be enjoined, e.g. by the Lateran Council, 1215.

Baptism (Greek "washing" or "dipping") The basic sacrament of "rebirth" that makes one a member of the church and thus capable of receiving the other sacraments. Washed with water

and consecrated by the Holy Spirit (John 3:5; Mt 28:19), with faith and repentance the baptized are cleansed from sin, share in the dying and rising of Christ, and begin a new life in him (Rom 6:3-11). In the first centuries baptism was normally followed at once by confirmation and communion, a practice still maintained by the Orthodox and now standard practice in the Latin Church in the case of adults. According to RC teaching baptism is necessary for salvation, but it can be replaced by baptism of blood (martyrdom) or baptism of desire (the implicit or explicit wish to be baptized).

Baptism by affusion (or infusion) A way of baptizing by pouring water three times on the head of the candidates. First introduced for the sick who could not be immersed or submerged, in the thirteenth century it became the standard Western way of baptizing.

Baptism by aspersion A way of baptizing under emergency circumstances by sprinkling (instead of pouring) water three times on the candidates.

Baptism by immersion A way of baptizing, once popular but now found only among East and West Syrians, which consists in pouring water three times on candidates when they are already in the water or are going down into it.

Baptism by submersion The normal way of baptizing among Eastern Orthodox and among many Baptists in the West. The candidates' whole body, or at least their head, is completely submerged three times in the water.

Baptismal font A basin or vase, serving as a receptacle for baptismal water in which the candidate for baptism is immersed, or over which he is washed, in the ceremony of Christian initiation.

Baptismal garment The baptism service provides the option of laying a white cloth on the newly baptized, symbolizing the righteousness (purity) of Christ with which they have now been clothed (Gal. 3:27). This practice is reminiscent of an ancient practice of clothing the newly baptized in a white garment. A vestige of this tradition is the use of a christening gown which is often handed down from generation to generation. (See also Rev. 7:9-17.)

Baptistery A special circular or polygonal building used for baptismal services in the early church; today an area in some of the larger churches that contains a font and is reserved for baptismal services.

Baptists Members of a very large evangelical church that trace their immediate origins to the early seventeenth century, when they broke with the Anglican Church. John Smyth (ca. 1554-1612), called the "Se-Baptist" because he baptized himself, founded the first Baptist Church in Amsterdam in 1609. Baptists reserve baptism for those who consciously profess repentance for their sins and faith in Christ, and maintain the relative autonomy of the local congregations.

Bar Mizvah (Hebrew son of command, man of duty): a Jewish male who has reached the age of 13 and is now expected to perform the duties prescribed by Judaism.

Barbarian The term came from the Greek word *barbaros*, which means simply a non-Greek, i.e., one who does not speak Greek. It was originally used pejoratively or derisively, but by the time of the New Testament writers, it meant simply a non-Greek.

Barmen Declaration In opposition to the tendencies of the German Church under Hitler, the Confessing Church, much under the influence of Karl Barth, met at Barmen in 1934, declaring its allegiance to God as revealed in Jesus Christ and renouncing all other political allegiance or theological tendency.

Baroque Art, music, and architecture popular from the beginning of the 17th century to the middle of the 18th century. The word "baroque" is often identified with what is overdone and even grotesque, especially in painting and architecture. In music the word has better connotations and implies good form, good taste, and control. Music of the baroque era (from Monteverdi, c. 1600, to J. S. Bach and Handel, c. 1760) is, as a rule, both exuberant and pensive, it employs counterpoint rather than harmony to express itself.

Barthian An adjective used to describe the theological outlook of the Swiss theologian Karl Barth (1886-1968), noted chiefly for its emphasis upon the priority of revelation and its focus upon Jesus Christ. The terms "neo-Orthodoxy" and "dialectical theology" are also used in this connection.

Bartholomacans A congregation of German secular priests founded in 1640 by Bartholomew Holtshauser. They spread through various countries in Europe and engaged in seminary education, but they eventually were extinguished in the early 19th c.

Bartholomew's Night The night of August 24, 1572, in which the slaughter of about 25,000 Huguenots in Paris and the rest of France was initiated. This event climaxed the Catholic-Protestant tension and marked a serious reversal for the Protestant Reformation in France.

Basic communities A term coming from Latin America to describe those many local groups of Christians who strive to revitalize their church life by worshiping and studying the scriptures together, by using their personal gifts in the service of others, and by becoming involved in common social action. This movement has been encouraged by the general conferences of the Latin American bishops held at Medellin, Colombia (1968), and Puebla, Mexico (1979).

Basil, Liturgy of St. An ancient liturgy still used on certain days in the Eastern Orthodox Church.

Basil, Rule of St. The monastic rule that is generally followed in the Eastern Orthodox Church. It is named after Basil the Great who laid down its principles in the 4th. c.

Basilica A Roman Catholic church which has received special recognition and rank and, as a consequence, has certain liturgical and other privileges.

Bead From the German *beten*, to pray. The word was used of a prayer before it was applied to the physical components of the rosary that provide a convenient means of counting one's prayers. The original meaning is preserved in the archaic word "bidding", traditionally used of the call to the people to offer prayers for specific intentions.

Beatific vision A term used, especially in Roman Catholic theology, to refer to the immediate and fulfilling vision of God that will constitute the core of eternal happiness for the redeemed after death. However, some writers, including Thomas Aquinas, taught that certain favored individuals – such as Moses and Paul – were allowed this vision in the present life.

Beatific Vision. In Christian theology, the final state of the redeemed is traditionally called the Beatific Vision, i.e., the state of the *beati*, the blessed ones. Its joy consists primarily in knowledge of God's essence.

Beatification The solemn approval for the public veneration after death of a Christian of heroic virtue within the RC church. In 1747 Benedict XIV reserved to the pope the right to beatify.

Beatitudes, the The eight (or nine) blessings in Christ's Sermon on the Mount (Mt 5:3-11), which have partial parallels in the OT (e.g., Ps 1:1; Tobit 13:15-16; Sirach 14:20-27; 25:7-10)

and sum up perfection for all Christians. Examples include "Blessed are the pure in heart, for they shall see God" and "Blessed are the peacemakers, for they shall be called sons of God."

Beauty, theology of In aesthetics, beauty is that quality or combination of qualities that gives pleasure. The harmony of God's own perfections and the interplay of forces in the drama of salvation produce delight through their beauty. We can contemplate this beauty in the glory or splendor that Christ revealed as the only-begotten Son of the Father (John 1:14). In recent times Hans Urs von Balthasar (1905-88) in the West and Pavel Florenskij (1882-ca. 1943) and Paul Evdokimov (1901 -70) in the East did much to develop the theology of beauty.

Beelzebul (Beelzebub) The precise significance of this name is somewhat obscure. In the Old Testament, Beelzebub was the god of the Philistine city of Ekron. In the New Testament he seems to be identified as "the prince of this world" in opposition to the True God who is the source of all good.

Beguines Communities of women developed in the Low Countries toward the end of the 12th c., whose organization grew out of a deeply mystical spirit that seems to have been indigenous to the southern regions there. No vow was required, they were permitted to hold property and kept their independence.

Being Anything that is or exists. As applicable to everything, "being" as such has a minimal conceptual content. Exodus 3:14 ("I am who am"), interpreted in the light of Greek philosophy, led Christians to speak of God as the Supreme Being or Being itself.

Belief Philosophers generally regard belief as a weak form of knowledge. One may be said to believe in the truth of a proposition or statement when one acquiesces in it, even if the evidence is insufficient to justify a claim to knowledge.

Bells Bells for use in Christian worship are mentioned by Gregory of Tours in the 6th c. Used in Britain in the 6th and 7th c., they were in general use throughout the Christian Church by the 8th c.

Bema The platform behind the iconostasis in Eastern Orthodox churches.

Benedict, Rule of The monastic rule drawn up by Benedict at Monte Cassino in the beginning of the 6th c. It borrowed from the Basilian rule of the Eastern Church but was conceived on Roman lines, with the Roman genius for administrative common sense and moderation.

Benediction A prayer for God's blessing on someone or a prayer recognizing that blessing has been given. The great priestly blessing (Num. 6:24-26), the beatitudes (Matt. 5:2-12) and the ending of some letters (e.g., Rom. 15:13; 2 Cor. 13:14; Heb. 13:20-21) are prominent examples. In RC liturgy it signifies a eucharistic devotion that became common in the West from the sixteenth century. A consecrated host is placed in a monstrance on the altar and exposed for veneration. After hymns, prayers, and the use of incense, the celebrant blesses the congregation by making a sign of the cross with the monstrance.

Benedictus (Latin for "blessed be") Zechariah's song of praise following the birth and naming of his son, John the Baptist (Luke. 1:68-79). The Benedictus is the fourth canticle of the liturgy and is used in the Matins.

Benefice The right, granted to a cleric, of receiving the income from lands or other church property for performing spiritual duties. The value of benefices led to many abuses and much controversy in the Middle Ages.

Benevolence (From Latin *benevolens*, wellwishing.) Desiring to do well or good for others; charitableness; the name given to monies raised for the program of charity, missions, etc., of the church at large.

Berakah A Jewish blessing, which may be said over a cup of wine and may possibly have been the model from which the Christian eucharistic prayer was derived.

Biblicism A term that may be used to designate the attitude of those who purport to read the Bible literalistically.

Bilocation. The miraculous presence of an individual in more than one place at the same time. Antony of Padua is one of the saints to whom this miracle has been attributed by Catholic piety.

Bination The celebration by one priest of two or more Masses on the same day: a practice which, in the Roman Catholic Church, at one time required special dispensation. Today, dispensation is required to say three or more Masses on the same day.

Bioethics The study of ethical problems arising from the interrelationship of medical and related technological advances, on the one hand, and, on the other, human rights, duties, and the future of humankind. Well-known examples include abortion, cloning, and euthanasia. A bibliography and guide to the growing literature on bioethics is published annually by the Center for Bioethics, Kennedy Institute, Georgetown University.

Biretta The stiff, square hat worn by Roman Catholic and some Anglican priests. Its use by Roman Catholic priests was formerly very general. Traditionally, Anglicans use the Canterbury cap made of softer material, such as velvet cloth.

Bishop (Anglo-Saxon via Latin from Greek *episcopos*) In Christian churches recognizing a three-fold ministry (deacons, priests, bishops), the bishop is the highest order. In New Testament times, the offices of *episkopos* ('overseer') and *presbyteros* ('elder') are not distinguished (e.g. Titus 1:5, 7).

Black Friars A popular name for the Dominicans, an order of friars who, over their white habit, wear a black mantle; hence the name.

Blasphemy Any thought, speech, or act which dishonors God or persons or objects associated with God.

Blessing Consecration of a person or object; the invoking of God's care upon a person or persons; specific reference may be made to the Aaronitic blessing (Num. 6:22ff.) and to the Apostolic or NT benediction (e.g., 2 Cor. 13:14).

Blue Laws refer to puritanical rules governing the citizen's behavior on the Sabbath (Sunday), particularly in the area of sports, betting, and entertainment.

Body of Christ This term (Latin, *Corpus Christi*) is used by Christians in several senses: (1) The human body of Jesus, transformed at the Resurrection; (2) The eucharistic bread; (3) The Church as the community or People of God and the vehicle of God's redemptive activity on earth; (4) the name of a feast (*Corpus Christi*) held in the West since the 13th c. to honor the Blessed Sacrament.

Bogomils A medieval sect in the Eastern Church, appearing in the Balkans in the 8th c., that questioned ecclesiastical authority. The Bogomils were accordingly declared heretical, being denounced c. 972. They reflected Manichaean teachings and took a Docetic view of Christ. In many ways their views adumbrated those of the Albigenses.

Bohemian Brethren These (later known as the Moravian Brethren or *Unitas Fratrum*) were a group of Utraquists who separated from the main body of the Utraquists in 1467. Like the Quakers of a later date, they refused to take oaths or engage in military service, renouncing the life of society for a life based on strict Christian discipline, separated from the world.

Book of Common Prayer The unity of the public worship of the Anglican Communion as well as its distinctiveness is determined largely through the Book of Common Prayer (BCP), which contains the liturgy for the Sacraments and other rites and offices of the Church.

Bowing Since early times Christians have bowed as a sign of reverence. Usually a slight inclination of the head or upper body, bowing is often done when approaching the altar and at certain places in the liturgy, like during the voicing of the triune name in the Gloria Patri.

Branch Theory A theory of the Church fostered by the English Tractarians, according to which the Church, although divided by internal schisms, maintains its essential unity like a tree that has several living branches. Each branch, so long as it holds the faith of the original, undivided Church and preserves the episcopal succession (see Apostolic Succession) is a part of the same living tree, drawing its sustenance from Christ.

Bread, Eucharistic Till about the year 1,000 CE, the use of leavened bread in the Eucharist was widespread, but in the West the use of unleavened bread had grown. The difference in usage became, after the Schism (1054), an outward sign of the cleavage. Unleavened bread is still generally used in the Roman Catholic Church. Anglican rubrics have generally and characteristically permitted either, although the use of unleavened bread is very widespread, while Eastern Orthodoxy insists on the use of leavened bread. Protestant Churches also generally use leavened bread.

Breeches Bible Name popularly given by collectors and others to the Geneva Bible because (Genesis 3:7) where the King James Version reports that God made Adam and Eve aprons to cover their nakedness, the Geneva Bible has "breeches".

Brethren of the Common Life An association formed in the 14th c. to promote deeper spirituality in the Church. Their founder, G. de Groote, a canon of Utrecht, imposed no vows on his followers, priests or laypeople.

Brethren of the Free Spirit A term applied to various groups in the Middle Ages who thought and worked independently of the mainstream of the Church and often engaged in mystical forms of religion.

Breviary The breviary is a Roman Catholic liturgical book consisting of psalms, lessons, prayers, and hymns and constituting what is called the Divine Office (*divinum officium*) of the Church.

Brief A papal letter less formal than a Bull.

Broad Church A term popularly used and fashionable in the second half of the 19th c. to denote those Anglicans who disliked dogmatic theological definition. It was used in opposition to both the "High" (Anglo-Catholic) and the "Low" (Evangelical) Church parties.

Bull A papal document issued as a mandate of a more solemn kind than a brief. So called because, in earlier times, it was sealed with the Pope's own signet ring (*bull*).

Burial Although cremation is no longer forbidden in the Roman Catholic Church and is now widely accepted by many other Christians, burial is the traditional way for Christians to dispose of their dead. In the ancient Church, partly because of the association of cremation

with the pagan custom and partly because of a literalistic understanding of the resurrection of the body, it was repugnant to followers of the Christian Way.

Burse A liturgical cover used since the 17th c. to hold the corporal, which was formerly kept in a bag or folded inside the Missal. The burse is carried on top of the chalice and paten.

Byzantine Referring or attributed to Byzantium, the ancient Greek city on the Bosphorus, which later (331 A.D.) became the capital of the Eastern Roman Empire (renamed as Constantinople), and then of the Medieval Greek Empire of Constantinople. Its people are known as Byzantines and its cultural heritage as Byzantine (i.e., Byzantine art, the Empire, church, architecture, music, etc.).

Byzantine rite The Liturgies, Divine Office, forms for the administration of sacraments and for various blessings, sacramentals, and exorcisms, of the Church of Constantinople, which is common among the Eastern Orthodox Churches.

C

Cabbala. The Jewish mystical or theosophical system that was developed during a period between the last centuries BCE and the 14th c. CE. It emphasizes notions that Jewish orthodoxy specifically rejects, e.g., a doctrine of emanations relating God to the world; a doctrine of the "spheres" (*sefirot*), mediating between the infinite light and the created universe; a recognition of angels and other such beings who act as lines of communication between God and man; belief in a primordial forerunner of humanity who was androgynous, transcending the sexual dividedness of men and women; and a dualism such as is typical of many forms of Gnosticism.

Caesaropapism A name applied to the conception of the relations between Church and State which contemplates the secular ruler's exercising spiritual power also. Its principles are met with as early as 355, when the emperor Constantine addressed the Synod at Milan in the words: "Whatever I will, let that be acknowledged as a 'canon'." It developed more rapidly in the Eastern Church because of the absence of the counterpoise which the papacy formed in the West.

Calendar, The Christian. The dating of the Christian era to begin with the birth of Christ was at the suggestion of Dionysius Exiguus in the 6th c. The calculation was from March 25 (supposed to be the date of the Annunciation) of year 1. When Jesus was born, the calendar in use had been the Julian, so called from its having been constructed by Julius Caesar in 46 BCE. It was not precisely correct, so that by the year 325 CE it was already five days out. By 1582, when Pope Gregory XIII reformed the calendar it was so much further out as to require the omission of ten days from that year to make up the difference. The rules for leap year were changed to prevent the occurrence of discrepancies in the future. The Gregorian Calendar, which also restored New Year's Day to January 1, was not universally adopted throughout Christendom. England did not adopt it till 1752 and some sections of the Eastern Orthodox Church still have not adopted it.

Calvinism An ambiguous term, used with two quite distinct meanings. First, it refers to the religious ideas of religious bodies (such as the Reformed church) and individuals (such as Theodore Beza), who were profoundly influenced by John Calvin, or by documents written by him. Second, it refers to the religious ideas of John Calvin himself. Although the first sense is by far the more common, there is a growing recognition that the term is misleading.

Campanile Although this name may be given to any tower or steeple containing bells, it specifically applies to the detached bell tower common in Italy.

Candlemas The popular English name for the feast of the Purification of the Virgin Mary or the Presentation of Christ in the Temple, Feb. 2, derived from the ancient custom of blessing candles on that day for use in church and elsewhere.

Candles (Greek *Keri[on]*). Candles made of beeswax are used in the Orthodox Church as a form of sacrifice and devotion to God or Saints. They are used in various Orthodox services and ceremonies and are symbolic of Christ, who is "the Light of the World." According to a different symbolism, the two elements of a candle represent the two natures of Christ: the Divine (the burning wick) and the Human (the wax body).

Canon law is the body of laws and regulations within the RC church made by or adopted by ecclesiastical authority, for the government of the Christian organization and its members.

Canon. This term, which in Greek (*kanōn*) meant a straight rod, has come to have several distinct meanings in Christian usage. (1) By the biblical Canon is meant those books of Scripture that have been officially accepted by the Church as containing the "rule" or standard of Christian faith. (2) The Canon is also a traditional Western term for the eucharistic prayer or anaphora of the Mass. (3) In the Eastern Church a series of nine canticles (one of them normally omitted except in Lent) are sung, chiefly at the Orthros, and constitute the hymnological canon. (5) In the RC and Anglican Church a title often given to priests who help staff a cathedral or a collegiate church. Under the direct jurisdiction of the local ordinary, they are obliged to celebrate together certain liturgical ceremonies and sometimes fulfill other duties such as helping to select a new bishop when the see is vacant.

Canonization Official act of the RC church declaring a deceased member worthy of veneration and entering his or her name in the canon (authorized list) of saints.

Canticle A biblical song, other than a psalm. The most familiar canticles are the songs of Zechariah (the *Benedictus*; Luke. 1:68-79), Mary (the *Magnificat*; Luke. 1:46-55), and Simeon (the *Nunc Dimittis*; Luke. 2:29-32). There are numerous Old Testament canticles, including the songs of Miriam and Hannah and several from the book of Isaiah. The Revelation to St. John also includes several canticles.

Cantor One who leads singing, especially that of the congregation. One of Luther's associates, Johann Walter, is considered the first Lutheran cantor. J. S. Bach is probably the most renowned cantor.

Capital Sin (or Mortal or Deadly sin). Great offenses against God, or moral faults which, if habitual, could result in the spiritual death of the individual. The following sins are considered to be mortal: pride, covetousness, lust, anger, gluttony, envy and sloth: they are the "Seven Deadly Sins" of the phrase.

Capitalism The name loosely given to any economic system in which the importance of capital is recognized. The classic expression of capitalism is found in *The Wealth of Nations* by Adam Smith (1723-1790), the Scottish economist and moralist, who expounded in that work on the thesis that if only a free market is unimpeded by excessive governmental interference, capital and labor would move from less profitable to more profitable enterprises and the interests of all would be thereby advanced.

Capitulum From the Latin, meaning "little chapter." It is the name traditionally given to a short passage consisting of a verse or so of the Bible to be read in the various offices.

Cappa Magna A cloak used by cardinals, bishops, and other dignitaries in the Roman Catholic hierarchy. It is scarlet in the case of cardinals, violet in other cases.

Cappadocian fathers A term used to refer collectively to three major Greek-speaking writers of the patristic period: Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, all of whom date from the late fourth century. "Cappadocia" designates an area in Asia Minor (modern-day Turkey), in which these writers were based.

Cardinal A senior official of the Roman Catholic Church who is now always a bishop. As a body cardinals advise the pope, help in the government of the church from the Vatican, and when a vacancy arises they elect the new pope (who is usually one of their number).

Cardinal Virtues Those virtues on which all ethical conduct depends are traditionally so designated. Christian moralists took over the notion from Plato and Aristotle, recognizing four: prudence, temperance, fortitude, and justice. By "temperance" (*sōphrosynē*) the Greeks understood the notions of moderation and self-control, by the exercise of which one may attain a state of harmony and achieve the ability to distinguish good from evil, avoiding the latter and obtaining the former.

Carmelites The Carmelite Order was founded c. 1154 in Palestine. The rule required severe asceticism, including total abstinence from flesh meat. Eventually the Order spread to Europe, where it was organized on the lines of the orders of friars (e.g., Dominicans and Franciscans) that were by then being founded and becoming very active. By the 16th c., Carmelite practice had become considerably relaxed and reforms were undertaken, principally by Teresa of Avila and by John of the Cross. Those Carmelites who follow the reform are discalced, while those who follow the modified rule are calced. (See *Discalced*.)

Carnival The name given by the Roman Catholic Church to the days just prior to Ash Wednesday in Lent on which that church permits its members a measure of merrymaking and revelry preceding the austerity of Lent.

Carol Carols are traditionally distinguished from hymns by their being less formal and an essentially popular art form, although that distinction has largely broken down.

Carta Caritatis The constitution of the Cistercian Order, first presented to the Pope in 1119, is so called (a "charter of love")

Cartesianism The philosophical outlook especially associated with Rene Descartes (1596-1650), particularly in relation to its emphasis on the separation of the knower from the known, and its insistence that the existence of the individual thinking self is the proper starting point for philosophical reflection.

Carthusian Order Founded in 1084 by Bruno at the Grande Chartreuse in what is now the Hautes Alpes, France, the Carthusians were from the first and have remained semi-eremitical, i.e., they live in separate cells or huts within the monastery.

Cassock A full-length, black garment that is worn under other vestments, most often the surplice. In addition to the clergy, the cassock may also be worn by others, including acolytes and choir members.

Casuistry The notion (familiar in modern Christian ethics under names such as Situationism and Contextualism) that general ethical principles must be considered in their application to particular cases has a long history in Christian thought and practice. The term "casuistry" refers to such applications to "cases".

Catacombs This term was used for the cemetery of San Sebastiano as early as 354. By the 9th c. it was used widely of all early Christian subterranean burial places.

Catafalque A term used for the coffin and its various accoutrements.

Cataphatic theology (Greek "affirmative"). Sometimes called positive theology, it is a complementary concept to apophatic theology. Despite the radical inadequacy of our categories, we may nonetheless assert much that is true of God as revealed unsurpassably in Jesus Christ and known to us now through the Holy Spirit. However, apophatic theology insists that even after the divine self-revelation and self-gift in grace, God remains the primordial mystery.

Catechesis. When catechumens were preparing for Baptism, they received instruction in the basic tenets of the Christian faith and this instruction was called catechesis.

Catechism A popular manual of Christian doctrine, usually in the form of question and answer, intended for religious instruction.

Catechist (From Greek *katechizein* to teach orally) The reference is to those in the early church and today on the mission field who instruct others in the Christian faith preparatory to church membership. The ancient office of catechist has been heroically and effectively revived in East Germany since 1945.

Catechumen (Greek "those who learn the faith"). A convert to Christianity in the early church, who received instructions in Christianity, but was not yet baptized. Catechumens were permitted to attend the first part of the Eucharist (Liturgy of the Catechumens), but were dismissed before the Consecration of the Gifts.

Categorical Imperative Immanuel Kant's (1724-1804) recognized a moral law that is absolute and the ultimate foundation of all ethical behavior. It is given to human reason and absolutely binding on every human being. It may be expressed in a maxim such as (1) "So act that you can will the principle of your action to be universally binding on the will of every other rational being." And (2) "So act that you treat men, both others and yourself, as ends and never as means to an end."

Categories In logic, a category may be considered as: (1) any class or type or genus that is set apart for conceptual analysis; (2) any basic notion, principle, idea, or concept within a philosophical system; and (3) one of the conceptual forms considered to be ultimate and by which knowledge is made possible. For example, Aristotle recognized the following: (substance (*ousia*), quantity (*poson*), quality (*poion*), place (*pou*), relation (*prosti*), time (*pote*), condition or state (*keisthai*), possession (*echein*), activity (*poiein*), and being affected (*paschein*).

Cathari The name given in some regions of Europe to a very important medieval group known in France as the Albigenses.

Catharsis From the Greek *katharsis*, meaning "purging" or "purification", which Aristotle considered the function of tragedy, through the reading or viewing of which the reader's or spectator's emotions are purged.

Catharsis The process of cleansing or purification by which the individual is freed from obstacles to spiritual growth and development.

cathedra (Latin: "chair," or "seat"), Roman chair of heavy structure derived from the *klismos*—a lighter, more delicate chair developed by the ancient Greeks. The *cathedra* was used in the early Christian basilica as a raised bishop's throne placed near the wall of the apse, behind the altar.

Cathedral The chief church of a RC diocese, in which the bishop has his throne (*cathedra*) and close to which is his residence; it is, properly speaking, the bishop's church, wherein he presides, teaches, and conducts worship for the whole Christian community.

Cathedral The church containing the *cathedra* (chair or throne) of the bishop of a diocese is so called.

Cathedral school Medieval European school run by cathedral clergy.

Catholic Action Its roots going back to Bologna, Italy, 1868, it is a movement in Roman Catholicism aimed to train the laity to extend Catholic life. It has a variety of aims all the way from emphasis on the spiritual life of the home to the extension of the Catholic Church through education, political influence, and winning converts.

Catholic An adjective which is used both to refer to the universality of the church in space and time, and also to a particular church body (sometimes also known as the Roman Catholic church) which lays emphasis upon this point.

Catholicity (Greek “universality”) The all-embracing character of the true and undivided church that gathers into the one people of God those of different races, languages, and cultures. Ignatius of Antioch was the first to speak of a “catholic church,” meaning the whole or complete church in contrast to the local episcopal churches.

Catholicos This title is given to the Patriarchs of the Armenian and the Nestorian Churches and to the head of the Georgian Church.

Causa Sui The assertion that God makes everything can evoke the question "Who made God?" One way of answering the question is to say that God is *causa sui*, i.e., that while everything else is caused by God, God himself is self-caused.

Causation, Principle of Universal The theory that every event has a cause, whether we can identify the cause or not.

Celebret The Latin term means "let him celebrate [Mass]." A celebret is certificate within the Roman Catholic Church, which introduces a traveling priest to the local church authorities so that they may permit him to say Mass.

Celibacy (Latin *coelebs* means "bachelor") The unmarried state of life. Unlike the Roman Church, Orthodoxy permits a clergyman to be married; however, his marriage must occur before the ordination to a deacon or presbyter. Orthodox bishops are only chosen from the celibate clergy, but widowers, who have accepted monastic vows, may also be chosen.

Cell The room assigned to a hermit or monk or nun is called a cell.

Cella In early times a small cemetery chapel, designed for the commemoration of the departed, was called by this name.

Cellarer Official in monastic communities charged with the mundane business connected with running the house and dealing with outside tradesmen and others.

Cemetery The word is derived from the Greek word *koimētērion*, which means "sleeping place."

Cenaculum The "upper room" (Mark 14.15) in which the Last Supper took place and (Acts 1.13) the Holy Spirit descended on those present at Pentecost.

Cenobites Monks living in community, contradistinguished from hermits.

Cenotaph (From Greek *kenos* empty and *taphion* tomb.) A monument or tomb erected to honor a person whose remains are laid to rest elsewhere.

Censer (Greek *thymiato*) A metal vessel hung on chains, used in church ceremonies for burning incense. There are twelve small bells attached to the chains, representing the message of the twelve Apostles.

Cere Cloth A cloth treated with wax and laid directly on the altar to help to protect the linen cloths above it from staining.

Ceremonial and Ritual Ceremonial consists of the formal actions that are part of the liturgy, e.g., the genuflections and the making of the sign of the cross, whereas the form of words that accompany the ceremonial (e.g., the words used in the consecration of the elements in the Eucharist) constitute the ritual.

Chalcedonian definition The formal declaration at the Council of Chalcedon that Jesus Christ was to be regarded as having two natures, one human and one divine.

Chalice (Greek *potirion*) A Middle English word from the Latin *calix*, meaning "cup," the chalice is the cup used to distribute the blood of Christ in the Sacrament of the Altar.

Chancel The chancel is part of the choir near the altar of a church, where the deacons or subdeacons stand to assist the officiating priest. It was originally railed off by cancelli or lattice work, from which the name is derived.

Chancellor (Greek *protosyngelos*) The chief administrator and church notary in a diocese or archdiocese of the Orthodox Church. He is the immediate administrative assistant to the bishop, and handles all records, certificates, and ecclesiastical documents of his jurisdiction.

Chant (Greek *echos*) The music proper to the Orthodox services. There are eight tones or modes in the Orthodox Byzantine chant, chanted by the chanters or cantors.

Chanting A method of singing liturgical texts that are not metered (as in a hymn). Most chant consists of short phrases that are sung responsively between pastor and people. Psalms may also be chanted as well as parts of the liturgy.

Chantry A practice developed in the Middle Ages of endowing a foundation for the erection of a small chapel and the support of a priest to provide for Masses in perpetuity to be said or sung for the repose of the soul of the founder and of the souls of those whom he nominated.

Chapel (Greek *parekklisi[on]*). A side altar attached to a larger church or a small building or room built exclusively or arranged for the worship of God. A chapel can belong either to an individual, an institution, or can be part of a parish church.

Chapter A chapter is either a) an assembly of the monks in a monastery, of those in a province, or of the entire order, or b) a general assembly of the canons of a church.

Chapter house A building attached to a monastery or cathedral in which the meetings of the chapter are held.

character indelibilis An indelible mark on or quality of the soul, e.g., the mark or impression made on a soul by sacramental grace. In Roman Catholic theology, an indelible impression on the soul by baptism and ordination which is the doctrinal basis for the unrepeatability of baptism and the indefectibility of ordination.

Charisma, charismatic A set of terms especially associated with the gifts of the Holy Spirit. In medieval theology, the term "charisma" is used to designate a spiritual gift, conferred upon

individuals by the grace of God. Since the early twentieth century the term "charismatic" has come to refer to styles of theology and worship which place particular emphasis upon the immediate presence and experience of the Holy Spirit.

Charismatic Movement A form of Christianity which places particular emphasis upon the personal experience of the Holy Spirit in the life of the individual and community, often associated with various "charismatic" phenomena, such as speaking in tongues.

Charm Originally the saying or chanting of certain words in the belief that they would produce a beneficent effect; now commonly used of a trinket worn or carried as a "good luck" piece.

Chasuble An ecclesiastical garment used in the Eastern Orthodox, Roman Catholic, and to some extent in Anglican, Episcopal, and Lutheran churches; coming in seasonal colors to fit the church year, slipped over the head, covering the body, open on the sides, worn by the clergyman in the administration of the Eucharist.

Cheese Sunday Amongst Greek Orthodox Christians, the last Sunday before Lent on which cheese and eggs may be eaten. It is also known as Forgiveness Sunday.

Cherubic Hymn (Greek "the song of the angels") Liturgical hymn sung after the Gospel-reading and during the Great Entrance in the Orthodox liturgy.

Chrism (Greek *myrron*) Sanctified oil composed of several ingredients and fragrances, used in the sacrament of Chrismation (after Baptism). The Holy Chrism in the Orthodox Church is exclusively prepared by the Ecumenical Patriarchate, blessed in a series of preparations and ceremonies. Holy Thursday is customarily the day of its consecration.

Chrisom (Greek *ladopano*) A piece of white linen for the wrapping of the infant after Baptism. The Orthodox preserve it as a sacred object, since it signifies the purity and holiness of the baptized Christian.

Christening From Anglo-Saxon *cristnian*, the word is more popular in general English usage than 'baptism', with which it is almost synonymous. It carries, however, an overtone of 'naming with a Christian name', and in vulgar speech 'to christen' often means to name or to nick-name, without religious reference.

Christianizing In the Colonial era, the ideas of "Christianizing" entailed "civilizing" "savage" or "primitive" peoples and bringing them into the light of modern ways of life (whose benefits ranged from clothing to education to medicine to government to commerce).

Christmas The word for Christmas in late Old English is *Cristes Maesse*, the Mass of Christ, first found in 1038, and *Cristes-messe*, in 1131. It is the Christian feast of Jesus' birth, celebrated on 25 December. Its observance is first attested in Rome in 336. Probably the date was chosen to oppose the feast of the 'birthday of the unconquered sun' on the winter solstice.

Christology The section of Christian theology dealing with the identity of Jesus Christ, particularly the question of the relation of his human and divine natures.

Church (Greek *kyriake* "belonging to the Lord" and *ekklesia* "assembly") The community founded by Jesus Christ and anointed by the Holy Spirit as the final sign of God's will to save the whole human family. God's abiding presence among human beings is expressed in the preaching, sacramental life, pastoral ministry, and organization of this community, which consists in a communion of local churches. Although no articulated doctrine of the church (ecclesiology) can be found in the Bible, the NT offers various images for the church, including: the *spouse of Christ* (Eph 5:25 -32; Rev 21:2; 22:17), the *body of Christ* (Rom

12:4-5; 1 Cor 12:12-27; Eph 1:22-23; Col 1:18, 24), the *people of God* (1 Pet 2:10; Rom 9:25), the *temple of the Holy Spirit* (1 Cor 3:16; 6:19), the *family and the household of God* (Eph 2:19-22).

Church of Christ Scientist Popularly known as Christian Science, it is the religion founded by Mary Baker Eddy in 1879 for the purpose of reinstating the healing function of Christianity. Mrs. Eddy's *Science and Health with Key to the Scriptures* is its chief textbook.

Church Year The church's calendar, which developed over centuries, provides a yearly rehearsal of the life and teaching of Christ. The first half begins with Advent and continues with Christmas, Epiphany, Lent, Easter, Ascension, and Pentecost. The second half of the year (Sundays after Pentecost/Trinity) focuses on the ministry of Christ, concluding with an emphasis on the End Times.

Churching (Greek *sarantismos*) A service of thanksgiving and blessing of women after childbirth. In the Orthodox church, this rite is performed on the fortieth day after birth and is reminiscent of the Old Testament ceremony of purification (Lev. 12:2-8) and the presentation of Jesus at the Temple (Luke 2:22-29).

Ciborium Similar in shape to a chalice and covered with a lid, the ciborium contains the wafers used in holy communion. Usually the wafers are transferred to a paten (plate) from which they are distributed.

Circuit The route of a traveling preacher within a certain territory or district; also the name given to such an area; conference, district.

Circumcision of our Lord, Day of January 1 is the traditional day of the Christ-child's circumcision "on the eighth day," Luke 2:21.

Circumincersion See *perichoresis*.

Cistercian From Citeaux, France. A monastic order founded in 1098 at Citeaux, France, by St. Robert de Molesme. It demanded poverty, prayer, hard labor, long fasts, little sleep, severity in life and worship. The order supported itself by its own labors. Today the Trappist order perhaps comes nearest to the original ideals of the Cistercians.

Clergy (Greek *kleros* "a lot") Those separated to the work of the Christian ministry. From the time of Cyprian of Carthage, father of the hierarchical system, the distinction of clergy (from laity) as an order in the church and of ranks in the clergy became universal.

Cleric A member of the clergy.

Clericalism 1. Principle that gives clergy control over public affairs in such areas as education, marriage laws, and charities. 2. Championing the church in conflicts with the state. 3. Assumption by the clergy for its exclusive right of certain functions that belong to the universal priesthood.

Codex Manuscript book, especially of Scripture, early literature, or ancient mythological or historical annals. The earliest type of manuscript in the form of a modern book (i.e., a collection of written pages stitched together along one side), the codex replaced the earlier rolls of papyrus and wax tablets.

Coenobite (Greek *koinobios*, 'living in a community', from *koinos*, 'common' and *bios*, 'life' or 'way of life'). A religious in vows who lives in a community (as opposed to a hermit).

coincidentia oppositorum (Latin “coincidence of opposites”) The notion of the coincidence of opposites seems first to have come to critical self-consciousness as a metaphysical principle in the thought of Nicholas of Cusa (1401-1464). He perceived the finite world with its variety and multiplicity (opposites) as finding resolution and knowability only in a transcendent unity or truth.

Collect A concisely written prayer that "collects" the prayers of the people. The Collect of the Day is prayed toward the beginning of the Divine Service, prior to the reading of Holy Scripture. The collect usually follows a pattern of: address to God, basis for the prayer, petition, desired benefit or result, and Trinitarian termination.

Commitment A whole-hearted yielding of oneself or of a group in conviction and practice to one's religious faith or to a program or person.

Communicant In church usage, one who is permitted to receive the Sacrament of the Altar; in Lutheranism this implies previous instruction in the doctrine and preparation for this Sacrament.

communicatio idiomatum A technical term in Christology, meaning the interchange or communication of properties whereby, because of the hypostatic union, the properties of both natures are predicated of the one Person of Christ and sentences are possible in which what strictly is true of only one nature is attributed to the other. This permits one to say, for example, that "the Son of God suffered on the cross" or that "Jesus is the one through whom the world was created."

Communion (Greek *koinonia*) The receiving of the sacrament of the Eucharist after proper preparation, fasting, and confession. Orthodox Christians are encouraged to receive communion as often as possible, even daily.

Communion of saints A belief professed in the Apostles' creed. It points to the whole company of the faithful, living and dead, in union with Christ and with each other. The Latin *communio sanctorum* could also mean "communion of holy things," i.e. a sharing especially in the sacraments.

Compline is the last of the daily prayer offices that came into use during the Middle Ages to be prayed in later evening.

Concertato Usually a hymn-based composition that brings together contrasting musical forces of congregation, choir, and instruments.

Conciliarism An understanding of ecclesiastical or theological authority which places an emphasis on the role of ecumenical councils.

Concomitance (Literally 'accompaniment') A term used in Roman Catholic eucharistic theology in justification of: 1. the belief that the whole Christ, and not just his body and blood, is present in the eucharist; 2. the practice of communion under one kind.

Concordia This word is part of the official name of numerous institutions of Christian higher education which are owned and operated by the Lutheran Church-Missouri Synod.

Concupiscence The orientation or inclination of lower human faculties towards some created good without respect for or subordination to the higher faculties. In Catholic belief, man was created exempt from concupiscence, whose existence and power, therefore, are the result of original sin. Against the Reformers, the Council of Trent taught that concupiscence is not itself sinful, but results from and induces towards sin.

conditio Jacobaea (Latin “condition of James”) It refers to Jas 4:15: “. . . instead you should say, we will do such and such a thing if it is God’s will for us to do so” and works as a reminder that all our own plans are subjected to the uncertainties of the human condition and thus depend on God’s providence.

Confession (Greek *exomologisis*) Although the term refers primarily to the admission of sin, it acquired a rather different technical sense in the sixteenth century -that of a document which embodies the principles of faith of a Protestant church, such as the Lutheran *Augsburg Confession* (1530), which embodies the ideas of early Lutheranism, and the Reformed *First Helvetic Confession* (1536). A confession can also be an acknowledgement of sin. In Christianity, this may be made either in worship by a congregation ('general confession'), or privately to a priest or pastor ('auricular confession': Latin, *ad auriculam*, 'to the ear').

Confessor A person who testifies to his faith, especially during persecution; one who leads an exemplary Christian life and so witnesses positively to the Christian faith; also one who hears the confession of others.

Confirmation Christian rite in which believers reaffirm the faith into which they were baptized as infants or young children. In Roman Catholicism confirmation became a sacrament, usually performed by a bishop. The rite is also used in the Anglican and Lutheran churches.

Confiteor (Latin “I confess”) Confession of sins used in the Roman Catholic Church in sacrament of *penance*, at beginning of *mass*, and on other occasions. In the Lutheran Church, the part of the service commonly called the Confession of Sins, extending inclusively from the Exhortation to the Declaration of Grace, is often called Confiteor.

Conformity (From Latin *conformare* to agree with) In church language it refers to acceptance of the official position and compliance with the practices of an established church.

Confraternity A group of like-minded individuals joined together for the realization of a mutual goal; in Roman Catholicism, a group of laymen organized to promote devotional exercises, charity, and/or education.

Congregationalists The name given the Christian denomination which in 1957 merged with the Evangelical and Reformed Church to form the United Church of Christ.

Congregationalism is that form of church-polity (government) in which authority rests in the local congregation rather than in a bishop or general assembly.

Conscience A personal sense of the moral content of one's own conduct, intentions, or character with regard to a feeling of obligation to do right or be good.

Consecration (Greek *heirotonia*) To “set apart” a person or thing for the permanent service or worship of God; in the Lord’s Supper it refers to such “setting apart” of the bread and wine for use in the Sacrament with the reading of the Words of Institution. In the Orthodox Church it denotes the ordination of an individual to priesthood through the sacrament of Holy Orders.

Consecration, Prayer of The name given in the Scottish *Book of Common Prayer* of 1637 and the English *BCP* of 1662 to the eucharistic prayer. More recent Anglican liturgies have tended to revert to the latter term instead, partly because it is more ancient and partly out of a recognition that the function of the prayer is more than merely to 'consecrate'.

Consistory An ecclesiastical court of law found especially in the Roman Catholic, Dutch and French Reformed, Lutheran (European), and Anglican churches. A member of a consistory is usually denoted “consistorial councillor” (*Konsistorialrat*).

Constitution The basic laws or rules set up for the governing of a church body, local congregation, or organization within the national or local church.

Consubstantial A Latin term, deriving from the Greek term *homoousios*, literally meaning "of the same substance." The term is used to affirm the full divinity of Jesus Christ, particularly in opposition to Arianism.

Consubstantiation A term unknown to the Scholastics and to the early Reformation, "consubstantiation" appeared around 1560 in Calvinist polemics to characterize Lutheran eucharistic theology (which asserted the presence of Christ "in, with, and under" the bread and wine of the Eucharist. Theories of consubstantiation go back to the patristic use of christological concepts in eucharistic theology: just as Christ is truly man and truly God, so the body of Christ is truly ("substantially") present, while the bread and the wine themselves remain truly present. Consubstantiation has also been spoken of as an "impanation"; they are synonymous.

Consummation In the area of Christian doctrine the term usually applies to the fulfillment and end of time with the Second Advent of Jesus Christ.

Contemplation A form of prayer, distinguished from meditation, in which the individual avoids or minimizes the use of words or images in order to experience the presence of God directly.

Contrition Heartfelt sorrow for and detestation of sin, with the resolve not to sin again. Within Roman Catholic doctrine of reconciliation contrition is regarded to be "perfect" when it is motivated by the love of God; for "imperfect" contrition, see *attrition*.

Conventual That which pertains to a convent or monastery; the term also refers to a leading member of such an institution or community.

Convocation In general, an assembly or meeting of people officially called together like that of a parliament, council, or other official body; the term is used for certain conventions of the Anglican and Episcopal churches.

Cope A vestment worn over an alb or surplice, usually in processions and/or for the Daily Offices. The cope is usually in the color of the season.

Copts (Greek "cut off from the main body") These are the Oriental churches of the East which were separated from the Orthodox Church after the Fourth Ecumenical Council of Chalcedon (451 A.D.) for following the teachings of Monophysitism.

Co-redemption One of the terms used by some Roman-Catholics to refer to the subordinate and cooperative role of the Blessed Virgin Mary in Christ's redemption of the human race, either by her assent to the incarnation or by her participation at the foot of the cross in Christ's sufferings.

Corpus Christi (Latin "Body of Christ") A feast in the Roman Catholic church celebrated after Trinity Sunday and commemorating Christ's gift of the Eucharist.

creatio continua refers to God's continuing creative activity throughout the history of the universe.

creatio ex nihilo (Latin for "creation from nothing") refers to the view that the universe, the whole of space-time, is created by a free act of God out of nothing, and not either out of some preexisting material or out of the divine substance itself.

Creationism, opposite to traducianism, teaches that God is the immediate creator of the human soul has been built. First elaborated by Lactantius, it had the support of Jerome and of Calvin among the Reformers. Aquinas declared any other view to be heretical and so followed Peter Lombard, who in his Sentences says, "The Church teaches that souls are created at their infusion into the body."

credere/credere in (*to believe/to believe in*); scholastic theology distinguishes three types of believing: (1) *Credere Deo*: to believe God; i.e., to accept as true the revelation or scriptural Word of God. This is not a saving faith but merely *fides historica*, held by good and bad alike. (2) *Credere Deum*: to believe in (the existence of) God; again, not a saving faith, since it implies no loving relationship with God. (3) *Credere in Deum*: to believe in God, in the sense of a close personal love and trust in God and in his mercy; this is *fides salvifica*, or, in the terms of medieval scholasticism, *fides formata*.

credo quia absurdum est (Latin "I believe because it is absurd") Attributed to Tertullian meaning that no one could have invented such a paradox as that which the Christian faith presents.

credo, ut intelligam *I believe in order that I might understand*. Anselm's statement of his premise concerning the relationship of faith and reason from *Proslogion*, 1; a conscious echo of Augustine's *Crede, ut intelligas*.

Creed A formal definition or summary of the Christian faith, held in common by all Christians. The most important are those generally known as the Apostles' creed and the Nicene creed.

Crosier (Greek *ravdos* or *pateritsa*) The pastoral staff of a bishop, signifying his responsibilities and the authority by which he spiritually rules his flock.

Crowns (Greek *stephana*) A metal crown or wreath made of cloth in the shape of lemon blossoms, with which the priest "crowns" the newlyweds during the sacrament of Matrimony in the Orthodox Church. The crowns are white, signifying purity, and represent the power that is given to the newlyweds to become "king and queen" of their home.

Crucifer The person who carries a cross in procession. It comes from two Latin words which literally mean "to carry a cross."

Crucifix A Middle English term derived from the Latin, meaning "fastened to a cross." A crucifix is a cross that bears the image of the crucified Christ, pointing to the reality of the One who came in the flesh to be the Savior of the world.

D

Daily Office Services of prayer offered at established times each day. Already at the time of Jesus, set times for prayer were customary (Acts 3:1). By the sixth century, eight services of prayer, which included psalms and readings from Scripture, were observed in the monasteries. Since the Reformation, this schedule has been simplified to three times of prayer: morning (Matins), afternoon/evening (Vespers), and close of the day (Compline).

Dark Night of the Soul A phrase especially associated with John of the Cross, referring to the manner in which the soul is drawn closer to God. John distinguishes an "active" night (in which the believer actively works to draw nearer to God) and a "passive" night, in which God is active and the believer passive.

de profundis (Latin, "Out of the depths . . .") These are the opening words of Psalm 130, one of the seven penitential Psalms of the Old Testament.

Deacon (Greek "assistant, servant") The first of the three orders of priesthood within the RC and Orthodox Church. A deacon is not permitted to perform the sacraments, but assists the bishop and the presbyter in the Eucharist and other services or ministries of the church.

Deaconess A pious lay woman assisting in the church as a caretaker or charity worker. The practice of using deaconesses in the Church was very ancient; however, it gradually disappeared.

Dean (Greek *proistamenos*) An honorary title given to a presbyter; meaning: 1) the senior priest in a cathedral of a diocese; 2) the senior priest in a large parish; 3) the head of the faculty in a theological seminary.

Decree From Latin *decretum* decision. An ordinance promulgated by one in authority; edict, law; in church history: a pronouncement of a council on matters of doctrine or discipline; in theology: one of the eternal purposes of God, or specifically God's plan of salvation.

Decretal An authoritative order; a papal clarification of an ecclesiastical decree. In the plural: the collection of papal decrees forming the second part of the body of canon law.

Defrock To deprive a pastor or priest of his office or right to function on grounds of false teaching, immoral behavior, or malfeasance in office.

Deification The purpose of the incarnation, according to St. Irenaeus (ca. 130-ca. 200), St. Athanasius (ca. 296-373), and other Greek Fathers. Already created in God's image and likeness (Gen 1:26-27), human beings are called by grace to share in the divine life (2 Pet 1:3-4).

Deism A term used to refer to the views of a group of English writers, especially during the seventeenth century, the rationalism of which anticipated many of the ideas of the Enlightenment. The term is often used to refer to a view of God which recognizes the divine creatorship, yet which rejects the notion of a continuing divine involvement with the world.

Demiurge In his myth of the creation of the world Plato in the *Timaeus* spoke poetically of the Creator as a craftsman (Greek *demiourgos*).

Demon A spirit, below the status of gods and subject to them, sometimes guardian of a human individual (Greek *daimon*). The early concept was modified in a distinction between good demons (angels) and evil ones (devils). Sometimes, 'demon' was equated with 'evil spirit'.

Demythologization A programme associated particularly with Rudolf Bultmann which endeavoured to penetrate and re-express the meanings of biblical myths. For Bultmann demythologization was the attempt to express the content of myth in a non-imaginative form of the analysis of existence.

Denomination The designation by name of Christian churches, e.g., Methodist, Baptist, Lutheran, Episcopalian, etc. The term is often used in America in preference to "church" or "sect."

Deontological ethics See *ethics*.

Deposit of faith The classical roman-catholic term for the definitive revelation of God given in Jesus Christ and entrusted to the church to be preserved and proclaimed with fidelity.

Desert Fathers Ascetics who fled from the life of the cities of the Roman empire once Christianity had become the state religion, and sought to live a life of prayer, fasting and hard work in the Egyptian deserts. Many collections of their lives and sayings exist.

Detachment The cultivation of a habit of mind in which the individual aims to abandon dependence upon worldly objects, passions, or concerns. This is not intended to imply that these worldly things are evil; rather, the point being made is that they have the ability to enslave individuals if they are not approached with the right attitude. Detachment is about fostering a sense of independence from the world, so that it may be enjoyed without becoming a barrier between the individual and God.

Determinism The view that events and behaviours are determined before they occur, by the laws of the universe or by God.

deus ex machina (Latin, "a god from a machine.") The expression is taken from ancient plays where a god was brought on stage to solve a problem; used today of any person, thing, or concept called upon to "solve the problem."

Devotio Moderna A school of thought which developed in the Netherlands in the fourteenth century, and is especially associated with Geert Groote (1340-84) and Thomas a Kempis (1380-1471), which placed an emphasis on the imitation of the humanity of Christ. The *Imitation of Christ* is the best-known work emanating from this school.

diachronic A term, derived from the Greek, to denote the study of biblical texts as developed over a period of time, and therefore includes the examination of multiple editorial sources, Form Criticism and Redaction Criticism. The contrasting method is called synchronic.

Dialectical theology A term used to refer to the early views of the Swiss theologian Karl Barth (1886-1968), which emphasized the "dialectic" between God and humanity. See *Neo-Orthodoxy*.

dicta probantia Literally statements proving something, thus proof-texts, i.e., the texts cited in theological systems as an indication of the biblical foundation of a particular doctrine or doctrinal point.

Dikirotrikera (Greek "set of two and three candles"). A set of two candleholders, one double-branched candlestick and another triple-branched, both used by the bishop of the Orthodox Church in blessing at the liturgy. The Dikeron (double candleholder) signifies the two natures of Christ, while the Trikeron (triple candleholder) signifies the Holy Trinity.

Diocese (Greek *episkopi*) A town or fully organized church district under the ecclesiastical jurisdiction and pastoral direction of a bishop.

Diphysitism A doctrine defined at the Council of Chalcedon, according to which Christ has two natures (*duo phuseis*), human and divine. It is the opposite of monophysitism.

Dptychs (Greek "folding boards"). 1) Lists of names for living and dead, written on cardboard for their commemoration in the liturgy. 2) An official roster of the names of the heads of Orthodox jurisdictions read during the liturgy by concelebrating bishops, or the head of an ecclesiastical jurisdiction.

Disciplina Arcani The practice of keeping the rites and some of the doctrines of the church secret so that they are divulged only to communicants and not to catechumens or pagans.

Dismissal (Greek *apolysis*) The closing prayers and benediction, including the dismissal hymn (Apolytikion) in church service.

Dispensation The term is derived from Latin *dispenso*, to weigh out, to administer as a steward. a) In theological usage it is the system established by God to regulate men's obedience towards him in matters of religion and morality, e.g. 'the Mosaic dispensation' or

'the dispensation of Law' (the Old Covenant) as contrasted with 'the dispensation of Grace' (the New Covenant of Jesus Christ). b) Permission by an ecclesiastical authority to perform an act that would normally be against some rule of the church, or the waiving of the penalty due for having done such an act.

Dispensationalism rests on the view that God's dealings with men have proceeded through 'well-defined time-periods' (Chafer), *i.e.* 'dispensations', in each of which God reveals a particular purpose to be accomplished in that period, to which men respond in faith or unbelief.

Divination The art or skill of divining (*sc.*, by the use of 'divinity' or deity) that which is unknown - e.g. the future, the identity of culprits, lost items, the best partner for marriage, etc.

Divine Service The name commonly given to the regular weekly service that includes the celebration of the Lord's Supper. Derived from the German *Gottesdienst* ("God's service"), its meaning is dual in nature. In worship, God serves us with his gifts of forgiveness and life, and we respond in service to him through our sacrifice of thanksgiving and praise.

do ut des (Latin "give in order to receive") The term describes a commercial relationship between human beings and their gods, where good behavior towards a god is regarded to be the price for receiving his goods.

Docetism An early Christological heresy, which treated Jesus Christ as a purely divine being who only had the "appearance" of being human.

Dogma Basic beliefs and truths contained in the Bible and the Holy Tradition of the Church as defined by the Ecumenical Councils and the Fathers of the Church. Dogma is studied by the field of dogmatic theology.

Dogmatics or Dogmatic Theology That branch of theology which attempts to express the beliefs and doctrines (dogmas) of the Christian faith—to set forth "the whole counsel of God" (Acts 20:27 RSV) in an organized or systematic way.

Dominican Member of the Order of Friars Preachers, a Roman Catholic preaching and teaching order founded by St. Dominic.

Dominie (From Latin *domine*, vocative of *dominus* "master") In Scotland schoolmaster, teacher; in America a pastor of a Dutch Reformed Church.

Donation of Constantine (Latin, *Donatio Constantini*) A forged document of Emperor Constantine the Great addressed to Pope Sylvester I (314-35), by which large privileges and rich possessions were conferred on the pope and the Roman Church.

Donatism A movement, centering upon Roman north Africa in the fourth century, which developed a rigorist view of the church and sacraments. It arose out of the debate over the status of church leaders who had cooperated with Roman officials during persecutions of Christians. The movement's leader, Donatus (died c. AD 355), denied the validity of priestly duties performed by such leaders, insisting that lapsed Christians were not in a state of grace and thus had no authority to administer the sacraments.

donum superadditum (Latin "supernatural or additional endowment") This concept suggested by Athanasius and most fully developed by Aquinas, distinguishes between certain natural endowments that humanity has from God and which it retains after the fall and the supernatural or additional endowments which were lost in the fall. The *donum superadditum* included the powers that enabled people to know God, to live according to God's will and thus to retain immortal life.

Dormition A feast day (August 15) commemorating the "falling asleep" (*koimisis*) of Virgin Mary. See *Assumption of Mary*.

Double Procession The doctrine that the Holy Spirit proceeds both from the Father and the Son (credally expressed in the *Filioque*) is a marked feature of Western theology (Augustine) which always held firmly to the unity of the Godhead and emphasized the relations between the Persons. See *filioque*.

Doxology A doxology is a short prayer or hymn of praise that extols the glory and majesty of God. Usually it is associated with formal Christian worship. Well known doxologies include the Glory to God (*Gloria Patri*), the Glory Be (*Gloria in excelsis*), the Holy, Holy, Holy (*Sanctus*), and the Hebrew word Alleluia, which means "praise the Lord." A "doxological" approach to theology stresses the importance of praise and worship in theological reflection.

Dulia Both a disposition to honor those persons whose lives deserve it and the honoring act itself. The word originally could mean the honor due from a slave to his or her master.

Dyothelitism (Greek "two wills") The doctrine of the church that in Christ there are two wills, which belong to his two natures. Although separate, his divine and human wills work together in a perfect moral unity. See *Monotheletism*.

E

Eagle (Greek *dikephalos aitos*). Small circular rug or permanent design on the church's floor, presenting a double headed eagle with outstretched wings soaring over a city. It signifies the watchfulness and authority of the bishop over his diocese in the Orthodox Church. The double-headed eagle was also the symbol of the Byzantine Empire.

Easter Latin *Pascha*, Greek *Pascha*, principal festival of the Christian church that celebrates the Resurrection of Jesus Christ on the third day after his Crucifixion. The earliest recorded observance of an Easter celebration comes from the 2nd century, though the commemoration of Jesus' Resurrection probably occurred earlier.

Easter Vigil Occurring on the eve of Easter, the structure of this service dates back to the second century, making it one of our most ancient services. The Vigil serves each year as the church's first celebration of the resurrection and is constructed in four parts: light, Word, Baptism, and Lord's Supper.

Ebionitism An early Christological heresy, which treated Jesus Christ as a purely human figure, although recognizing that he was endowed with particular charismatic gifts which distinguished him from other humans.

ecclesia (Greek "the gathering of the people") (1) The gathering of the faithful at the church for worship and fellowship; (2) the church where the liturgy is celebrated; (3) the Church as the Body of Christ.

ecclesia invisibilis The distinction between "invisible church (*ecclesia invisibilis*)" and "visible church (*ecclesia visibilis*)" first appeared in Augustine under the impact of his predestinarian doctrine. In his view the invisible, true, or holy church is comprised of the fixed number of the saints predestined before the foundation of the world and known only to God, whereas the "visible" church also includes condemned sinners.

Ecclesiastical Whatever deals or pertains to Church and its life.

Ecclesiology The section of Christian theology dealing with the theory of the church.

Economy (Greek, *oikonomia*; Latin, *dispensatio*) In Greek, this term meant literally “laws of the home,” the management of a household. In the New Testament, St. Paul uses it to refer to God’s plan for the salvation of the universe (Eph 1:10). In later Christological developments, especially in the theology of St. Cyril of Alexandria, the principle of economy referred to the specific historical actions of God in the world, notably the Incarnation of the Logos. This allowed for distinctions to be made between statements about the actual nature (*ousia*) of God, and His actions in history carried out according to His plan for the world (*kat’ oikonomian*).

Ecumenical Council (Greek *synodos*) Assembly of representatives from all church jurisdictions convoked for the settlement of ecclesiastical or doctrinal problems and disputes.

Ecumenical Patriarchate The "First Among Equals" of all the Orthodox autocephalous churches and was founded by St. Andrew the Apostle.

Ecumenism Movement toward unity or cooperation among the Christian churches. The first major step in the direction of ecumenism was the International Missionary Conference of 1910, a gathering of Protestants. Several Protestant denominations inaugurated a Life and Work Conference (on social and practical problems) in 1925 and a Faith and Order Conference (on church doctrine and governance) in 1927. After World War II the World Council of Churches (WCC) was established.

Ektenial (Greek "long" or "elongated") Petitions or litanies used in Orthodox services, particularly in the liturgy. They refer to the world in general, peace, leadership and those in need. The response to an ektenial petition is: "Lord have mercy."

Elder The word elder, derived from the Old English, is synonymous with presbyter derived from the Greek. In contemporary usage, however, the two words tend to be distinguished, a presbyter being an ordained minister of word and sacraments and an elder being a layman set apart by ordination to assist the presbyter in his administration and government of the church.

Elect Those "chosen of God and set apart for eternal life"; or (Luther) those "called, gathered, enlightened, and sanctified together with the whole Christian church on earth."

Election The term used to refer to the act by which God chooses a people (Israel in the OT, the church in the NT) as the objects of his special revelation, love, and care.

Elenctic A descriptive adjective frequently used by Protestant scholastics with reference to the polemical section of their dogmatic systems.

Elevation In ecclesiastical usage it refers (1) to the raising of the elements (bread and wine) by the priest in the Eucharist—so that the consecrated can be adored, and (2) raising someone in the church to a higher office.

Emanation (From Latin *emanatio* a flowing forth) The doctrine that creation is a flowing forth from the Godhead or the Absolute; it also refers to that which is so created.

Ember days Wednesday, Friday, and Saturday following the first Sunday in Lent, Pentecost Sunday, and September 14 and December 13; also the days immediately following. Observed especially by Roman Catholics and Anglicans; the emphasis is on fasting and prayer.

Emeritus (Latin, "One who has completed his term of office") In the church this refers to pastors, professors, or possible other full time church workers who have reached the age of retirement and are honorably retired.

Encyclical (Greek "moving in a circle"; "circulating") A letter by the head of an Orthodox jurisdiction (Archbishop or Patriarch) to those under his spiritual authority. The content of such a letter may vary but it must refer to specific administrative or spiritual topics concerning the faithful.

Endogamy Marriage within a particular group as required by tradition or law, e.g., marriages within the circle of royalty. The opposite of *exogamy*.

Energeia Literally "energy" or "operation," this term was used by several Church Fathers to denote the active presence of God in the world; it was also employed in the service of orthodox Trinitarian doctrine, which states that God is one essence in three persons, each distinct yet united by their shared *energeia*. St. Gregory of Nyssa used this term in the plural (*energeiai*, "energies") in order to explain his doctrine that while the essence of God is beyond human comprehension, He can nevertheless be 'known' through contemplation of his operations (*energeiai*) as manifested in the world both through natural phenomena and divine grace.

Energies and essence A key distinction in the theology of St. Gregory Palamas (ca. 1296-1359), according to which the divine essence as the unique unchanging reality of God remains unknowable, but not God's self-disclosing and life-giving "energies" or activities. Whereas the energies could in some degree be known, the essence remains a mystery.

engainia (Greek "blessing for renewal") The ceremony of consecration of a new church in the Orthodox Church, conducted only by a bishop. It is performed before the Eucharist, and it mainly consists of the washing of the Holy Table of the altar, the depositing of relics in it, and the blessing of the church icons.

engolpion (Greek "upon the chest") The bishop's medallion in the Orthodox Church, usually of enamel and richly decorated with precious stones, hanging upon his chest and signifying his episcopal office.

enhypostasia The term used in Christology to refer to the fact that the human nature of Christ does not have its own created subsistence or *hypostasis* but subsists in the *hypostasis* of the divine Word. See *hypostase*.

Enlightenment, the A term used since the nineteenth century to refer to the emphasis upon human reason and autonomy, characteristic of much of western European and North American thought during the eighteenth century.

Entelechy From Greek *en* in plus *telos* end plus *echein* to have, hold. The realization of a form-giving cause or power as it expresses itself individually and collectively in species of plants, animals, or in humans. A "built-in" vitalizing and directive force.

Enthusiasm From *entheos*, filled with God, inspired, possessed, and driven by God. The phenomenon occurs in pagan religions as well as in Christianity. Its characteristic is the direct operation of a transcendent spirit in an individual, or a community. In the history of the Christian church, enthusiastic movements are often accompanied by a more or less open rejection of the means of grace, of the historical revelation as the basis of salvation, and of the church as an institution.

Entrance (Greek *eisodos*) The solemn procession of the celebrating clergy within Orthodox liturgy carrying the Gospel at the liturgy, after the antiphons (Small Entrance), and carrying the Holy Gifts during the chanting of the cherubic hymn (Great Entrance).

Epanokalymafko The monastic black veil hanging over the back of the kalymafki of a celibate Orthodox clergyman, especially the prelate of a church (see kalymafki).

Eparchy (Greek "province, region") An ecclesiastical jurisdiction headed by a bishop, metropolitan, or archbishop.

Epigonation (Greek "on the knee") An oblong or rhomboidal vestment (approx. 12 x 12 inches) suspended from the belt and hung over the right side above the knee of a clergyman of higher rank. It signifies the cloth used by Christ to wipe his disciples' feet before the Last Supper and also the sword of the Spirit, which is the Word of God.

Epiklesis (Greek *epiklesis*) Special prayer or petition by the Priest to "invoke" or to call upon the Holy Spirit, in order that God's Grace will descend for the consecration of the Holy Gifts at the Eucharist.

Epiphany The Greek word *epiphania* means 'manifestation'. The word 'theophany' is sometimes used, meaning 'manifestation of a god (or God)'. Epiphany also denotes the feast of the manifestation or appearing of Jesus Christ. Among Eastern Christians the feast is also called *theophaneia*, the appearing of God. The date for the feast is January 6.

Episcopalians Members of a church led by bishops and, in particular, those Christians in the United States who are in communion with the archbishop of Canterbury.

Episkopos See *bishop*.

Epistemology (Greek "theory of knowledge") That branch of philosophy which investigates human knowledge, its nature, sources, criteria, possibilities, and limits. See *Philosophy*.

Epistle (Greek "letter") Term traditionally used for the twenty-one letters of the NT and for the second reading at the Sunday Eucharist that precedes the gospel.

Epitaphios (Greek "on the tomb") (1) The winding sheet on which the dead body of Christ is sewn or painted, representing his shroud. (2) An ornamented bier representing the tomb of Christ. On Good Friday the Epitaphios is placed on the bier, which is adorned with flowers, and is carried in a procession representing the funeral of Christ. (3) The special service on Good Friday evening commemorating the burial of Christ.

Epitrachelion (Greek "about the neck") One of the most important vestments hanging from the neck down to the feet. An Orthodox priest must wear this particular vestment to perform a sacrament.

Equal to the Apostles (Greek *isapostolos*) An honorary title given to saints such as St. Constantine and Sts. Cyril and Methodios for their missionary work in the Church.

Equivocity (Latin "using the same word") The use of words with more than one meaning (e.g., *star* for a heavenly body and for an outstanding actor). This makes arguments fallacious because the point is valid only for one of the meanings. See *Analogy*; *Univocity*.

Erastianism Doctrine that the state is superior to the church in ecclesiastical matters. It is named after the 16th-century Swiss physician and Zwinglian theologian Thomas Erastus, who never held such a doctrine. He opposed excommunication as unscriptural, advocating in its stead punishment by civil authorities. The state, he held, had both the right and the duty to punish all offenses, ecclesiastical as well as civil, wherever all the citizens adhered to a single religion. The power of the state in religious matters was thus limited to a specific area.

Eremite (From Greek *eremites* "one living alone") Some early Christians who, because of persecution or the desire to escape the world, took a vow and chose the solitary life, often alone in the desert. The English word "hermit" is derived from the same Greek word. See *hermit*.

eros (Greek "love of desire") Love that seeks self-fulfillment. It is distinguished both from *agape*, which is God's self-giving love in Christ that calls for a human response (1 John 4:7-12), and from *philia*, the love between friends and relatives.

Error False belief or incorrect conduct. People held to be in error should, however, be treated with courtesy and love, and their religious liberty should be respected. See *Heresy*.

eschata (Greek "the last things") The current term for what used to be called *novissima* (Latin "the latest things"): death, judgment (both the particular judgment of the individual and the universal judgment of all humanity), heaven, and hell. These elements of our destiny, necessarily shrouded in mystery during this life, find their focus in Christ himself, who is the Alpha and the Omega, the beginning and the end (Rev 22:13).

Eschatological Reservation A term coined by Erik Peterson which denotes the difference between the present of Christ and the future of God. Though Christ has already been raised from the dead, we have not yet been raised. By virtue of grace Christ has already broken the power of sin, but the end of death's reign is not yet come. So in Christ we are indeed already reconciled with God, but we still live and die in an unredeemed world. We are indeed "saved," but "in hope," as Paul in Romans 8:24 writes.

Eschatology (Greek "knowledge of the last things") The section of Christian theology dealing with the "end things," especially the ideas of resurrection, hell, and eternal life. According to Albert Schweitzer (1875 -1965), Jesus mistakenly expected the imminent coming of God's final kingdom (which came to be known as "consistent eschatology"). According to the opposite thesis of "realized eschatology," represented by Charles Harold Dodd (1884-1973), Jesus announced that with his ministry the essential elements of the kingdom had already come. Mediating positions argue for a kingdom already inaugurated with the ministry, death, and resurrection of Jesus (see Luke 11:20; 1 Cor 10:11), but still to be consummated (see Mk 13; Luke 11:2; 1 Cor 15:20-28) when Christ comes in glory to judge the living and the dead (see Mt 25:31-46; Rev 22:12-13). More than a mere branch of theology, eschatology denotes that future-directedness of our entire present existence.

Essence (Latin *essentia*) is related to the Latin term *ens* (being), which itself implies a relationship to *esse* (to be). The Latin word *essentia* was introduced to stand for the Greek word *ousia* ('being'). It signifies the whatness of quidditas of a being, which makes the being precisely what it is; e.g., the essence of God is deity or divinity. *essentia* reflects Aristotle's conception of a formative or constitutive principle in things.

Essenes An ascetic and highly organized Jewish group mentioned by Philo (ca. 20 B.C.-ca. A.D. 50), the elder Pliny (ca. 23-79), and Flavius Josephus (ca. 37-ca. 100). They seem to have originated in the second century B.C. and were probably identical with the Qumran community. See Qumran Scrolls.

essentia Dei The essence or "whatness" of God; God is the only necessary, self-existent being or, in other words, the only being in whom *esse*, or existence, and *essentia*, or essence, are inseparable; it is of the essence or "whatness" of God that God exist. Thus the essence of God, as distinguished from the divine attributes (*attributa divina*), can be described as independent or self-subsistent spirit. This view of the divine essence coincides, the scholastics note, with the biblical self-description of God (Exod. 3:14) as the one who is.

Eternity (Latin “endless duration”) Having neither beginning nor end, but being unchangeably full of life. Eternity is a divine attribute, but through grace God lets us share in eternal life (John 11:25-26).

Ethics (Greek "custom, ethos") That branch of philosophy which studies moral principles to clarify what is right and wrong, or what human beings should freely do or refrain from doing. *Deontological ethics*, represented by Immanuel Kant (1724-1804), considers human conduct morally good when, guided by a sense of duty, it fulfills its obligations independently of their consequences and respects human beings as ends-in-themselves. *Utilitarian ethics*, represented by Jeremy Bentham (1748-1832) and modified by John Stuart Mill (1806-73), takes consequences to be the ultimate norm of morality and tries to effect "the greatest happiness of the greatest number."

Etiology (Greek "account of causes") A story "explaining" how something came into existence by recounting a particular event supposed to have originally caused it. Thus an act of Lot's wife accounts for a strange geological formation (Gn 19:26). Etiological explanations are offered for names of persons like Abraham (Gn 17:5) and Moses (Ex 2:10); Israel, the new name given to Jacob (Gn 32:28); and such places as Beersheba (Gn 21:31). Hermann Gunkel (1862-1932) did important work in analyzing and classifying biblical etiologies.

Eucharist (Greek "thanksgiving") Word used for the whole service of the Mass and especially for the second part, which follows the celebration of the word of God, reaches its highpoint with the consecration of the bread and wine into the body and blood of Christ, and ends with communion. *Eucharist* refers besides to Christ's real presence under the appearances of bread and wine. The greatest of the sacraments and the center of church life, the Eucharist was instituted by Christ at the Last Supper. A sacrifice of praise and thanksgiving, in which Christ is present as priest and victim, the Eucharist (a) represents the new covenant (1 Cor 11:25; Luke 22:20) effected through his death and resurrection that reconciled us with God, and (b) anticipates the consummation of the divine kingdom. As a meal, the Eucharist (Acts 2:46) makes us guests at God's own banquet and expresses our deepest unity in the church. As sacrifice and meal, the Eucharist efficaciously symbolizes the self-sacrificing service to others to which Christians are called.

Eucharistic adoration The worship in private devotion or public cult of Christ present in the eucharistic elements of the Mass and in the reserved sacrament.

Eucharistic Reservation The keeping, for various purposes, of the consecrated bread (rarely, the wine) after the eucharistic liturgy.

Euchologion (Greek "the book of prayers") A liturgical book used by the clergy, containing the various services, sacraments and prayers required for the administration of sacraments and other ceremonies and services of the Orthodox Church.

Eutychianism Doctrine named after Eutyches, a mid-5th-century archimandrite of a Constantinople monastery. Eutyches taught that in Jesus Christ the humanity was absorbed by the divinity, "dissolved like a drop of honey in the sea." Eutyches fought against the Nestorian doctrine that the two natures of Christ represented two distinct persons. See Monophysitism.

Evangelical (1) A word derived from the Greek for Gospel (the Christian "Good News" of salvation), which initially was used to refer to reforming movements, especially in Germany and Switzerland, in the 1510s and 1520s. In German-speaking lands the term is an alternative name for Lutheranism. (2) The term has been used in English-speaking countries since the 18th-century Evangelical Revival to denote those emphasizing such teachings as the infallibility of the Bible, the atoning death of Christ, justification by faith and personal conversion.

Evangelicalism Protestant movement that stresses conversion experiences, the Bible as the only basis for faith, and evangelism at home and abroad. The religious revival that occurred in Europe and America during the 18th century was generally referred to as the evangelical revival. It included Pietism in Europe, Methodism in Britain, and the Great Awakening in America. In London in 1846, the Evangelical Alliance was organized by evangelical Christians from several denominations and countries.

Evangelists The authors of the Gospels (*evangelia*) who, according to Church belief, were inspired by God in the writing of the Bible. The Evangelists are Matthew, Mark, Luke, and John. In the Orthodox Church they are symbolically represented by a man, a lion, an ox, and an eagle respectively.

ex cathedra The phrase means "from the throne" and is used to describe certain statements or pronouncements made by the pope in his capacities as head of the church on earth and vicar of Christ on earth. Such utterances are accepted by Roman Catholics as infallible.

ex opere operantis A term used in the theology of the sacraments to refer to the actions or merits of the minister or recipients of the sacrament as distinct from the action of God in and through the sacrament.

ex opere operato A term used in the theology of the sacraments to refer to the fact that in a sacrament it is God or Christ who is the chief agent, infallibly at work if the required conditions are present in the minister or recipient.

Exapostelarium (Greek "dispatching") A special hymn sung at Matins after the Canon in Orthodox liturgy. It refers to Christ's activity after the Resurrection, particularly His dispatching of the disciples to preach to the world.

Exapteryga (Greek "six-winged angels") Metallic banners adorned with representations of angels carried at various processions of church services in the Orthodox Church.

Exarch (Greek "representative with full authority") The head of an ecclesiastical jurisdiction, usually an Archbishop, representing the head of the Church (i.e., Patriarch) in the administration of a national Church within the community of the Orthodox Churches.

Excommunicate To cut off from membership or communion with a church and to deny the privileges of the church; Lutherans stress the procedure stated in Matthew 18:15-17.

Excommunication (Latin *ex*, out of, and *communio* or *communicatio*, communion – exclusion from the communion) Form of censure by which a member of a religious body is excluded from the congregation of believers and from the rites of the church.

Exegesis The science of textual interpretation, usually referring specifically to the Bible. The term "biblical exegesis" basically means "the process of interpreting the Bible." The specific techniques employed in the exegesis of Scripture are usually referred to as "hermeneutics."

Exemplarism A particular approach to the atonement, which stresses the moral or religious example set to believers by Jesus Christ.

exomologesis A Greek word for confession, to God or to man, either of God's greatness (Rom 14.11) or of one's sins (Mt 3.6; Didache 14.1). Technically this word designated confession of one's sins as a part of early penitential discipline.

Existence and essence In the philosophy of St. Thomas Aquinas (ca. 1225-74), the basic, real distinction between the two principles of being that account for the ultimate composition of

whatever exists in the created world. The act of existence actualizes the potentiality of essence and thus enjoys a primacy over essence.

Existence In its root meaning, the word "existence" stands for presence or being present, the affirmation, manifestation, or appearance of something in any category, whether this be in nature, where it is known as material existence, or in mind, where it is known as ideal existence. Existence thus signifies the fact that something is present in nature or in mind, and this in a precise spatiotemporal way.

Existentialism Philosophical movement oriented toward two major themes, the analysis of human existence and the centrality of human choice.

Exogamy The tradition or law to marry only outside of one's group, clan, or tribe; the opposite of *endogamy*.

Exorcism An adjuration addressed to evil spirits to force them to abandon an object, place, or person; technically, a ceremony used in both Jewish and Christian traditions to expel demons from persons who have come under their power.

extra ecclesiam nulla salus (Latin "no salvation outside the Church"). An adage that goes back to St. Cyprian of Carthage (d. 258) and highlights the necessity of belonging to Christ's church in order to be saved (Mk 16:16). Augustine frequently described the church as "mother" ("You are safe who have God for your father and his church for your mother"), and he was so convinced of its inner vital power and the truthfulness of its message that he could say that he believed in the gospel only on the authority of the Catholic church.

F

Faith (*Latin* "belief," the Greek term used in the New Testament is *pistis*) The objective, revealed truth believed in (*fides quae creditur*) or the subjective, personal commitment to God (*fides qua creditur*). The English word "faith" is derived from the Latin *fidere*, to trust. Traditionally, the Latin word *fides* as used by the medieval theologians signified assent to the body of Christian truth to be found in the Scriptures and the Church Fathers, and expressed propositionally in the Creeds, the traditions handed down through the General Councils, and the teachings of the great doctors of the Church. The Reformers stressed the importance for the Christian of living by faith in Christ, which alone makes a person righteous. The Lutheran theologians distinguished three components in faith: *notitia* (knowledge), *assensus* (assent), and *fiducia* (trust), but they saw trust as supreme among them.

Falda A white vestment worn only by the Pope and only on solemn occasions. It is worn over the cassock.

Faldstool A folding stool used by prelates in the sanctuary when they are not occupying the episcopal throne.

Fall In the history of Christian thought, the concept of the Fall has been most commonly understood in literalistic terms as an historical event. Adam and Eve were persuaded by Satan (under the guise of a serpent) to disobey God, as a result of which not only were they expelled from the paradise of the Garden of Eden and Adam condemned to tilling the ground by the sweat of his brow and Eve to the pains of childbirth, but the entire human race, being tainted by inheritance of their sin, are conceived and born in sin.

Fathers of the Church (Greek *Pateres*) Pious and educated individuals, most of them bishops, who lived during the first eight centuries of Christianity. They wrote extensively, taught, explained, and defended the faith of the Church. The most important Orthodox Fathers

are: St. Basil the Great, St. Gregory of Nazianzus, St. Gregory of Nyssa, St. John Chrysostom, St. Athanasius the Great, St. Cyril of Alexandria, and St. John of Damascus.

Fencing the table A practice of Reformed churches to exclude those who are not regarded to be true believers in Christ from participation in the Lord's Supper.

Festschrift A volume published to honor a noted person during his lifetime, usually in connection with an anniversary. In Europe, particularly in Germany, it is customary to publish a *Festschrift* to honor one who has reached his 60th birthday. The *Festschrift* may include writings he himself has written, or it may include articles or chapters written by his colleagues and/or pupils.

Feudalism The socio-economic system of the Middle Ages in which a man gave his person and land to a lord in exchange for protection and sustenance. Society consisted of nobles, clergy, and peasants. The last named could be slave or free.

Fidei Defensor (Latin "Defender of the faith," abbr. D.F.). A hereditary title of the kings or queens of England, bestowed October 11, 1521, by Pope Leo X on King Henry VIII for writing his *Assertio Septem Sacramentorum* against Martin Luther.

Fideism An understanding of Christian theology which refuses to accept the need for (or sometimes the possibility of) criticism or evaluation from sources outside the Christian faith itself.

fides caritate formata (*faith informed by love*) Faith that is animated and instructed by love (*caritas*) and is therefore active in producing good works. According to the medieval doctors, *fides caritate formata* could exist only when the believer was in a state of grace, since such *fides* must rest upon a habit or disposition of love supernaturally created in the soul by grace.

fides formata (*informed faith*) See *fides caritate formata*.

fides implicita (*implicit faith*) Sometimes called blind faith; a faith that is mere assent without certain knowledge, e.g., faith that accepts as true "what the church believes," without knowing the objective contents of the faith.

fides informis (*uninformed faith*) In medieval scholastic theology, a faith which has not been informed or animated by love. Such faith can exist outside of a state of grace. See *fides caritate formata*.

fides qua creditur (*the faith by which [it] is believed*) The faith of the believer that receives and holds the revelation of God, *fides* subjectively considered.

fides quae creditur (*the faith which is believed*) The content of faith as revealed by God, *fides* objectively considered.

fides quaerens intellectum (*faith in search of understanding*) A dictum concerning the relationship of faith and reason from the *proemium* to Anselm's *Proslogion*, which closely follows the Augustinian model of *credo, ut intelligam*.

filioque The term means "and from the Son" and refers to the phrase in the Western version of the Nicene Creed which says that the Holy Spirit proceeds from the Father and the Son (*qui ex patre filioque procedit*). Originally this was not in the confessions agreed to at Nicaea (325) and Constantinople (381). It seems to have been first inserted at the local Council of Toledo (589) and in spite of opposition gradually established itself in the West, being officially endorsed in 1017.

Five Ways, the A standard term for the five "arguments for the existence of God" associated with Thomas Aquinas.

Fixed Feast A fixed feast differs from a movable feast within the various types of feasts celebrated in the Christian year. Easter is a movable feast because its historical development states that it may appear on various dates during the year. Christmas is a fixed feast because its historical development states that it must fall every year on December 25.

Flagon From a Latin word meaning "bottle" or "flask." A flagon is a large pouring vessel that contains wine for use during distribution of the Lord's Supper. The blood of Christ is poured from the flagon into a chalice.

Foundationalism usually refers to theories about the structure of belief formation or belief justification. Beliefs may be formed or justified in one of two ways: non-inferentially (immediately) or inferentially (mediately). The division between "basic" and "nonbasic" beliefs is asymmetrical; nonbasic beliefs are formed or justified by appealing to basic beliefs, which are foundational. See *Nonfoundationalism*.

Fourth gospel A term used to refer to the Gospel according to John. The term highlights the distinctive literary and theological character of this gospel, which sets it apart from the common structures of the first three gospels, usually known as the synoptic gospels.

Franciscans Christian religious orders derived from St. Francis and St. Clare of Assisi. Basic to them is the initial determination of Francis that they should be brothers and sisters 'living according to the form of the Holy Gospel'.

Free church Generally, any Protestant religious body that exists in or originates in a land having a state church but that is itself free of governmental or external ecclesiastical control. Examples of such free churches are the Baptists in Scotland, where the established church is Presbyterian; and the Presbyterians in England, where the Anglican Church is established.

Fundamentalism A form of American Protestant Christianity which lays especial emphasis upon the authority of an inerrant Bible.

Funeral Pall A large, white cloth that covers a closed casket during the funeral service. Based on St. John's vision of the saints in heaven (Rev. 7:9), the pall symbolizes the white robe of righteousness given to all believers in Christ.

G

Gallicanism (From Latin *Gallia* ancient France.) The movement in France, coming to a head in 1682, to strengthen the position of French Catholicism over against the authority of the pope. The term is now used to describe such a national movement within the church in any country over against the authority of the papacy.

Generation The term is used in the theology of the Trinity to refer to the origin of the Son or Word from the Father.

Genuflection (Latin, 'knee' + 'I bend'). Act of reverence performed by kneeling briefly on one knee.

Ghost Soul or spectre of a dead person, usually believed to inhabit the netherworld and to be capable of returning in some form to the world of the living.

gloria in excelsis Also known as the "greater doxology," this is the hymn of praise sung at the beginning of the Divine Service. It originates from the fourth century and has been in regular

use for over a millennium. The canticle begins with the angel's song in Luke 2:14 and then continues with a hymn of praise to the triune God, focusing chiefly on the saving work of Jesus, "the Lamb of God who takes away the sin of the world." It is omitted during Advent, in anticipation of the celebration of Jesus' birth at Christmas, and during Lent, a season of penitence.

gloria Patri Latin for "glory to the Father." The complete text is: "Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen." Also known as the "lesser doxology," this ascription of praise is appended to psalms and other liturgical texts.

gnosis A Greek term for knowledge.

Gnosticism The doctrine that knowledge (Greek *gnosis*) is the way to salvation, especially for human spirits thought of as particles of light or sparks from the upper world which have fallen into prison-houses of flesh. Those who are worthy (usually only men) receive the saving knowledge from a redeemer-revealer). This basic scheme was variously elaborated in the Gnostic schools of the 2nd century CE, most, but not all, of which had associations with Christianity.

God-parents (Godfather, Greek *nounos*; Godmother, Greek *nouna*) Sponsors at Baptism and Chrismation taking the responsibility for the faith and spiritual development of the newly-born Christian. The Orthodox people highly regard the spiritual bond and relationship between godparents and their godchildren, and marriage between them is prohibited.

Gospel An Old English word meaning 'good tidings', corresponding to the Greek *euangelion*. In Christianity it is used first of the message Jesus proclaimed, then of the message about Jesus, and finally of the written records of Jesus' ministry. When four 1st-century records of Jesus were first collected in the New Testament Canon, they were referred to collectively as 'the gospel'. Later came the practice of designating each of the four records (*Matthew, Mark, Luke, John*) as 'a' gospel or referring to them together as 'the gospels'.

Grace In Christian theology, the expression of God's love in his free unmerited favor or assistance. According to the New Testament (most Paul), it is conferred through faith (Romans 4. 16); is displayed in particular divine acts, especially in the death of Christ (Romans 3. 21-5; Hebrews 2. 9); and is an endowment of ministers (1 Corinthians 15. 10) and others (1 Corinthians 16. 23).

Gradual A selection of psalm verses traditionally sung between the Epistle and Gospel. With the regular use of the Old Testament reading, the Gradual now appears after that reading, before the Epistle. The word Gradual is from the Latin for "step," which refers to the step of the lectern from which the Gradual was traditionally sung.

Guardian Angel (Greek *phylakas angelos*) The Orthodox believe that certain angels are appointed by God at baptism to guide and protect each faithful. A prayer of the Orthodox Liturgy asks for "an angel of Peace, a faithful guide and guardian of our soul and bodies."

H

Habit A term borrowed from Aristotle and elaborated by Thomas Aquinas to refer to the regular disposition of a faculty or potency to perform acts of a particular kind. Habits may be acquired by repeated acts. In Thomist theology sanctifying grace is considered a habit infused into the soul by God.

Haggadah (Hebrew, 'telling'; equivalent to *aggadah*, and often used in that general sense). The order of service prescribed for the Jewish Passover seder.

Hagia Sophia (Greek *agia sophia*) The Cathedral of Constantinople in which the Ecumenical Patriarchs and Byzantine Emperors were enthroned. It is the greatest Orthodox church, dedicated to the Holy Wisdom of God. It was built by the emperor Justinian in the year 532 A.D.; its architecture is an outstanding example of the so-called Byzantine Orthodox order.

Hagiography (Greek *hagiologia*) The writings of the Church Fathers and the study of the lives of the saints. The Orthodox Church is a reservoir of such writings, which the faithful are urged to read for their spiritual growth and development.

Hail Mary (sometimes called the "Angelical salutation", sometimes, from the first words in its Latin form, the "Ave Maria") is the most familiar of all the prayers used by the RC Church in honour of Mary.

Halakhah or Halakha In Judaism, all laws and ordinances evolved since biblical times to regulate worship and the daily lives of the Jewish people. In contrast to the laws written in the Torah, the Halakhah represents an oral tradition. These laws were passed from generation to generation before being written down in the 1st–3rd century AD in the compilation called the Mishna, which became the foundation of the Talmud.

Hallelujah (alleluia; alleluiah; alleluja; *Heb.* "praise ye the Lord"). Occurs at the beginning of Ps 106, 111–113, 117, 135, 146–150, at the end of Ps 104–106, 113, 115–17, 135, 146–150, and in Rev 19:1, 3, 4, 6. In Christian liturgies it is often used after invitatories, antiphons, Ps, versicles, responsories, Graduals, and Sentences for the Seasons; may be omitted in penitential seasons.

Harrowing of Hell The Old English and Middle English term for the triumphant descent of Christ into hell (or Hades) between the time of His Crucifixion and His Resurrection.

Hatjis (or Chatzis; fem. Hatjina; Aramaic "pilgrim") A title or name given to those who made a pilgrimage to the Holy Land and were "baptized" in the Jordan River. Such a pilgrim may assume the title of Hatjis for the rest of his or her life. One also may attach this word before the baptismal name to produce a variation such as Hatji-Yiorgis or Hatji-Yiannis. Such names often become surnames, especially common among Greeks.

Hegoumenos See *abbot*.

Hell An English word used to translate Hebrew *Sheol*; Greek *Hades*; and Hebrew *Gehenna*. In Christian tradition it is usually associated with the notion of eternal punishment, especially by fire. The term hell is cognate to "hole" (cavern) and "hollow". It is a substantive formed from the Anglo-Saxon *helan* or *behelian*, "to hide". In ancient Norse mythology Hel is the ill-favoured goddess of the underworld. Only those who fall in battle can enter Valhalla; the rest go down to Hel in the underworld, not all, however, to the place of punishment of criminals. Hell (*infernus*) in theological usage is a place of punishment after death. In the strict sense, it is the place of punishment for the damned, be they demons or men.

Henotheism See *Monolatry*.

Heresy is a belief, held by a member of a church, that denies or seriously distorts a central teaching of that community. Heresy is therefore usually distinguished from apostasy, the complete renunciation of the community's faith. Heresy also differs from schism; heresy is a belief judged contrary to a community's essential teachings, whereas schism is the community's critical term for any movement that divides the community.

Hermeneutics The principles underlying the interpretation, or exegesis, of a text, particularly of Scripture, particularly in relation to its present-day application.

Hermetic (From Hermes, fabled Greek author of books dealing with alchemy and the occult, and alleged discoverer of a method of airtight sealing.) Pertaining to alchemy and magic; secret and sealed.

Hermit One who retires from society, primarily for religious reasons, and lives in solitude. In Christianity the word (from Greek *eremites*, “living in the desert”) is used interchangeably with anchorite, although the two were originally distinguished on the basis of location: an anchorite selected a cell attached to a church or near a populous centre, while a hermit retired to the wilderness.

Hesychasm A tradition, especially associated with the eastern church, which places considerable emphasis upon the idea of "inner quietness" (Greek *hesychia*) as a means of achieving a vision of God. It is particularly associated with writers such as Simeon the New Theologian and Gregory Palamas.

Heterodox From Greek *heteros*, other, and *doxa*, opinion. Contrary to the received opinion; unorthodox.

Heteronomy Kant condemns as "heteronomous" (as opposed to "autonomous") any system that tries to derive ethics from anything but the nature of the rational will as such.

Hierarchy Literally, "sacred order" or "principle," the term used to refer to the divinely willed distribution of orders and ministries in the church. It is often used generically, to refer to the pope and bishops.

Historical Jesus A term used, especially during the nineteenth century, to refer to the historical person of Jesus of Nazareth, as opposed to the Christian interpretation of that person, especially as presented in the New Testament and the creeds.

Historico-critical method An approach to historical texts, including the Bible, which argues that only proper meaning must be determined on the basis of the specific historical conditions under which it was written.

History of religions school (German *Religionsgeschichtliche Schule*) The approach to religious history, and Christian origins in particular, which treats Old and New Testament developments as responses to encounters with other religions, such as Gnosticism.

Holiness (Old German “whole”) The attribute of a being that entirely fulfills the purpose of its existence and is thus at one with itself. Strictly speaking, only God is holy.

Holiness movement Fundamentalist religious movement that arose in the 19th century among Protestant churches in the U.S. It was characterized by the doctrine of sanctification, according to which believers were enabled to live a perfect life after a conversion experience. It originated in the teachings of John Wesley, founder of Methodism, who issued a call for Christian “perfection” (the transformation of a sinner into a saint through God's intercession).

Holiness of the Church One of the main marks characterizing the church and its members, and an article of faith found in the earliest creeds. Through Christ's sacrifice, the Holy Spirit, and baptism, the whole church has been sanctified (Rom 5:5; 1 Cor 6:11; Eph 5:25-27). Paul addresses Christian communities as the "holy ones" (2 Cor 1:1) or "called to be holy ones" (Rom 1:7; 1 Cor 1:2). When the Donatists claimed that sacraments are valid only if performed by worthy ministers, St. Augustine of Hippo (354-430) explained that the church's holiness does not exclude sinners but presupposes them. The truth is that for its present pilgrimage the

church has been made holy by God's Spirit, is always supported by the witness of some heroically dedicated members, and yet (because of the many sins of Christians) constantly needs purification. At the end the heavenly church, the new Jerusalem, will shine with radiant holiness (Rev 21:2, 10-11; 22:19).

Holy City The center of worship and religious life. Jews and Christians normally think of Jerusalem as the Holy City. Roman Catholics may refer to Rome. Figuratively the term is applied to Heaven.

Holy Gospel Refers to the reading of one of the evangels (Matthew, Mark, Luke, John) in the Divine Service. The reading of the words of Jesus is given the highest place of prominence by being read last.

Holy Innocents Observed on December 28, this festival commemorates the baby boys of Bethlehem who were executed by King Herod in his attempt to murder the newborn king of the Jews (Matt. 2).

Holy Land For Judaism and Christianity it is Palestine with Jerusalem as its center. First so called in Zechariah 2:12.

Holy of Holies The innermost and most sacred precinct of the Israelite sanctuary (Heb. 9:3; Greek *hágia hagiōn*).

Holy Office Formerly called the Inquisition, the Supreme Sacred Congregation of the Holy Office in the Roman Catholic Church consists of Cardinals and has the function of protecting the faith and morals of the Catholic Church, to suppress heresy and schism, and otherwise protect the faith.

Holy One of Israel A title for YHWH that appears primarily in Isaiah. The name emphasizes the elements of God's moral holiness and special relationship with the entire people of Israel.

Holy Orders A sacrament (according to RC doctrine) imparting a special character and empowering the recipient to share in Christ's priestly ministry by teaching, governing, and officiating at worship as bishop, priest, or deacon. In each of these cases the rite of ordination shows that the candidate has been called and chosen, invokes the Holy Spirit for the effective exercise of the new ministry, and, along with various prayers, includes an imposition of hands by the ordaining bishop. The Anglican, Roman Catholic, and Orthodox churches hold that holy orders are of divine institution and qualify those ordained to represent Christ in certain ministries that the non-ordained cannot perform.

Holy Saturday The day before the greatest feast of the Christian calendar, Easter Sunday. The Latin liturgy offers nothing on this day of preparation. The altar remains unadorned, and the tabernacle empty. In the Byzantine rite the liturgy of St. Basil is celebrated on Holy Saturday morning; the priest announces the resurrection and sprinkles on the people laurel leaves as a prelude to the Easter Vigil, which will begin in the evening.

Holy See A term used to the See of Rome presided over by the pope. It is often used generically to refer to all the offices of the Roman Curia.

Holy Sepulchre The tomb of Joseph of Arimathea in which the body of Jesus was laid. The exact site is unknown, though the Church of the Holy Sepulchre claims to mark the place.

Holy Spirit In Christian theology, the Holy Spirit, or Holy Ghost, is the third person of the Trinity, distinct from but coequal with God the Father and God the Son. The work of sanctification, common to all three persons, is appropriated to the Spirit, because it entails the

self-gift of the Spirit (John 20:22; Rom 5:5). The divinity of the Spirit was proclaimed at the First Council of Constantinople in 381.

Holy Thursday This name is given both to Maundy Thursday in Holy Week—the Thursday before Good Friday—and to Ascension Day (which falls on the Thursday forty days after Easter Sunday).

Holy Water (Greek *agiasmos*) Water blessed at the service of the "Great Blessing" on the feast day of Epiphany (Jan. 6) or on other occasions (Small Blessing) in the Orthodox Church. It is used for the blessing of people, as at Holy communion or for the blessing of things for their well being.

Holy Week The most important week in the church's calendar, which starts with the blessing of the palms and the procession on Palm Sunday, recalls the institution of the Eucharist on Maundy Thursday, and culminates in the Easter Vigil on Holy Saturday. In the East it is known as the Week of Salvation; Greek-, Russian-, and Arab-speaking Christians call it the Great Week.

Homiletics The branch of pastoral theology dedicated to the art and science of effective preaching

Homily From the Greek for "discourse." A homily is a sermon on a biblical text.

Homoeans One of the parties of Arians who maintained that Christ was similar (*homoios*) to the Father.

Homoiousians The part of the Arians who maintained that Christ was of like substance (*homoiousios*) with the Father.

homoousion A Greek term, literally meaning "of the same substance," which came to be used extensively during the fourth century to designate the mainline Christological belief that Jesus Christ was "of the same substance of God." The term was polemical, being directed against the Arian view that Christ was "of similar substance (*homoiousios*)" to God. See also "consubstantial."

Horologion (Greek "Book of the Hours"). The Liturgical book in the Orthodox Church containing the services and prayers of the different hours of the day, i.e., Compline, Matins, Vespers and the Office of the Hours (see hours).

Hosanna An exclamation (Gk. *hosanna*) shouted at Jesus by the crowds who greeted his triumphal entry into Jerusalem (Matt. 21:9 = Mark 11:9-10; John 12:13) and by children in the temple (Matt. 21:15). Derived from Ps. 118:25 (Heb. *hosi 'a-nna*'), "save us, we pray"), which apparently became a liturgical cry for divine mercy through the reading of the Hallel Psalms, the expression later became associated with Jewish eschatological hopes (cf. v. 25, quoted at Mark 11:9).

Hours In Orthodox monasteries, monks maintain special services for the main hours of the day. Each hour commemorates a special event, as follows: First hour (6:00 A.M.): Thanksgiving for the new morning and prayer for a sinless day. Third hour (9:00 A.M.): the descent of the Holy Spirit on Pentecost. Sixth hour (12:00 noon): the nailing of Christ to the Cross. Ninth hour (3:00 P.M.): the death of Christ.

Humanism In the strict sense of the word, an intellectual movement linked with the European Renaissance. At the heart of the movement lay, not (as the modern sense of the word might suggest) a set of secular or secularizing ideas, but a new interest in the cultural achievements

of antiquity. These were seen as a major resource for the renewal of European culture and Christianity during the period of the Renaissance.

Hypostase The word is a transliteration of the Greek *hypostasis*, "substance," (from *hyphistasthai*, "stand under," "subsist," which is from *hypo*, "under," and *histanai* "cause to stand"), and denotes a real personal subsistence or person. In philosophy it signifies the underlying or essential part of anything, as distinguished from attributes that may vary. It developed theologically as the term to describe any one of the three real and distinct subsistences in the one undivided essence of God, and especially the one unified personality of Christ the Son in his two natures, human and divine.

Hypostatic union The concept of the substantial union of the divine and human natures in the one person (hypostasis) of Christ - taken up in the formulas of the Council of Chalcedon.

I

Icon (Greek "image"). A Byzantine-style painting in oil on wood, canvas, paper or a wall (fresco) representing Christ, the Virgin Mary, or other Saints and scenes from the Bible. Painted according to strict guidelines, the two-dimensional paintings are intended as windows into heaven and form the basis for a rich devotional piety. The Orthodox Church uses icons for veneration with the understanding that the respect is paid not to the material icon but to the person represented "in spirit and truth" (cf. John 4:24).

Iconoclasm The policy of breaking, or suppressing the use of, images, either painted or carved, in Christian devotion or worship.

Iconoclastic Controversy A dispute over the use of religious images (icons) in the Byzantine Empire in the 8th and 9th centuries. The Iconoclasts (those who rejected images) objected to icon worship for several reasons, including the Old Testament prohibition against images in the Ten Commandments (Ex. 20:4) and the possibility of idolatry.

Iconography The study and the art of painting of icons. In the Orthodox Church, iconography was developed mainly in the monasteries, which became the centers of its study and development.

Iconostasis The screen which, in Byzantine churches, separates the sanctuary from the nave. Originally a low barrier, sometimes surmounted by columns joined by a decorated parapet and coping, since the 14th and 15th cents. the screen has presented the form of a wall of wood or stone, covered with icons, from which it derives its name. It is pierced by three doors, the central or Holy Door admitting to the altar, and those on the right and left respectively to the diaconicon and the prothesis.

Idealism The philosophical doctrine that reality is somehow mind-correlative or mind-coordinated – that the real objects constituting the "external world" are not independent of cognizing minds, but exist only as in some way correlative to mental operations.

Ideology A group of beliefs and values, usually secular, which govern the actions and outlooks of a society or group of people.

Idolatry (Greek *eidolon*, 'image' + *latreia*, 'worship'). The attributing of absolute value to that which is not absolute, and acting towards that object, person, or concept as though it is worthy of worship or complete commitment. In a religious context, this most usually means treating as God that which is not God; and in particular acting towards a representation of God as though it *is* God.

Ignatian spirituality A loose term used to refer to the approach to spirituality associated with Ignatius Loyola (1491-1556), based on his *Spiritual Exercises*.

IHS Abbreviation of the name Jesus by means of the first three letters in Greek (*H* being the uncial form of the letter *eta*). Later, however, attempts were made to understand the three letters as initials of words in Latin. Most popular was the interpretation *In Hoc Signo [vinces]*, 'in this sign [thou shalt conquer]', the inscription on the cross seen in a vision by the emperor Constantine; or *Iesus Hominum Salvator* (Jesus, saviour of men).

Iliton (or *eiliton*, Greek). The siLuke cloth used to wrap the corporal (or antimission).

imago Dei (Latin "image of God") A phrase employed twice by the Priestly writer to describe the unique relationship between humans and God. In the opening account of creation, the Priestly writer states that humankind, male and female, is created in the image of God (Gen. 1:27).

Immaculate Conception of the BVM [Blessed Virgin Mary]. The RC dogma that 'from the first moment of her conception the Blessed Virgin Mary was, by the singular grace and privilege of Almighty God, and in view of the merits of Jesus Christ, Saviour of mankind, kept free from all stain of original sin' (Bull *Ineffabilis Deus* of Pius IX, 8 Dec. 1854).

Immanence, divine (Latin "remaining in"). God's presence everywhere and in everything (see Ps 139). Unless complemented by a sense of the divine transcendence, which means that God also exists apart from and beyond the whole universe, the notion of immanence can lapse into pantheism.

Immensity of God The divine attribute of being unmeasured and unmeasurable. Being beyond measure. God is the measure for everyone and everything else. This theme is developed in a particularly dramatic way in Job 38-42.

Immersion A method of Baptism, employed at least from the 2nd cent., whereby part of the candidate's body was submerged in the baptismal water which was poured over the remainder. The rite is still found in the Eastern Church. In the West it began to be replaced from c. the 8th cent. by the method of affusion, though its use was still being encouraged in the 16th cent., as it still is in the Anglican and Roman Catholic Churches.

Immolation (Latin "sprinkling the sacrificial victim with meal") A term used in Roman Catholic eucharistic theology, roughly synonymous with 'sacrifice' or 'offering'.

Immutability. Freedom from change and the possibility of change. Strictly speaking, only the all-perfect God is completely immutable (see Mal 3:6; Ps 102:27).

Impanation (Latin *impanare*, "to embody in bread") An explanation of Christ's presence in the Lord's Supper which maintains that he is embodied in the bread. Christ is locally and physically present in the host.

Impassibility (Latin for "being exempt from suffering"). Freedom from the possibility of pain and of being changed by an outside cause. Only the all-perfect and immutable God is impassible, but this does not mean that God is indifferent and unconcerned. The divine love brought about the incarnation (John 3:16). By assuming a human nature, the Son of God could suffer and die.

Improperia See *Reproaches*.

Incarnation A term used to refer to the assumption of human nature by God, in the person of Jesus Christ. The term "incarnationalism" is often used to refer to theological approaches which lay especial emphasis upon God becoming human.

Incense From the Latin word "to set on fire." In Jewish worship in the temple, incense symbolized prayer rising before God (Ps. 141:2). The same image is used of the prayers of the saints in heaven (Rev. 8:3-5).

Incomprehensibility That which puts God as the absolute mystery beyond the reach of human understanding. What we know through revelation enables us to realize even more deeply that we do not really know God.

Inculturation Parallels contextualization, though used widely in Roman Catholic circles rather than Protestant ones. It refers to the central and dynamic principle governing the Christian missionary outreach to peoples not yet evangelized, or among whom the church is not yet rooted firmly and indigenously. "The incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming it and remaking it so as to bring about a 'new creation.'" (Pedro Arrupe)

Indigenization The so-called "Three-Self" approach, involving the development of churches which were *self*-propagating, *self*-governing, and *self*-financing. Developed independently by Rufus Anderson (American) and Henry Venn (British), it is sometimes called the Anderson-Venn Formula. John Nevius put the formula into missiological strategy in his planning for China which was actually put to practice by missionaries in Korea (the Nevius Plan).

Indulgence The extra-sacramental remission of temporal punishment (as understood and taught by the Roman Catholic Church), even though eternal punishment for sin has already been remitted through sacramental grace. Unless indulgence is granted, so Rome teaches, the believer must fulfill the requirements of divine justice in this life and/or in purgatory hereafter. In order to grant an indulgence the church may require certain spiritual exercises such as pilgrimages, prescribed religious forms, etc. Indulgences may be partial (limited) or plenary (complete). The selling of indulgences with the promise of forgiveness of sins, which helped to spark the Reformation, was an abuse of Roman Catholic doctrine

Ineffability (Latin "being inexpressible or indescribable"). God's being unutterably mysterious and, despite the divine names, ultimately unnamable (Ex 3:14; John 1:18; 1 Tim 1:17; Rom 11:33-36). While known, God remains indescribable or at least can be described only negatively. In the synagogue, when the name of God occurs in the reading, it is not pronounced but replaced by *Adonai* (Heb. "Lord").

Infinity (Latin "boundlessness"). The quality of being unlimited and endless. Strictly speaking, only God is fully and perfectly infinite, being unlimited by space and time and immeasurably superior to all creatures.

Ingeneracy (Greek: *agennesia*; Latin: *innascibilitas*) is the term used increasingly from the fourth century to express the differentiating particularity of the Father with the Trinity.

Inquisition (Latin *inquisito*) In the Middle Ages, a judicial procedure that was used to combat heresy; in early modern times, a formal Roman Catholic judicial institution.

Interdict (From Latin *interdicere* to forbid.) A censure pronounced by the Roman Catholic Church which denies a person (or persons in a certain geographic area) the right to participate in the sacraments of the church, religious services, and other sacred acts.

Intinction (from Latin *intingere* “to dip in”) Dipping bread of the Lord's Supper into the wine prior to distribution. An early instance is noted in Eusebius of Caesarea, *HE*, VI xliii. The practice often includes use of a spoon. It is common in the Eastern Churches and observed in some parts of the Western Churches.

Introit From the Latin, meaning "to enter." Traditionally this was the entrance hymn to the Divine Service, consisting of antiphon, psalm, *Gloria Patri*, and antiphon repeated. During the Middle Ages it was shortened considerably and lost its function as an entrance hymn.

intuitu fidei (Lat. “in view of faith”). Phrase often used in the Predestinarian Controversy that burst upon conservative Lutheranism in America ca. 1880. The expression had been adopted by Lutheran theologians chiefly through influence of Aegidius Hunnius (1550-1603). In opposing the Calvinistic view that the election of God is absolute, Hunnius and others taught that divine election is not absolute, but that God chose people for eternal life “in view of faith.”

Investiture Controversy Investiture is the conferring of symbols of office. The rite of investiture applied to abbots and bishops provoked a controversy in the Middle Ages between the papacy and various secular rulers. Before the fall of the Roman Empire, imperial influence prevailed. No important office was filled without direct sanction of the emperor, often not without nomination by him. When papal power increased, traditions respecting emperors were often set aside. The struggle was especially severe in Germany. The matter was formally adjusted in a compromise, the Concordat of Worms.

Invitatory An antiphon preceding the Venite in Matins/Morning Prayer, this variable introduction concludes with the invitation, "O come, let us worship Him."

Invocation From the Latin, "to call upon." Prayer at opening of service or special occasion, usually imploring divine presence: “In the name of the Father and of the Son and of the Holy Ghost.” It serves as a reminder of Baptism and may be accompanied by the sign of the cross.

Invocation of Saints Prayer to saints. Unknown in the church till the middle of the 3d century.

J

Jealousy A term used of God to refer to the unique relationship between God and his people (Exod. 20:5; Deut. 5:9; Josh. 24:19; 1 Kings 14:22). They are not to provoke God's "jealousy"/wrath by idolatry or sinful behavior (Deut. 32:16; 1 Cor. 10:22).

Jehovah The hybrid word "Jehovah" is a combination of the vowels of "Adonai" with the consonants of the tetragrammaton; its appearance in the King James Version was the result of the translators' ignorance of the Hebrew language and customs.

Jesuits The name generally given to the members of the Society of Jesus, a religious order in the Roman Catholic Church, founded in 1539 by Ignatius of Loyola.

Jesus prayer A prayer which has the basic form "Lord Jesus Christ, Son of God, have mercy on me." This can be seen as an adaptation of the words spoken to Jesus by the blind man outside Jericho (Luke 18: 38). The prayer is widely used in Orthodox spirituality, often accompanied by certain physical postures, such as specific patterns of breathing.

Jurisdiction (Greek *Dikaidosia*). The right and the authority of a bishop to rule over his diocese as a spiritual overseer. It includes legislative, judicial and executive authority, which can be exercised only by individuals who have been canonically ordained and appointed to rule over the jurisdiction in question.

Justification by faith, doctrine of The section of Christian theology dealing with how the individual sinner is able to enter into fellowship with God. The doctrine was to prove to be of major significance at the time of the Reformation.

Justification The saving gift of righteousness that makes human beings acceptable to God. Righteousness comes through faith in Christ (Rom 1:17; 9:30-31) and not through the works of the law (Rom 3:28; Gal 2:16). Lutherans have stressed the justifying verdict passed by God on those who have sinned (Rom 3:9-12, 23), whereas Catholics (and Orthodox) have highlighted the grace received that actually transforms sinners through the Holy Spirit (Rom 5:5; 6:4; 2 Cor 5:17).

K

kairos An important word in the Greek NT, it means 'the appointed time in the purpose of God' (e.g. Mark 1.15, 'the *kairos* is fulfilled'). Paul Tillich gave it prominence in his theology, in which it appears to mean those crises or turning-points in history which demand specific existential decision while the opportunity is still present; the coming of the Christ is the unique example of such *kairoi*.

Kalymauki or kamilafki The black cylindrical hat worn by Orthodox clergy. The black monastic veil (*epanokalynafkon*) worn by the celibate clergy at various services or ceremonies is attached to the kalymauki.

Kardiagnosis or cardiagnosis (Gr. "knowledge of the heart") A word from Eastern Christianity for the insights of and into the human heart in its yearning for God, who sees the heart and does not judge on outward appearances (e.g., 1 Sm 16:7; Jer 20:12).

Kenosis (Gr. "emptying") The self-abasement that the second person of the Trinity underwent in the incarnation (Phil 2:5-11; see 2 Cor 8:9). This did not (and could not) mean abandoning the divine nature or substance. Rather, it entailed accepting the limitations of a human existence that in fact ended with the utter humiliation of death by crucifixion.

Kenoticism A form of Christology which lays emphasis upon Christ's "laying aside" of certain divine attributes in the incarnation, or his "emptying himself of at least some divine attributes, especially omniscience or omnipotence.

Kerygma (Gr. "the act of proclaiming" or "the message proclaimed") The core message that announces God's decisive act and offer of salvation in the death and resurrection of Jesus (Rom 16:25; 1 Cor 1:21; 15:3-5) and that precedes detailed instruction about Christ and Christianity. In the Septuagint kerygma can be an official announcement by a priest (see Ex 32:5) or the inspired word of a prophet (see Is 61:1). The gospels are eminently kerygmatic, because they set out to announce the good news (e.g., Mk 1:1, 14).

Kerygmatic theology An alternative name for crisis theology or dialectical theology, used to indicate the character of such theology as a proclamation of the revelation and saving acts of God, the *kerygma*.

kiddush The name given to the very old way Jews observe the Sabbath and other feasts of obligation. At supper on the eve of the feast (e.g., for the sabbath, on Friday evening), the head of the family offers a cup of wine to all present and pronounces a blessing.

Kingdom of Ends This term was used by Kant for an ideal society in which the members treated each other never merely as means but always at the same time as ends. He insisted that we ought to act as if we were already members of such a society, even though others may not do likewise in their dealings with us.

Kingdom of God Jesus' central message about the climactic reign of God (Mk 1:15), that divine act of salvation that is coming not as a reward for human merits but as sheer gift from God's kindness. Jesus invited his hearers to "enter" this kingdom or receive it as a child does a gift. Jesus gave himself totally in the service of the present (Mt 12:28; Luke 11:20; 17:21) and future (Mt 8:11) divine rule. This final saving intervention of God was already operative through Jesus' preaching, teaching, and miracles (Mt 4:23; 9:35). His parables, in particular, indicated that the kingdom of God was an eschatological reality that began to take shape in the present. For Jesus to proclaim that "the reign of God is near" was to say "God and divine salvation are near." While the NT did not identify God's kingdom with the church, from the time of St. Augustine of Hippo (354-430) this has often been done.

Kiss of Peace Greeting exchanged during the eucharistic liturgy as a sign of love and unity. In the East and in some Western rites (for instance, the Anglican liturgy) the kiss of peace is exchanged when the gifts of bread and wine are brought to the altar (see Mt 5:23-24). Among the Orthodox the kiss of peace occurs immediately before the recitation of the creed, and in the Latin Mass before the Agnus Dei and communion.

koinonia (Greek "communion," "fellowship"). A term used in the NT for sharing in Christ's sufferings (Phil 3:10), subsidizing those in need (Rom 15:26), participation in the Eucharist (1 Cor 10:16), the fellowship with (or brought about by) the Holy Spirit (2 Cor 13:13), and (as an adjective) of believers sharing in the very life of God (2 Pt 1:3-4). Today *koinonia* often expresses the union that exists and should exist among churches, linked by the love of Jesus Christ present through his Spirit.

Kolymbethra A large, often movable, circular basin on a stand, containing the water for immersion in Baptism used in the Orthodox Church. It symbolizes the Jordan River or the pool of Siloam.

Kontakion A liturgical hymn that gives an abbreviated form of the meaning or history of the feast of a given day. The kontakion is sung after the sixth ode of the Canon in the Orthodox liturgy and the Service of the Hours. St. Romanos the Melodist is considered to be the most important hymnographer of the Kontakion.

Kyrie eleison (Gk. *Kyrie elēēson*) A prayer for divine mercy (Gk. "Lord have mercy"), often spoken or sung responsively, attested from earliest times in the liturgy of the Church (e.g., Apost. Const. 8.6). It is reminiscent of the plea uttered by the Canaanite woman in Matt. 15:22 and the blind men in 20:30-33 (cf. Dan. 9:19). The Kyrie as a triple prayer for mercy, originally addressed to Christ the Lord (though subsequently interpreted as addressed to the three persons of the Trinity), is intoned by the celebrant (or the choir) and repeated by the congregation. In the Latin Mass it comes after the introit and the penitential rite (if not incorporated in the latter) and before the Gloria and the collect. In Eastern liturgies it is the most common response in the litanies.

Kyrios (Gr. "Lord," "Sir"), (a) One who has sovereign rights and full control over someone or something, (b) a polite form of address, and (c) a whole range of intermediate meanings. In the OT God is called Lord and (especially in the prophetic books) Lord of hosts. When Jesus receives the title of Lord (Mk 12:36; Luke 19:31; John 20:18; 1 Cor 12:3; Phil 2:11; 2 Pt 2:20; Rev 22:20-21), he is clearly acknowledged as more than merely human. Whether this christological title has an OT and Jewish origin or a Hellenistic-pagan origin (where the ruler, considered to be divine, was so addressed) has been debated, but the evidence strongly supports the title's Jewish roots and very early application to Jesus in Christianity.

L

Laicity A term used (chiefly in France) to mean the control of civil affairs by laypersons, to the exclusion of clerical influence. The principle is similar to that known in the USA as "separation of church and state."

Laicization The legal process whereby a roman-catholic cleric is dispensed from his obligations and returns to the lay state. This change of status is relative because sacred orders, once validly received, can never be canceled. The process of laicization is reserved to the Holy See, whose sentence does not allow for any appeal.

Laissez-faire This phrase, literally meaning "let do," was first used by the French physiocratic writers of the 18th century. It has come to stand for the belief that it is best to leave the working of the economy to the free play of the self-interest of producers and consumers, relying on the "invisible hand" of competition in the market to bring about the best interests of the community.

Laity Most scholars maintain that in the NT there is no clear distinction between clergy and laity. All share one common vocation to be people of the new creation. They hold one common priesthood as the *laos* (Greek people) of God, though they have different and complementary gifts and ministries (1 Peter 2:9ff.; 1 Cor. 12). By mediaeval times a sharp differentiation had developed which degraded the ministries of lay people and emphasized the special functions of the clergy.

Lamb (Greek *amnos*). The symbol for the sacrifice of Christ on the Cross (cf. John 1:29). In the Orthodox liturgy the *amnos* is the first square piece from the altar bread (prosphoro), inscribed with the letters ICXC NIKA (an abbreviated form for "Jesus Christ conquers"). This particular piece is to be consecrated during the Eucharist.

Lamentations service (Greek *epitaphios threnos*). Special hymns referring to the sacrifice of Christ on the cross and His burial. See *epitaphios*.

Lance or spear (Greek *lonche*). A small, lance-shaped, double-edged knife used by the Orthodox priest for the cutting of the altar bread in the service of the Preparation of the Holy Gifts. See *Proskomide*.

Last Rites The term used to refer to liturgical acts that are celebrated for the dying. These include: the confession of sins (where the person is still able to speak) and absolution; anointing; and the reception of communion, often known as the viaticum.

Last Supper (Greek *mystikos deipnos*). The Last meal of Christ with His disciples in the 'Upper Room' before his arrest. With this supper he instituted the Sacrament of the Holy Eucharist.

Last Things A term used to refer to death, judgment, purgatory, heaven, and hell.

Lateran The name of the cathedral of Rome, of the palace adjoining it, and of the Catholic councils that have met there. The palace was the papal residence for more than a thousand years.

Leavened Bread (Greek *artos*) Bread made with yeast (enzymes); and used for altar bread for the Orthodox Eucharist (as opposed to the unleavened bread used by the Latin Church). Leavened bread is also acceptable for the purpose in the more liberal Protestant churches.

Lectern The lectern is the reading stand from which the Word of God is read. In some churches it is highly ornamented, though usually less so than the pulpit.

Lectionary A schedule of readings from Holy Scripture for use in the weekly liturgy. In current use are both an historic, one-year lectionary with readings that have been in use for centuries, and a more recently developed three-year lectionary.

Lector The person who reads the Scripture lessons from the lectern in a worship service.

Legalism A theological position which demands strict conformity to laws, codes, rules as the "way" of salvation; a moralistic interpretation of the Scriptures; adherence to the letter rather than to the spirit of the Law.

Legate (From Latin *legatus* ambassador, deputy) A representative of the pope of the Roman Catholic Church invested with the authority to speak and act for the pope; papal delegate, nuncio.

Legend (From Latin *legere* to read) A story or an account handed down from earlier times about a person or people, place or event. It is not verifiable and may contain elements of both truth and fiction.

Lent The penitential period of preparation before the celebration of Jesus' resurrection. Its 40-day duration (not counting the Sundays in Lent) begins on Ash Wednesday which can occur as early as Feb. 4 and as late as Mar. 10, depending on the date of Easter. In the early church, Lent developed as a time of intense instruction for those who would be baptized at the Easter Vigil. The name comes from the Anglo-Saxon word for "spring" and the Old English word for "lengthen," as in the lengthening of days with the approach of spring (in the northern hemisphere).

Liberal Protestantism A movement, especially associated with nineteenth-century Germany, which stressed the continuity between religion and culture, flourishing between the time of F. D. E. Schleiermacher and Paul Tillich.

Liberation theology Although this term designates any theological movement laying emphasis upon the liberating impact of the gospel, the term has come to refer to a movement which developed in Latin America in the late 1960s, which stressed the role of political action and orientated itself towards the goal of political liberation from poverty and oppression.

Limbo From Latin *limbus*, a hem or edge: the notion that persisted from the early Middle Ages, that there must be some place where after death souls (e.g. those of unbaptized infants) undeserving of condemnation or of the beatitude of heaven could enjoy their natural state of happiness in eternity.

Litany In general, a responsory prayer with repeated congregational responses. In the Divine Service, the Kyrie is sometimes cast in the form of a litany, with the congregation responding to each petition with the words, "Lord, have mercy."

Liturgical colours Christian practice, beginning to be regularized from about 12th cent., of specifying particular colours for vestments and altar hangings, according to the season in the Western Church's year, on the occasion of a particular day. Thus white is generally commended for the two festival periods, Christmas to the Sunday after Epiphany, and from Easter Day to Pentecost Week, for days celebrating saints, and for Trinity Sunday; red for Pentecost Week, Holy Week, days commemorating martyrs, and sometimes for confirmation and ordination; violet/purple during Advent and Lent, and (if black is not used) for funerals and the commemoration of All Souls; and green on other occasions.

Liturgics The theological field that studies the liturgies and the various services and rituals of the Church.

Liturgy (Greek "a public duty or work"). The main form of worship for the celebration of the Holy Eucharist. The Orthodox Church celebrates four different versions of the liturgy: The Liturgy of St. James, The Liturgy of St. Basil, The Liturgy of St. John Chrysostom, which is the most common, and The Liturgy of the Presanctified Gifts performed only during the period of Great.

logos A Greek term meaning "word," which played a crucial role in the development of patristic Christology. Jesus Christ was recognized as the "word of God"; the question concerned the implications of this recognition, and especially the way in which the divine "logos" in Jesus Christ related to his human nature.

Lollards (etymology uncertain, poss. from Latin 'tares', or 'one who mumbles'). Name (originally one of abuse) given to the followers of Wycliffe, who took issue with the Church on a number of grounds, but especially the power of the papacy, transubstantiation, and the privileges of the priesthood.

Lord's Prayer The prayer taught by Christ in the Sermon on the Mount (cf. Matt. 6:9-33 and Luke 11:2-4). It begins with the phrase "Our father" and is the most common prayer among Christians.

Lord's Supper A title for the Christian eucharist now used especially by Protestants. It is based on the term in 1 Corinthians 11:20.

Low Sunday The English designation for the Sunday after Easter, by a kind of anticlimactic contrast with Easter Day? In the Latin tradition its name is *Dominica in Albis*, a reference to the custom of the newly baptized continuing to wear their baptismal robes on the seven days after Easter, finishing with this day.

Lucifer (Latin, 'light-bringer'). In the Vulgate and Authorized Version of Isaiah 14:12 ('How art thou fallen from heaven, O Lucifer'), an epithet for the king of Babylon. By some of the fathers it was taken in conjunction with Luke 10:18 as a name for the devil, so that the whole passage Isaiah 14.12-16 became one basis for the myth that the devil is a rebellious angel cast into hell.

Lutheranism The religious ideas associated with Martin Luther, particularly as expressed in the *Smaller Catechism* (1529) and the *Augsburg Confession* (1530).

M

magisterium Teaching office of the Roman Catholic Church by the Pope together with the bishops.

Magnificat The opening word in the Latin text of the song of Mary from Luke 1:46-55, "My soul magnifies the Lord." This New Testament canticle is part of the daily service of Vespers (Evening Prayer).

Manicheism A strongly fatalist position associated with the Manichees, to which Augustine of Hippo attached himself during his early period. A distinction is drawn between two different divinities, one of which is regarded as evil, and the other good. Evil is thus seen as the direct result of the influence of the evil god.

Mantle (Greek *mandias*). A distinctive and elaborate garment, purple or blue in color, worn by the bishop of the Orthodox Church in various church ceremonies and services, such as Vespers, but not during the liturgy.

maranatha an Aramaic expression transliterated into Greek (1 Cor. 16:22; *Didache* 10:6) meaning 'Our Lord has come' (*maran atha*) or 'Our Lord, come' (*marana tha*). The prayer, 'Come, Lord Jesus' (Rev. 22:20), which is a Greek translation of this expression, favors the latter. The use of *maranatha* in 1 Cor. 16:22 indicates that this was an early prayer originating in the Palestinian church and that Jesus already in earliest times was probably referred to as *Mar* or 'Lord.'

Marcionism The teaching of Marcion, a Christian from Asia Minor, who settled in Rome c.144 CE. He maintained that Christianity was a completely new revelation, quite unrelated to the 'Old Testament' or to Jewish religion. He published the first known canon of Christian scripture, edited in conformity with his beliefs.

Mariolatry The idolatrous worship of the Virgin Mary—that kind of worship given to Mary which is reserved for God alone.

Marks of the Church (*notae ecclesiae*); sometimes marks of the true church (*notae verae ecclesiae*): the distinguishing features by which the church can be identified: (1) the preaching of the Word (*praedicatio Verbi*) or profession of true doctrine; (2) the valid administration of the true sacraments (*administrate sacramentorum*); and (3) disciplined Christian life in obedience to Word and sacrament. The Reformers and the Lutheran orthodox generally argue the first two marks, Word and sacrament, and assume the third as a by-product or effect. The Reformed scholastics generally argue Word, sacrament, and discipline as the marks.

Martyr A word transliterated from Gk. *martys*, *martyrion*, *martyria*, "witness, testimony." The word originally referred to one who was a legal witness but came to refer to one whose testimony for Jesus ends in death (i.e., martyrdom).

Martyrika (Greek "a sign of witnessing"). Small decorative icons or crosses passed out to the guests who witness an Orthodox Baptism.

Martyrology A catalogue of martyrs and other saints arranged according to the calendar.

Mass One of the names for the service of Word and Sacrament. The term is used this way in the Lutheran Confessions, though in his later years, Martin Luther used it less frequently. More common terms among Lutherans are Divine Service, the Lord's Supper, and the Sacrament of the Altar.

Matins is a Middle English word that comes from Latin for "of the morning." It denotes the first of eight daily prayer services that developed during the Middle Ages for use in the monasteries.

Maundy Thursday From the Latin word *mandatum*, which means "command." The reference is to the Holy Gospel appointed for the day from John 13:34, "A new command I give you: Love one another."

Meditation (1) A form of prayer, distinguished from contemplation, in which the mind uses images (such as those provided by Scripture) as a means for focusing on God. (2) A spoken or written discourse aimed at the cultivation and deepening of the spiritual life by contemplating upon God's-way-toward-man and man's response.

Medium A "go-between," someone or something that acts as instrument or means of communication between two, e.g., (in spiritism) between the living and the spirits of the departed.

Memorial (Greek *mnymosyno*). A special service held in the Orthodox Church for the repose of the souls of the dead. Memorial services are held on the third, ninth and fortieth day; after

six months, and after one or three years after death. Boiled wheat is used as a symbol of the resurrection of everyone at the Second Coming of Christ.

Meneon A liturgical book containing the lives of the saints and the special hymns (stichera) for the feast-days of the Orthodox Saints. It is divided into twelve volumes, one for each month.

Mercy Seat A rectangular slab of pure gold that covered the ark of the covenant (Exod. 25:17-22; Heb. *kappōret*).

Merit (Lat. "reward, recompense") The goodness of some deed that entitles one to a reward. After Tertullian (ca. 160-ca. 220) introduced the term, medieval theologians distinguished between *meritum de condigno*, or merit based on a strict claim injustice, and our situation before God, *meritum de congruo*, where it is appropriate to reward good actions of the justified (or the not yet justified). St. Augustine of Hippo (354-430) pointed out that any "claims" before God are based only on what God has previously given freely: "God does not crown your merits as your merits, but as his own gifts."

Messalianism (Syrian "praying people") A sect found in the Middle East, Greece, and Egypt that was condemned at the Council of Ephesus (431). Messalians held that through Adam's sin a devil was united to every soul and could be expelled only by sustained prayer and asceticism. They argued that, since temptations continued after baptism by water, they needed constant prayer or "baptism by fire." Such prayer and asceticism would automatically bring a vision of the Trinity. In the ancient world their emphasis on prayer led them to be called *Euchites* (Gr. "praying people").

Metaphysics The branch of philosophy that inquires into the ultimate nature of reality and being. The term derives from the practice of commentators of calling Aristotle's book on such topics the *Metaphysics*, since it came after (*meta*) the book on physics.

Metempsychosis (*Greek*) The belief that the soul, upon the death of the body, transmigrates into another living body human or animal.

Methodism Protestant religious movement originated by John Wesley in 18th-century England.

Metropolitan The bishop of the largest or most important city (Metropolis) or province with primacy of jurisdiction.

Midrash Early Jewish commentary on scripture. The purpose is to bring it up to date for readers of each generation; it is a kind of interpretation, and also a work of reconciliation—explaining an original narrative by the insights of a later age.

Millenarianism, Millennialism A doctrine derived from Jewish apocalyptic speculation (esp. by way of Rev. 20:1-7) and held by certain heretical sects and some orthodox theologians in the early church, according to which there would be a thousand-year (millennium) reign of the saints before the return of Christ. It was revived by Anabaptists and others after the Reformation and has been held tenaciously by Adventists and other evangelical sects until the present day.

Minster Any of the large historical churches of continental Europe and Great Britain (Westminster, etc.) and/or a church connected with a monastery.

Miracle Play A type of medieval play in which a series of events out of the life of a saint or martyr were dramatized. Often it included a miracle ascribed to the saint or martyr.

Miserere (Latin; literally “Have mercy;” the opening words of Psalm 51.) Psalm 51 as used in worship liturgies; a musical setting of this Psalm; a penitential chant.

Mishnah (Hebrew, 'teaching'). The Jewish oral law, and in particular, the collection of oral law compiled by Judah ha-Nasi.

missa fidelium (*Lat.* “mass of the faithful”) That part of the mass which extends from the offertory to the end; in the ancient churches only the baptized (or “faithful”) were allowed to attend this part.

Missal (Latin *Missale* from *Missa*, Mass), the book which contains the prayers said by the priest at the altar as well as all that is officially read or sung in connection with the celebration of the RC mass throughout the ecclesiastical year.

Mission (Latin, *missio*, 'sending'). The sense of obligation in all religions to share their faith and practice with others, generally by persuasion, occasionally by coercion.

Mithraism, the worship of Mithra, the Iranian god of the sun, justice, contract, and war in pre-Zoroastrian Iran. Known as Mithras in the Roman Empire during the 2nd and 3rd centuries AD, this deity was honoured as the patron of loyalty to the emperor.

Mitre (Greek *mitra*). The official headdress or "crown" of a bishop. In Slavic churches some archimandrites are allowed to wear the mitre as a recognition of their service to the church (*mitrate* or *mitrophoros*). The mitre derives from the crown of the Byzantine emperor.

Mitzvah (Hebrew, 'commandment'). Jewish commandment, ritual duty, or good deed.

Modalism A Trinitarian heresy which treats the three persons of the Trinity as different "modes" of the Godhead. A typical modalist approach is to regard God as active as Father in creation, as Son in redemption, and as Spirit in sanctification.

Monarchianism An early Christian view which denied the Trinity, insisting instead that there was a single divine principle. In its most general sense monarchianism (also called patripassianism or Sabellianism) refers to the primarily Western attempts in the third century to defend monotheism against suspected tritheism by denying the personal distinctiveness of a divine Son and Holy Spirit in contrast to God the Father.

Monastery The dwelling place and the community thereof, of monks or nuns living together in a communal life (cenobites) in a convent, and practicing the rules of prayer and vows. The members of some monasteries live alone in solitude (anchorites).

Monism This term was introduced by the German philosopher Christian Wolff (1679-1754) to refer to systems of thought emphasizing the unity rather than the diversity of the world and of our experience. It has come since then to be used as well of theories of the human person which insist that it is a single thing rather than a composite of body, soul, spirit or other parts.

Monk (Greek *monachos*; fem. *monache*). An individual who denies the world in order to live a religious life under the monastic vows of poverty, chastity, and obedience.

Monogenism The doctrine that all human beings are descended from a single couple, the "Adam and Eve" of Gen 2-3.

Monolatry The worship of only one god although other gods are recognized as existing.

Monophysitism The doctrine that there is only one nature in Christ, which is divine (from the Greek words *monos*, "only one," and *physis*, "nature"). This view differed from the orthodox view, upheld by the Council of Chalcedon (451), that Christ had two natures, one divine and

one human. In a broader sense, monophysitism is used to refer to those who so stress the divinity of Christ as to overlook or deny his integral humanity.

Monotheism The conviction that there exists only one god, and no others (Greek *monos*, "alone, only, single" and *theos*, "god"). This is in contrast to polytheism, the belief in several deities, and henotheism or monolatry, the conviction that there exists one supreme god among lesser divinities. The principle of monotheism has become the backbone of Judaism, Christianity, and Islam.

Monothelitism An outgrowth of monophysitism, monothelitism held that the divine and human natures of Christ were so closely bonded, that there was only one will (*thelesis*) in the person of Jesus Christ.

Mortal Sins See *Capital sins*.

Movable Feast A day of the church calendar which depends upon a phase of the moon and thus falls on different dates annually, such as Easter. They are in contrast to fixed feasts, which always occur on the same date, such as Christmas. The contrast is due to the way in which the Christian year developed. The dates for the movable feasts are based on cycles of the moon.

Mysteries Religious rites in which only those were permitted to participate who had been instructed and initiated into the "secrets" of the rite or cult (e.g. the Eleusinian or Orphic mysteries). The mystery cults were strong competitors of Christianity in the first few centuries of our era.

Mystery (Greek "secret") Not a merely obscure or inexplicable matter but God's loving plan for human salvation now disclosed through Christ.

Mysticism A multifaceted term, which can bear a variety of meanings. In its most important sense, the term refers to the union with God which is seen as the ultimate goal of the Christian life. This union is not to be thought of in rational or intellectual terms, but more in terms of a direct consciousness or experience of God.

N

Name-day (Greek *onomastiria* or *onomastiki eorti*) The tradition of the Orthodox people to celebrate one's name-day instead of a birthday. Since the Orthodox people are usually named after a saint's name, all those having the same name celebrate together.

Narthex (Greek "enclosure") An entry porch that can be exterior or interior. An interior narthex of a church can extend the entire width of the building and is usually separated from the main body of the church by a wall with doors, or by an arcade. The narthex serves as a gathering place for processions, as a funerary wake space, or as a place for introductory rites. It is occasionally called a *Galilee* or *Paradise*.

Natural Theology The discipline dealing with the knowledge of God available through reason alone.

Nature is a wide-ranging term which has never achieved an agreed technical meaning in philosophy or theology. The Greek term for nature, *physis*, is rare in the scriptures. It shares a root association with birth and growth with its Latin counterpart *natura*. In general, nature denotes the elements that constitute the internal unity of an entity and govern its activity. In reference to humans' nature it is their essential qualities, capacities and condition.

Nave From the Latin *navis*, which means ship. The nave is the main section of a church where the worshipers are gathered. The term may have derived from the ship-like appearance of early naves or from the early church understanding of the church as the ark of salvation.

Negative theology like apophatic theology, an approach to the divine mystery which insists that we can say more what God is not than what God is. It is a way of doing theology that may put more stress on *sapientia* (Latin "wisdom") than *scientia* (Latin "science").

Neo-Orthodoxy A term used to designate the general position of Karl Barth (1886-1968), especially the manner in which he drew upon the theological concerns of the period of Reformed Orthodoxy.

Neophyte (Greek *neophotistos*) A newly baptized individual or convert of the early Church.

Neoplatonism Form of Platonism developed by Plotinus in the 3rd century AD and modified by his successors. It came to dominate the Greek philosophical schools and remained predominant until the teaching of philosophy by pagans ended in the late 6th century. It postulated an all-sufficient unity, the One, from which emanated the Divine Mind, or logos, and below that, the World Soul. Those transcendent realities were thought to support the visible world. All things emanated from the One, and individual souls could rise to mystical union with the One through contemplation. Though Plotinus's thought in some respects resembles Gnosticism, he was passionately opposed to that doctrine.

Nepotism Favoritism shown on the basis of family relationship, esp. in appointment to high office. Originally, privileges granted to a pope's "nephew" which was a euphemism for his natural son.

Nestorianism A 5th-century Christological heresy, Nestorianism takes its name from Nestorius, bishop of Constantinople (428-31), who argued against the Alexandrian use of the title Theotokos, meaning "God bearer," or "Mother of God," for the Virgin Mary; for Nestorius, Mary was the mother of Christ only in his humanity. Theologians of the Antiochene school emphasized the humanity of Jesus Christ, the Alexandrian his deity. Theodore of Mopsuestia held that Christ's human nature was complete but was conjoined with the Word by an external union. Nestorius, Theodore's pupil, took up his teacher's position after his death.

Nicene Creed Composed in A.D. 325 at a council of bishops (pastors) in Nicaea as a defense against the false teaching that Jesus was not true God. The creed was expanded to its present form at the Council of Constantinople in A.D. 381.

Nicolaitans A sect of the early Church associated with the cities of Ephesus and Pergamum (Rev 2:6, 15). The group was apparently accused of the sins of eating meat offered to idols and (probably ritual) sexual immorality (Rev 2:14). The Church fathers (Irenaeus, *Adv. Haer.* 7.24) considered them followers of Nicolaus of Antioch mentioned in Acts 6:5 and founders of libertine Gnosticism. During the time of the Investiture Controversy the term became applied to married clerics.

Nihilism The basic meaning of nihilism, a rather vague and wide term which means literally 'belief in nothing', is probably the rejection of all moral and religious principles.

Nominalism The philosophical theory that maintains that universal concepts have no essential validity but are merely names (*nomina*) which we use to put order into reality by grouping together realities which are irreducibly distinct and individual. This view arose in the late Middle Ages as a reaction to scholastic metaphysics and found its chief spokesman in William of Occam (d. 1349).

Nonconformist One who does not accept or go along with the accepted position of the church. Used particularly of those in England of the 17th century who opposed some of the practices of the established Church of England.

Nonfoundationalism (or anti-foundationalism) is a view that is dialectically defined by its negation of *foundationalism*. Rejecting the asymmetric image of basic (immediately justified, foundational) beliefs that support nonbasic beliefs, nonfoundationalists prefer the image of a web of mutually supporting beliefs, which are mediated through a particular community.

Nonjurors Those who refuse to take an oath of allegiance to a ruler or government. The term is used particularly of English clergymen who refused such an oath to William and Mary in 1689.

Non-stipendiary minister A minister in Church who does not receive any salary for his service.

norma normans (Latin "the ruling rule") Term applied by Lutherans to Scripture because it is the absolute norm of faith (*norma primaria*, *norma decisionis*), decisive by its own right. Scripture itself the norm which decides whether doctrines are true or false.

norma normata (Latin "the ruled rule") Term applied to a Confession, or body of Confessions, as secondary norm (*norma secundum quid*; *norma secundaria*; *norma discretionis*), determined by Scripture as the *norma normans*.

nounos See *Godparents*.

Novice (Greek *dokimos*) An individual who accepted the monastic life, undergoing a period of probation in preparation for taking his vows.

Nun (Greek *monachi*, or *kalogria*) A woman following the monastic life, living in a convent and leading a strict contemplative.

Nunc Dimittis (Latin for "now dismiss") These are the words spoken by Simeon as he held the 40-day-old Jesus in his arms (Luke 2:25-35). One of the New Testament canticles, it was traditionally used in the daily service of Compline and as an alternate to the Magnificat in Vespers.

O

O Antiphons Refrains that developed during the eighth century for use with the Magnificat at Vespers on the days leading up to Christmas (Dec. 17-23). Each is addressed to Christ, using an Old Testament image (O Wisdom, O Adonai, O Root of Jesse, O Key of David, O Dayspring, O King of the Nations, O Emmanuel). The antiphons are also reflected in the seven stanzas of "Oh, Come, Oh, Come, Emmanuel."

Occasionalism The term describes a variety of epistemological, metaphysical and theological opinions that deny causality between things on the basis of inherent, necessary virtues or powers. God is the principal and sole active cause; created things are the occasion for, not the causes of, the observed effects.

Occult Literally 'hidden', but applied loosely to any matter supposed to be supernatural (or concerned with the supernatural) not clearly falling within the province of the major religions. Occultism encompasses various methods of developing hidden or latent magical or psychic powers through extensive training (intellectual, emotional and physical) to discipline the will.

Octave The celebration of a feast again on the eighth day after the feast itself, the day itself

being reckoned as the first day, or continuously throughout the eight-day period. It is a custom that has virtually disappeared from modern liturgy.

Offertory (Lat. *offertorium*) Originally the offertory was the first liturgical act of the *missa fidelium*. It was the offering of one's self through prayer and supplication, supplemented by placing on the altar gifts that might be used as sacramental elements (bread and wine), or used in the agape, or given to the poor.

Office Hymn Metrical hymns emerged in the West in the fourth century, but were at first looked on with suspicion and only very gradually found their way into regular services in the succeeding centuries, usually being accepted in monastic offices before they were admitted into wider ecclesiastical practice.

Oktoechos (Greek "eight modes" or *paraletiki*) Service book containing the canons and hymns of the eight tones or modes of Byzantine music. They are used in all services, arranged every eight weeks, one for each tone, and are attributed to St. John of Damascus (eighth century), one of the greatest Orthodox hymnographers and theologians.

Omnipotence (Latin "being all-powerful") The divine attribute of being infinitely powerful (2 Cor 6:18; Rev 1:8; 4:8). In the creeds omnipotence is usually "appropriated" or assigned to God the Father, but the other persons of the Trinity are also confessed to be omnipotent. The mystery of evil has often been invoked as an objection against the existence of a God who is all-powerful, all-good, and all-wise. Omnipotence does not mean that God can do what is logically impossible (e.g., make a square circle) or do what is opposed to other divine attributes.

Omnipresence (Latin "presence everywhere") The divine attribute of being present everywhere (Ps 139:7-12; Acts 17:24-28). While present everywhere as the creative source of all things, God is present in various other ways, for example, through human persons, the Bible, community worship, and the sacraments.

Omniscience (Latin "knowledge of everything") The divine attribute of knowing comprehensively everything that is and can be. God's knowledge of the future seems to compromise the exercise of human freedom—a mystery that has drawn "rational" explanations from Western thinkers (e.g., God knows future events in time but from the standpoint of eternity), but which Eastern Christians accept with prayerful praise and respect.

Ontological argument A term used to refer to the type of argument for the existence of God especially associated with the scholastic theologian Anselm of Canterbury.

Ontology (Greek "study of being") The study of the necessary truths of beings as existent beings. Brought into common use by Christian Wolff (1679-1754), ontology is often synonymous with *metaphysics*.

opera ad extra A phrase referring to God's activity toward the world of creation, that is, "outside" the Trinity itself.

opus operatum See *ex opere operato*.

Orarion (Latin) One of the deacon's vestments, made of a long band of brocade and worn over the left shoulder and under the right arm. It signifies the wings of the angels.

Oratory (From Latin *oratorium* place of prayer) In Roman Catholicism any room, hall, or chapel, other than a parish church, where public or private devotions may be held, e.g., in colleges, hospitals, prisons.

Ordinary (1) A church official whose authority rests with him and not with a superior; (2) in some European universities a regular and fully recognized professor; (3) a prison chaplain who prepares condemned prisoners for death; (4) an order or form for conducting worship services.

Ordinary Those parts of the service that remain constant from week to week. For centuries the ordinary of the weekly communion service were the Kyrie, Gloria in Excelsis, Nicene Creed, Sanctus, and Agnus Dei. Countless composers have written complete musical settings using these texts. See *Propers*.

Ordination (Greek *cheirotomia*) The sacrament of the Holy Orders within the RC and Orthodox Churches, imparted through the laying on of hands upon the candidate for the priesthood.

ordo Latin for "order." The term is used to refer to an order of service.

Original justice A phrase used to refer to the graced state in which God created man and woman and from which they fell in the original sin. The state has traditionally been thought to include supernatural grace and the preternatural gifts of exemption from concupiscence and from the necessity of death.

Original sin In Christian doctrine, the condition or state of sin into which each human being is born, or its origin in Adam's disobedience to God when he ate the fruit of the tree of knowledge of good and evil. His guilt was transmitted to his descendants. The main scriptural basis of the doctrine is found in the writings of St. Paul; St. Augustine helped make humanity's sinful nature a central element in orthodox Christian theology.

Orthodoxy A term used in a number of senses, of which the following are the most important: orthodoxy in the sense of "right belief," as opposed to heresy; orthodoxy in the sense of the forms of Christianity which are dominant in Russia and Greece; orthodoxy in the sense of a movement within Protestantism, especially in the late sixteenth and early seventeenth centuries, which laid emphasis upon the need for doctrinal definition.

Orthodoxy, Feast of (or Sunday of Orthodoxy) The first Sunday of the Great Forty days (Lent) in the Byzantine Calendar (sixth Sunday before Easter), kept in memory of the final defeat of Iconoclasm and the restoration of the holy icons to the churches on 19 February (which was the first Sunday of Lent), 842.

Otherworldliness While the Christian life contains an element of world renunciation, this is a dialectical element that must be held along with world affirmation. Nowadays the expression "otherworldliness" is generally used in a somewhat pejorative sense for an undialectical withdrawal from the world and an excessive preoccupation with the world to come.

Our Lady Christian reference to Mary, the mother of the Jesus, equally familiar in French, Notre Dame.

ousia (Greek "essence/being/substance") Important in the Trinitarian doctrine codified at the council of Nicea (325), which declared the Son to be of the same essence (*homoousious*) as the Father. It becomes important in Christological debates as various theologians sought to understand how the humanity of Jesus and our human nature could be *homoousious* (usually translated "co-essential").

Oxford Movement The movement (1833-45) within the Church of England, centred at Oxford, which aimed at restoring the High Church ideals of the 17th century.

Pagan Traditional designation of a practitioner of classical polytheisms. The early Christians often used the term to refer to non-Christians who worshiped multiple deities. The term pagan was also used to refer to non-Christian philosophers.

Palingenesis From Greek *palm*, again, and *genesis*, birth, origin: hence the word is the equivalent of Latin *regeneration*. In secular usage it may mean a transformation or metamorphosis, as of insects.

Pall (Greek *omophorion*) One of the bishop's vestments, made of a band of brocade worn about the neck and around the shoulders. It signifies the Good Shepherd and the spiritual authority of a bishop.

Palm Sunday (Greek *kyriaki ton vaion*) The Sunday before Easter, commemorating the triumphal entrance of Christ into Jerusalem. The Orthodox use palms or willow branches in the shape of a cross, which the priest distributes to the faithful after the liturgy.

Panagia (Greek "All Holy") One of the Orthodox names used to address the Mother of God. In Orthodox art, the term Panagia denotes an icon depicting the Virgin Mary with the Christ Child, or the bishop's medallion (Encolpion) which usually is decorated with an icon of the Panagia (especially in the Russian Church).

Panentheism (Greek "everything in God") A system developed in various ways by such philosophers as Karl Christian Friedrich Krause (1781-1832), Friedrich Heinrich Jacobi (1743-1819), and Charles Hartshorne (b. 1897), according to which God so penetrates the universe that everything is in God. Unlike Pantheism, which holds that the universe and God are identical and thus everything is God, Panentheism maintains that, while including the universe, God's being goes beyond it.

Pantheism is the belief that everything is divine, that God is not separate from but totally identified with the world, and that God does not possess personality or transcendence.

Pantocrator (Greek "He who reigns over all; almighty") One of the appellations of God. In Orthodox art, Pantocrator is the name of the fresco decorating the center of the dome, depicting Christ as the almighty God and Lord of the Universe.

Paraclete is a Greek word meaning 'defending counsel' (in a lawsuit). It is used as a title of the Holy Spirit in the Fourth Gospel (John 14.16, 26; 15.26; 16.7). The older English versions translated it by 'comforter' (*i.e.*, strengthener, helper), but Vulgate and NEB 'advocate' is the better. The spirit defends the Christian against the accusations of his adversary (*i.e.* Satan). The idea behind 'comforter' was drawn from the context of the word in the Fourth Gospel: the Spirit would 'console' the disciples after Christ had 'gone away'.

Paradigm Term formerly used in Form Criticism for the story of an event or saying of Jesus used in the oral period, before the tradition had been assembled in the gospels (e.g. Mark 12: 13–17), but the word is sometimes used now in biblical studies for the methods and assumptions of particular approaches.

Paradox A statement that seems at first to defy ordinary understanding, even to the point of self-contradiction, but that may, on closer examination, prove to be well founded.

Parallel Passages Many editions of the Bible in practically all languages, indicate—either in the form of foot notes, or in a column between the 2 columns of the page, or in small print immediately at the end of the verse, or in some other manner—what other Bible passages refer to the same topic.

Paraments This is the general term given to all of the liturgical cloths that are placed on the altar, pulpit, and lectern. The paraments are usually fashioned in various colors for use during specific seasons and days of the church year.

Parchment Writing material made from the skins of sheep, goats, and other animals; one of the materials used for copying parts of the Bible.

parenesis A word from Greek meaning advice, admonition, or exhortation (also spelled *paraenesis*). It identifies a form of ethical discourse or writing commonly employed in the literary analysis of biblical writings, e.g., Matt. 7; Rom. 12.

parousia A Greek term which literally means "coming" or "arrival," used to refer to the second coming of Christ. The notion of the *parousia* is an important aspect of Christian understandings of the "last things."

Pascha See *Easter*.

Paschal candle A large candle that has special significance during the Easter Vigil. It is also used at baptisms and funerals. Ordinarily it is located near the font. During the Fifty Days of Easter (Easter through Pentecost) it is placed near the altar, and at funerals it stands near the casket.

Paschal comes from the Greek word for Passover and refers specifically to the celebration of Christ's death and resurrection.

Paschal mystery This term is repeatedly used by RC theologians and by the Second Vatican Council as a way of designating the essential aspects of Christian redemption. It means the redemption effected by Jesus Christ, above all through his death, resurrection and ascension, in which Christians participate through baptism, the Eucharist, the other sacraments, and their whole life.

Paschal week (Greek *diakaimsimos* or "bright week") The week following the Sunday of Easter (Pascha), signifying the spiritual renewal and joy brought to the world by the resurrected Christ.

Paschalion The table of dates for Easter and all movable feasts of the year.

Passion In a Christian context, this word applies exclusively to Christ's redemptive suffering, particularly to the last days culminating in his crucifixion. It derives etymologically from the Latin *passio* (suffering).

Passion Sunday In the three-year lectionary, the Sunday before Easter. Traditionally referred to as Palm Sunday, the day commemorates the triumphal entry of Jesus into Jerusalem but then shifts focus toward the suffering that Jesus endured on our behalf.

Passional A book relating the tribulations suffered by the saints and read on the day which celebrates the saint's memory.

Passiontide The traditional English name for the period beginning on the fifth Sunday of Lent, commonly called Passion Sunday, and extending for two weeks to Holy Saturday. In the RC Church the sixth Sunday of Lent is now officially called Passion Sunday, though its popular title remains Palm Sunday.

Pastoral theology The theological field that studies the ways and methods to be used by the clergy for carrying through their duties as Pastors of the Church.

Paten (Latin for "dish") The plate, ideally made of silver, on which the bread (host) is laid and from which it is distributed to the communicants when receiving the Lord's Supper.

Paternalism (From Latin *pater* father) The economic political philosophy that the government or state is to be a beneficent father to its citizens, know what is best for them, and provide for them from the cradle to the grave.

Patriarch (Greek "in charge of the family") 1) A "fatherly personage"; used, e.g., of the "fathers" of the Hebrews—Abraham, Isaac, and Jacob. 2) The highest prelate in the Orthodox Church. Today there are eight Orthodox prelates called patriarchs (see *Patriarchate*).

Patriarchate An ecclesiastical jurisdiction governed by a patriarch. There are eight such jurisdictions today in the Orthodox Church, the four ancient Patriarchates of the East, and the four Slavic patriarchates.

Patripassianism A theological heresy which arose during the third century, associated with writers such as Noctus, Praxeas, and Sabellius, focusing on the belief that the Father suffered as the Son. In other words, the suffering of Christ on the cross is to be regarded as the suffering of the Father. According to these writers, the only distinction within the Godhead was a succession of modes or operations, so that Father, Son, and Spirit were just different modes of being, or expressions, of the same basic divine entity.

Patristic An adjective used to refer to the first centuries in the history of the church, following the writing of the New Testament (the "patristic period"), or thinkers writing during this period (the "patristic writers"). For many writers, the period thus designated seems to be c. 100-451 (in other words, the period between the completion of the last of the New Testament writings and the landmark Council of Chalcedon).

Patristics The theological field that studies the lives and the writings of the Fathers of the Church.

Patrology is the science of studying the writings of the early Fathers of the church, whose number is generally reckoned to have ceased with John of Damascus (c. 675-749).

Patron (from Latin *patronus* protector, defender) A person who has the right of presenting (or appointing) a clergyman to a certain benefice.

Patron saint (Greek *poliouchos*) A saint chosen by a group, nation, or organization to be their special advocate, guardian and protector. The Patron Saint of an individual is usually the saint after whom the individual is named. See also the web page listing the Calendar of Saints and the article on Saints in the Orthodox Church.

pax Domini Latin for "peace of the Lord." Prior to the distribution of the Lord's body and blood, the pastor blesses the people with the words, "The peace of the Lord be with you always."

Pelagianism An understanding of how humans are able to merit their salvation which is diametrically opposed to that of Augustine of Hippo, placing considerable emphasis upon the role of human works and playing down the idea of divine grace.

Penance The word derives from the Latin *paenitentia*, meaning penitence or repentance. In Christian history it has variously designated an inner turning to God or a public returning to the church, any of a series of ecclesiastical disciplines designed to facilitate such inward or outward reconversion, and the various works that had to be performed as part of such disciplines. See *Repentance*.

Pentecost From the Greek for "fiftieth day." Pentecost is the liturgical celebration of that 50th day of Easter when the Holy Spirit was poured out on the disciples, marking the birth of the church. Liturgically, Pentecost is not the beginning of a new season, but the culmination of Easter.

Pentecostalism Protestant religious movement that originated in the U.S. in the 19th–20th century. It is characterized by a belief that all Christians should seek a postconversion religious experience called baptism with the Holy Spirit. It has been characterized by spiritual healing and by ecstatic speaking in 'tongues' (glossolalia), either unintelligible or apparently echoing existing languages not consciously known to the speaker.

Pentecostarion A liturgical book of the Orthodox Church containing all the prayers, hymns and services performed during the period of fifty days between the feasts of Easter and Pentecost.

Pentateuch The first five books of the OT, traditionally ascribed to Moses, though by modern scholarship regarded as an editorial compilation of sources from different dates. The books are also known as the Law of Moses ('Torah' in Hebrew).

People of God: Israel as God's chosen people, set apart from other nations and cherished by God through a special covenant (Ex 5:1; 19:3-6; Deut 4:20; 7:6-8; Is 43:20-21; Jer 31:33; Ps 100:3). Those who believe in Christ form the new people of God (Rom 9:25-26; 1 Pt 2:9-10; Rev 21:3).

perichoresis (Greek) = *circumincessio* (Latin) = "mutual interpenetration:" the way the persons of the Trinity relate to each other. It describes "a community of being," each person, maintaining a distinctive identity, "penetrates" the others and is penetrated by them, to the point that they have one will. The basic notion is that all three persons of the Trinity mutually share in the life of the others, so that none is isolated or detached from the actions of the others.

Pericope A pericope is a section of Holy Scripture that is read in a service. Since the eighth century, pericopes have been gathered together in lectionaries in which readings are appointed for each Sunday or festival. From the Greek, meaning to "cut around."

Pericope A term used in Latin by Jerome for sections of scripture and taken over by Form Critics to designate a unit, or paragraph, of material, especially in the gospels, such as a single parable, or a single story of a miracle.

Peripatetic (From Greek *peripatein* to walk up and down.) Lecturing or leading a discussion while walking back and forth; itinerant.

Perquisite (From Latin *perquirere* to obtain.) A "gift" for professional services, e.g. such a fee given to a pastor for conducting a funeral or wedding service.

Person The term is derived from the Latin *persona*, which originally referred to an actor's mask and hence to a role or part (whether on stage or in society) and to the individual who sustains such a role. By the first Christian century it was in normal use to mean simply an individual human being. *Persona* was the natural Latin equivalent of the Greek *prosopon*, which itself could bear the sense of 'human individual' but whose most persistent connotation was that of 'face' or 'countenance'.

Pews Until the 11th century only bishops and higher clergy were provided with seats in churches. Both the ministers and the people stood throughout the services. Seats were provided first for the clergy in the choir, but benches for people did not become usual until about

1500. At first the benches, which had no backs, were movable, but they gradually became fixed, acquired backs and carved ends, and thus evolved into the modern pew.

Pfarrer The German word, used in southern and eastern Germany and in various other German-speaking areas of Europe to denote the pastor of a parish, Catholic or Protestant. The word is sometimes (fancifully) derived from *Pfarre* and *Herr*; it actually is a Germanization of Latin *parochus* (i.e., the man in charge of a *parochia* or parish).

Pharisees Members of a Jewish movement flourishing before the Christian era in Palestine, whose spiritual descendents fashioned rabbinical Judaism.

philokalia A Greek term (literally meaning "a love of that which is beautiful"), which is generally used to refer to two anthologies of Greek spiritual works: extracts from the works of Origen, or the collection of writings assembled by Macarius of Corinth and Nicodemus of the Holy Mountain in the eighteenth century.

Philosophy Critical examination of the rational grounds of our most fundamental beliefs and logical analysis of the basic concepts employed in the expression of such beliefs. Philosophy may also be defined as reflection on the varieties of human experience, or as the rational, methodical, and systematic consideration of the topics that are of greatest concern to humanity.

physis (Greek for "nature") Sometimes used in Trinitarian theology as a synonym for *ousia*, the term really comes into its own in Christological reflection as a way of speaking of the humanity and divinity of Christ. Thus the unity of Christ's *hypostasis* (person) does not imply any mixing of the divine nature and the human nature.

Pietism An approach to Christianity, especially associated with German writers in the seventeenth century, which places an emphasis upon the personal appropriation of faith and the need for holiness in Christian living. The movement is perhaps best known within the English-language world in the form of Methodism.

Pilgrimage As used in Christendom, the word describes a journey to sacred or holy places. It is sometimes regarded as meritorious in relationship to God.

pistis A Greek term for faith.

Platonism Any philosophy that embodies some major idea of Plato's, especially in taking abstract forms as metaphysically more basic than material things. See *Neoplatonism*.

Plenary Indulgence In RC an indulgence which assures the full or complete remission of temporal punishment for sin, in contrast to a "partial" indulgence.

Pleroma (Gr. "plenitude") In the Pauline letters the term refers to the fullness of God (Eph 3:19); the full measure of Christ's divinity (Col 1:19; 2:9); the church as the complement of Christ (Eph 1:23); and the fullness of time, when the Son of God was sent (Gal 4:4).

Pluralism Any philosophical outlook that does not attempt to reduce everything to one ultimate principle. According to whether it accepts a variety of cultures, political parties, or religious confessions, pluralism takes a cultural, political, or religious form.

Pneumatology is derived from Greek *pneuma*, spirit: the branch of theology which deals with the doctrine of the (Holy) Spirit.

Pneumatomachians (Gr. "Spirit-fighters") A late fourth-century sect that denied the full divinity of the Holy Spirit. The sect members are also improperly called Macedonians,

possibly because they were joined after his death by followers of Bishop Macedonius of Constantinople (d. ca. 362). They were condemned at the First Council of Constantinople (381), which defined the divinity of the Spirit in vital and biblical terms but without calling the Spirit consubstantial with the Father and the Son.

Political theology A theology that protests the privatization of religion and insists on the social responsibility of Christians.

Polychronion (Greek "for many years"). A prayer sung by the chanter or choir in honor of the celebrant bishop or presbyter in the Orthodox Church. Its full version is: "for many years of life" (Greek *eis polla eti despota*).

Polyeleos (Greek "oil candelabrum"; "abundance of oil and grace") 1) special hymns sung during the Service of Matins. 2) the great candelabra hanging from the ceiling of an Orthodox church. 3) a descriptive adjective used to describe Christ as the God of Mercy.

Polygenism The view that the human race descended, not from a single biological couple, but from several members of a first human generation.

Polytheism The belief in the existence of numerous gods. In the environment of the Bible most societies were polytheistic: there were "many gods and many lords" (1 Cor. 8:5). Different deities had different functions, associations, characters, and mythologies. Some were male, some female, and they had individual personal names. They might be grouped in families and generations; the younger gods might overcome and displace the older.

Pope (Latin *papa* from Greek *papas*, a variant of *pappas* father) Ecclesiastical title of the bishop of Rome, head of the Roman Catholic church. In the early church, especially in the 3rd–5th century, it was a title of affectionate respect for any bishop. It is still used for the Eastern Orthodox patriarch of Alexandria and for Orthodox priests, but around the 9th century it came to be reserved in the West exclusively for the bishop of Rome. Catholic doctrine regards the pope as the successor of St. Peter the Apostle and accords him supreme jurisdiction over the church in matters of faith and morals, as well as in church discipline and government. Papal infallibility in matters of doctrine was asserted by the First Vatican Council in 1870.

Positive law Laws which are promulgated, passed, adopted, or otherwise "posited" by an official or entity vested with authority by the government to prescribe the rules and regulations for a particular community.

Possessio In reformed circles, referred to God's work in possessing a culture for Christ through establishing beachheads for the Gospel and gradually "conquering" the culture by making it more kingdom-centered. Any culture's ultimate defeat, however, was to come after the end of this present age.

Possession In religious and folk traditions, condition characterized by unusual behaviour and a personality change that is interpreted as evidence that the person is under the direct control of an external supernatural power.

Postliberalism A theological movement, especially associated with Duke University and Yale Divinity School in the 1980s, which criticized the liberal reliance upon human experience, and reclaimed the notion of community tradition as a controlling influence in theology.

Postmillennialism The belief that Christ's Second Advent will occur at the end of a thousand-year era (a millennium), an era in which the world has been fully Christianized. Opposed to Premillennialism.

Postmodernism A general cultural development, especially in North America, which resulted from the general collapse in confidence of the universal rational principles of the Enlightenment.

Postulate A statement put forward as an axiom or presupposition or a first step in a line of reasoning. "All systems of thought have certain postulates."

Posture A liturgical posture is a position of the body for worship that is set by a deliberate preliminary movement and then sustained for a determined period of time.

Potency A technical term used principally in philosophy and theology, is the capacity or aptitude in a being to receive some perfection or perform some action.

praeambula fidei see *preambles of faith*.

Practical Reason By this is understood usually reason as controlling action. The term is specially associated with Kant who contrasted it very sharply with theoretical reason. The latter tells us what is in fact the case and is limited to the realm of experience (or the world of appearances), but practical reason which lays down moral laws is conceived by him as a priori, and therefore it can serve as the ground of arguments in metaphysics for God, freedom, and immortality which quite transcend experience.

praxis A Greek term, literally meaning "action," adopted by Karl Marx to emphasize the importance of action in relation to thinking. This emphasis on "praxis" has had considerable impact within Latin American liberation theology.

Prayer Silent or spoken petition made to God or a god.

Preambles of faith (Latin *praeambula fidei*) A term used to describe knowledge preliminary to or leading to faith. In the Catholic tradition, it is used to refer to the natural knowledge of the existence of God and to historical knowledge of Christ's existence, message, and works sufficiently certain as to make the act of faith in God's revelation in Christ a reasonable human act.

Prebend (From Middle English *prebende* from Latin *praebenda*, neuter plural gerund of *prae(hi)bere* to offer, furnish. The German word is *Pfruende*.) The income, revenue, allowance, or salary connected with a specific pastorate or other church office; also the land producing such income.

Prebendary A clergyman who in return for certain services is entitled to a prebend, or "stipend."

Predestination In its broad definition, the theological affirmation that God has sovereignly and graciously planned for the unfolding history of all things. It is more commonly known according to a narrower definition, that God has decreed either the final salvation or the final reprobation of each person.

Preface The first part of a eucharistic prayer, originally so called in the Roman tradition not because it was prefatory to what followed but because the Latin word *praefatio* was meant in the sense of proclamation: in ancient eucharistic prayers the preface usually proclaimed the mighty acts of God in creation and redemption.

Prelate The term comes from the medieval Latin *praelatus*, a high-ranking civil or religious official. It refers to the type of church government in which control is vested in bishops, archbishops, metropolitans, and patriarchs.

Presbyter (Greek "elder") A priest in charge of a parish within the Orthodox Church. A protopresbyter is an honorary title granted by a bishop in acknowledgement of service to the church.

Presvytera (Gr.) A honorary title for the priest's wife or mother within the Orthodox Church.

Process theology A Christian theological system emphasizing the fluid rather than static nature of the universe, and finding God within the process of becoming, rather than as the transcendent source of being. Process theology owes much to the metaphysical thought of A.N. Whitehead (1861-1947) which culminated in *Process and Reality* (1929). Everything is 'in God', but God is more than the sum of the parts (panentheism) – just as I am my body, and yet I am more than the sum of the parts of my body. God is not apart from the universe, but is the comprehension of the whole process. This entire cosmic process is God, and God works like an artist attempting to win order and beauty out of opportunity.

Processions In the theology of the Trinity, this term refers to the derivation of the Son from the Father and of the Holy Spirit from the Father and the Son. In a stricter sense, the Spirit is said to "proceed" from the Father and the Son, while the Son's procession from the Father is specified as "generation."

prokeimenon (Greek "gradual introduction"). A liturgical verse or scriptural passage sung or read before the reading of the Epistle in the Orthodox Church. It serves as an introduction to the theme of this particular reading.

Prolegomena (Greek "words that come before") Those things that must be said before a discussion can be embarked upon to establish the validity of that discussion. In dogmatics the prolegomena are the place where the discipline of theology itself is defined.

Promised Land The land promised to the Jewish patriarch, Abraham. The phrase does not appear in scripture, though 'land of promise' refers in Hebrews 11:9 to the faith of Abraham.

Propaganda In the Roman Catholic Church a committee of cardinals was established in 1622 by Pope Gregory XV as the *congregatio de propaganda fide*, to have supervision over all efforts to "propagate" the faith, i.e., to spread Roman Catholicism. Subsequently the word "propaganda" came to be used of many other organizations' efforts to spread their particular views and principles.

Proper Preface In the West a distinction emerged between the 'common preface', which was used on ordinary occasions and offered only a brief thanksgiving for God's works, and 'proper prefaces', each of which developed a specific theme appropriate to a particular day or season in the liturgical year.

Propers Those parts of the service that change from week to week, including the Introit, Collect, Gradual, readings, hymns, etc. The changing propers give shape and direction to the church year calendar.

Propst (Provost) (From Latin *propositus*, one who is appointed to superintend or preside.) A title used variously in a number of evangelical churches for clergymen in leading positions; e.g., in Saxony it refers to the position between the bishop and superintendent, a position which puts the emphasis on pastoral care (*Seelsorge*).

Proskormide (Greek gathering of gifts or preparing to receive the gifts). The Service of the preparation of the elements of bread and wine before the Orthodox Liturgy. It takes place on the Table of Oblation (*prothesis*), which is situated at the left (north) side of the altar.

prosopon (person, "mask/face"): This term literally means "face" and implies the "person" that we present to others. This term was used in both Trinitarian and Christological reflection as virtually synonymous with *hypostasis*. However, it did not convey as strong a sense as *hypostasis* of an actually existing entity and thus was suspected by some of indicating only the *appearance* of a distinct and unified act of existence.

prosphoro (Greek "offering gift, an item dedicated to God and offered as a votive," also *prophora*). The altar bread which is leavened and prepared with pure wheat flour to be used for the Eucharist. It is round and stamped on the top with a special seal (*sphragis* or *panagiari*). Sometimes it is made in two layers symbolizing the two natures of Christ (Human and Divine). The inscribed parts of the top are used for the Eucharist and the rest of it is cut into small pieces to be distributed to the faithful (*antidoron*).

Protestant Principle A phrase sometimes used by Protestant theologians to denote what is considered to be the central affirmation of Protestantism, namely, the doctrine of justification by faith, *sola fide, sola gratia*.

Protestantism A term used in the aftermath of the Diet of Speyer (1529) to designate those who "protested" against the practices and beliefs of the Roman Catholic church. Prior to 1529, such individuals and groups had referred to themselves as "evangelicals."

Pseudepigraphia (Greek "falsely inscribed or ascribed") Writings credited to another rather than the real author for the purpose of lending prestige to the writing.

Psalmody The act, practice, or art of singing psalms.

Psalm-Tone A psalm-tone which is used for psalmody is a neat little musical form made up of two balancing phrases, as follows: PHRASE ONE intonation – recitation – mediant cadence; PHRASE TWO more recitation – final cadence. The first half of each psalm-verse corresponds to phrase one and the second to phrase two.

Pulpit (Gr., "an elevated place, podium") A small raised platform or elaborate podium at the left (north) side, it is the place on which the deacon or priest reads the Gospel and delivers his sermon.

Purgatory (Late Latin *purgatorium*, from *purgare*, to purge) According to Roman Catholic faith, a state of suffering after death in which the souls of those who die in venial sin, and of those who still owe some debt of temporal punishment for mortal sin, are rendered fit to enter heaven.

Puritans Movement in the late 16th and 17th century that sought to "purify" the Church of England, leading to civil war in England and to the founding of colonies in North America.

Pyx A small container for the consecrated bread (host) of the Lord's Supper; also used to carry the host to the sick and shut-ins.

Q

Quadragesima A Latin term meaning "fortieth." It is most often used to designate the forty-day lenten period.

Quadriga The Latin term used to refer to the "fourfold" interpretation of Scripture according to its literal, allegorical, tropological-moral, and anagogical senses.

Quakers or The (Religious) Society of Friends A religious group of Christian derivation, emerging in the 17th cent. under the leadership of George Fox. His followers first called themselves 'children of the light', following Fox's emphasis on the inner light which takes precedence over external guidance. They came to be called 'Friends' from the statement of Jesus in John 15:14. They were first called Quakers in 1650, when Fox commanded a magistrate to tremble at the name of the Lord - though the name occurs earlier, of those who experienced tremors in a religious ecstasy.

Quartodecimans Christians of Asia Minor celebrating the *pascha* invariably on the 14th of Nisan, the first month of the Jewish year and falling in the springtime.

Quasi Modo Geniti Title of the First Sunday after Easter, from the Latin words of the introit for the day meaning, "As newborn babes."

Quietism A tendency in some mystical writings so to stress the element of passivity in the spiritual life that all activity, whether of prayer, asceticism, or concern for one's own salvation, is rejected or undervalued.

Quinquagesima A liturgical term derived for the Latin word meaning "fiftieth." It designates the Sunday before Lent, which according to some early Roman calculations, was fifty days before.

Qumran The modern Arabic name for the site of the monastery on the Dead Sea, 14.4 km. (9 miles) south of Jericho, accommodating a group usually regarded as Essene in character. The scrolls were discovered in caves nearby in 1947 and following years, and the site of the monastery was excavated. It was occupied by a community from the middle of the 2nd cent. BCE until it was overrun by the Romans in the war of 66–70 CE.

R

Radical Reformation A term used with increasing frequency to refer to the Anabaptist movement - in other words, the wing of the Reformation which went beyond what Luther and Zwingli envisaged, particularly in relation to the doctrine of the church.

Real presence The true, substantial (*realis*), physical presence of the body and blood of the incarnate Christ in the Eucharist.

Rebirth The belief (also transmigration, metempsychosis, reincarnation, etc.) common in Eastern religions, that there is a continuity from one life to a next, either of a self or soul (see e.g. atman), or, in the case of Buddhism, of the process itself.

Recapitulation (Latin *recapitulatio* = translation of the Greek term *anakephalaiosis*) This term was suggested by Eph 1:10, where God is said to have "summed up all things" in Christ. It refers to Christ's redemptive work as a process of fulfilling all OT prophecies and types, of bringing back into unity all that sin had disrupted and scattered, and of realizing God's original plan for humanity. It was a particularly powerful motif in the thought of St. Irenaeus.

Reformation (Protestant). A movement for theological and moral reform in the Western Christian Church during the 16th and 17th centuries BC. Theologically, it was an attempt to recover what was considered to be the teaching of the Bible and early Christianity.

Reformed A term used to refer to a tradition of theology which draws inspiration from the writings of John Calvin (1510-64) and his successors. The term is now generally used in preference to "Calvinist."

Reincarnation (Latin *re* "back" and *caro* "flesh") The doctrine that the souls of the dead reenter another body, human or animal, and so live on into the future, the process repeating itself with the death of the body.

Relativism The view that the morality of actions, etc., depends upon the attitudes taken to them by particular societies or individuals.

Relics The word is applied to material remains of a saint after death, and to sacred objects associated with Christ or with the saints. They were kept in reliquaries (often elaborate, decorated vessels of formalized shape), carried in procession, and believed to have miraculous powers.

Religion Relation of human beings to God or the gods or to whatever they consider sacred or, in some cases, merely supernatural.

Religious Apart from the standard English usage, 'religious' is used as a noun to describe people committed to monastic life based on the three evangelical counsels, poverty, chastity and obedience.

Remorse Stronger than mere regret, remorse is heavy sorrow over the guilt one has incurred through actions that harm or wrong others or that violate religious requirements.

Repentance In ordinary use, the word refers to a person's regret of a past action or thought deemed unacceptable. In scripture, however, repentance (Greek *metanoia*) implies acceptance of the challenge to human beings to respond to God's call in Jesus Christ that they 'repent, for the kingdom of God is at hand'.

Reproaches Also called the *Improperia*. Part of the Good Friday liturgy, these responses between pastor and congregation are drawn from Micah 6:3-4. Three times the question is asked: "What have I done to you, O My people," and in response, the congregation responds with a plea for God's mercy.

Requiem Mass A mass offered for the repose (*requiem*) of the dead. It is often a part of the burial service and may also be celebrated on the anniversary of a death.

Reredos Strictly speaking, a reredos is a decorated wall or screen rising from ground level behind an altar, while a retable stands on the back of the table or on a pedestal behind it but in common use the term reredos is used for both.

Reserve in the communication of doctrine means the practice of withholding profounder and more difficult doctrines from simple believers and divulging them only to the educated or more advanced spiritually.

Responsory Chants which grew out of responsorial psalmody of the ancient church. They included solo verse and choral refrain. During the Reformation era responsories fell into disuse; today attempts are being made to reintroduce them into the minor services of the Lutheran Church.

Responsorial singing Style of singing in which a leader alternates with a chorus. Responsorial singing is found in the folk music of many cultures—e.g., American Indian, African, and African American. One example from the rural United States is the lining out of hymns in churches: a leader sings a hymn line, which is then repeated by the congregation.

Responsorial singing of the psalms was practiced in ancient Hebrew and early Christian liturgies.

Restoration of all things This term, which is sometimes used in the sense of "recapitulation," more narrowly is used of the view of Origen that in the final Kingdom of God all, including the evil demons and those condemned to hell, will be reconciled to God. As a denial of the eternity of hell, it was condemned by the Synod of Constantinople in 543.

Resurrection is the divinely wrought eschatological event by which God will at the last day raise all men from the state of death to a new form of existence.

Revelation (Latin "taking away the veil") The disclosure by God of what was previously unknown.

Reverend (From Latin *revereri* to revere) One who is entitled to honor and respect because of his office; a title (actually an adjective) sometimes used of a minister or priest.

Rite (Greek *telete*) The performance of a religious ceremony following a prescribed order of words and actions (*typikon*).

Rite An order of service, often used to refer to occasional services like the rite of marriage or rite of ordination.

Roman Catholic Church Those churches in communion with the Church of Rome, recognizing the leadership of the pope. The word 'Catholic' means 'universal' and thus the addition of 'Roman' seems to some contradictory, since they regard the Church under the successor of Peter as the one, universal Church.

Rostrum A platform or stage for public speaking. The name derives from the Latin *rosus*, 'beak', describing the projection on the prow of war galleys used to ram other ships.

Rubric Directions or instructions on how to conduct the service. Rubrics are often printed in red to distinguish them from the text of the service. The word comes from the Latin *ruber*, which means "red."

Rudder (Greek *pedalion*) The book containing the rules and regulations prescribed by the Ecumenical Synods and the Fathers. It is the Constitution of the Orthodox Church.

Rule of faith An expression, first used in the theology of the church in the last quarter of the second century, which meant the sure doctrine of the Christian faith. Synonymous expressions were "canon of truth," "rule of truth," "the canon of the church," and "the ecclesiastical canon."

S

Sabaoth (Hebrew for hosts, armies.) Lord Sabaoth means Lord of hosts. In Semitic thinking hosts may refer to angels, armies, stars, etc. or to the whole realm of heaven and earth.

Sabbatarianism The term properly refers to the understanding of the Christian Lord's Day as a Sabbath, applying to it the Fourth Commandment. In particular it refers to the attempt to impose this understanding on the community as a whole through legislation.

Sabbatical leave A year's leave granted to a teacher at a college or university to enable him to pursue further studies, engage in research, write, or otherwise improve himself and make a contribution to the field of learning.

Sabellianism An early trinitarian heresy which treated the three persons of the Trinity as different historical manifestations of the one God. It is generally regarded as a form of modalism.

Sacrament (Greek *mysterion*) A church service or rite which was held to have been instituted by Jesus Christ himself. Although Roman Catholic theology and church practice recognize seven such sacraments (baptism, confirmation, eucharist, marriage, ordination, penance, and unction), Protestant theologians generally argue that only two (baptism and eucharist) were to be found in the New Testament itself. According to RC and Orthodox doctrine it is the outward and visible part of religion consisting of various ceremonies, words and symbolisms, producing an invisible action by the Holy Spirit that confers grace on an individual.

Sacramentarians (name given by Martin Luther) are certain Reformers who denied the Real Presence of the body and blood of Christ in the Eucharist.

Sacrifice (Latin, 'that which is made sacred') The offering of something, animate or inanimate, in a ritual procedure which establishes, or mobilizes, a relationship of mutuality between the one who sacrifices (whether individual or group) and the recipient - who may be human but more often is of another order, e.g. God or spirit.

Sacrilege An extreme lack of reverence manifested in deliberate violation of religious places, persons, or objects. Local sacrilege includes desecration of churches and cemeteries. Personal sacrilege refers to sinful actions performed against, or sometimes by, ecclesiastical or religious persons as such.

Sacristy From the Latin *sacristia*, meaning "holy things." A utility room at the right side (south) of the altar, where vestments and sacred vessels are kept and where the clergy vest for services.

Saints (Latin *sanctus*, "holy;" Greek *agios*) All holy men, women, and angels, who, through a pure and holy life on earth or through martyrdom and confession of faith in word and deeds, have merited the canonization of the Church. The saints and the other pious people who are in glory with God constitute the "Triumphant Church."

Sakkos or **Dalmatic** The main vestment worn by the bishop during the Orthodox liturgy. It originates from the vestments of the Byzantine emperor.

Salesian Relating to Francis de Sales (1567-1622) or organizations which aim to base themselves on his ideas and values. The most important Salesian group is the Society of St Francis de Sales, founded in 1859.

Salutation (from the Latin *salutatio*, meaning "a greeting") A liturgical dialogue of mutual greeting: "The Lord be with you. And also with you." The salutation calls the people back to attention and adds emphasis to important moments in the liturgy. This dialogue of greeting and response is based on Boaz's greeting to the reapers and their answer in Ru 2:4.

Salve Regina (Latin "Hail Holy Queen") The opening words (used as a title) of the most celebrated of the four Breviary anthems of the Blessed Virgin Mary. It is said from the First Vespers of Trinity Sunday until None of the Saturday before Advent within the Roman Catholic church.

Sanctification literally means the process of becoming a saint. More generally, sanctification refers to the presence and growth of holiness in the lives of Christians.

Sanctuary From the Latin *sanctuarium*, meaning "a holy place." Refers to the area surrounding the altar, which is often enclosed by a communion rail, setting it off from the nave, the place where the people are seated.

Sanctus A Latin word meaning "holy." The Sanctus is the liturgical song sung at the beginning of the communion liturgy. It is drawn from the song of the angels in Isa. 6:3. The concluding text, "blessed is He who comes..." is from Ps. 118:26 and Mk. 11:9-10.

Satan (Hebrew, 'adversary') In Jewish, Christian, and Islamic tradition, the chief enemy of God.

Satisfaction An act performed to make amends for some wrong or injury inflicted. It is used in the theology of redemption to explain Christ's suffering and death as reparation for the violation of God's honor by sin. In RC sacramental theology, it refers to acts performed by the penitent in compensation for and as a temporal punishment for his sins.

Schism A deliberate break with the unity of the church, condemned vigorously by influential writers of the early church, such as Cyprian and Augustine.

Schola Cantorum Translated literally: school of singers. Name given to the singing school said to have been founded by Pope Sylvester I (d. 335). The name is used today also for groups of musicians at colleges and universities.

Scholasticism A particular approach to Christian theology, associated especially with the Middle Ages, which lays emphasis upon the rational justification and systematic presentation of Christian theology.

Scholium An explanatory or critical note or comment, especially one written in the margin of an ancient book or pertaining to a certain passage of an ancient author.

Scriptorium (From Latin *scribere* to write) The room in a medieval monastery set aside for writing, especially the copying of manuscripts.

Scripture principle The theory, especially associated with Reformed theologians, that the practices and beliefs of the church should be grounded in Scripture. Nothing that could not be demonstrated to be grounded in Scripture could be regarded as binding upon the believer. The phrase *sola scriptura*, "by Scripture alone," summarizes this principle.

Sectarianism Characteristic of sects, schismatic, and/or new religious groups. The word often infers a rigid and narrow religious point of view.

Secular means non-religious.

Secularism (Latin *saeculum*, "race; generation; age; spirit of the age; world"). View based on the premise that this-worldly concepts are a sufficient framework and that religion and religious considerations may be ignored.

sedes doctrinae (Latin "seat [or base] of doctrine"). Term applied to clear passages of Scripture that treat individual doctrines and hence are proof passages (Latin *dicta probantia*) for that doctrine.

See The seat (Latin *sedes*) of a Christian bishop; hence the town or district surrounding the cathedral (where the bishop has his cathedra, or throne), is known as the see.

Semantics (From Greek *semantikos* "significant meaning") The science of meaning; the study of the significance and change of meanings of words or concepts due to historical and psychological factors.

Semi-pelagian (Latin “Half-pelagian”) A term which has been used to describe several theories which were thought to imply that the first movement towards God is made by human efforts unaided by grace. The term, is a relatively modern expression, which apparently appeared first in the Lutheran Formula of Concord (1577), and became associated with the theology of the Jesuit Luis Molina (1535-1600).

Senior One who is older in years, or office, or has more seniority; a student in the last year of high school or college. In many Protestant churches, especially in eastern and southeastern Europe, a senior pastor has the rank of a superintendent, propst, or dean.

sensus fidelium (Latin "sense of the faithful"). The instinctive sensitivity in matters of faith exercised by the whole body of believers, whose appreciation and discernment of revelation are guided by the Holy Spirit (John 16:13; 1 John 2:20, 27). This sense of faith gives rise to and manifests itself in the *consensus fidelium* (Latin "consensus of the faithful"), as a cause produces its corresponding effects.

sensus plenior (Latin "fuller sense"). The way that the scriptures (e.g., OT texts) can have meanings that go beyond the literal sense (the meaning explicitly intended by the original human author). Such meanings, intended by the principal author (God), have emerged in the light of later events in the divinely guided history of salvation.

Sephardim The name given to those Jews who trace their lineage to Spain and Portugal. See *Ashkenazim*.

Septuagesima (Latin for "seventieth") The third Sunday before Lent.

Septuagint (Greek "seventy"). The most important Greek version of the OT, indicated as LXX because of the legend that the translation was made by seventy (or seventy-two) scholars working independently. According to Jewish tradition it was commissioned by Ptolemy Philadelphus (285-46 B.C.) for his famous library in Alexandria. While seeming to be a joint work of many translators, it was probably finished later—by about 132 B.C. In important respects it differs from the Hebrew Bible. It includes books that are simply not found in the Hebrew Bible (like Tobit, Judith, Wisdom, Sirach, and Baruch). It adds extra sections to some books (e.g., Esther). These further books and additions, called Apocrypha in the Protestant tradition, are considered deuterocanonical by Catholics and Orthodox.

Sequence The sequence is one of the sources of the hymn. After the gradual in the Mass in medieval times (except in Lent) there was sung an "Alleluia" followed by psalm verses and then a repetition of "Alleluia." This final "Alleluia" had its final "a" extended on an intricate melody, known as the *jubilus*. In Gaul, in the eighth century, words were set to this melody, probably as a mnemonic device to recall the notes, and this was known as the *sequentia*. In the ninth century, these blossomed into hymns, at first unrhymed, but by the 11th century they became rhymed and metered, and to all intents and purposes, hymns.

Service Book or Ieratikon or Litourgikon or Euchologio The liturgical book containing the prayers and ceremonial order of the various church services including the Orthodox liturgy.

Service books They are special books containing the hymns or the services of the Orthodox Church. There are eight as follows: Gospel (Evangelion), Book of Epistles (Apostolos), Psalter (Octoechos or paraklitiki), Triodion, Pentecostarion, Twelve Menaia, Horologion, and Service or Liturgy book (Euchologio or Ieratiko).

Services of the Word Acts of worship consisting chiefly or exclusively of scriptural readings and/or preaching, together with prayer.

Seven Deadly Sins Pride, covetousness, lust, anger, gluttony, envy, and sloth. (The opposite virtues are: humility, liberality, chastity, meekness, temperance, brotherly love, and diligence.)

Seventh Heaven Of Muslim origin, the last and highest stage of celestial happiness. Used figuratively to express the experience of highest delight.

Sexagesima Latin for "sixtieth," the Second Sunday prior to the beginning of Lent.

Shaman (From the Siberian) A religious practitioner of primitive societies; medicine man, magic worker, sorcerer, and exorcist.

Shekel A Jewish monetary piece, coined at various times and having varying value, required for temple dues by the authorities in Israel; heathen coin, Greek or Roman, was unacceptable.

Shekhinah (Hebrew for dwelling.) A term used by Jews to designate the visible presence of God among his people. Closely related to the New Testament concept of "the glory of God" (John 1:14) is sometimes used to refer to God himself, but generally it signifies God's presence in the world.

Shema (Hebrew: "Hear"), the Jewish confession of faith made up of three scriptural texts (Deuteronomy 6:4–9, 11:13–21; Numbers 15:37–41), which, together with appropriate prayers, forms an integral part of the evening and morning services. The name derives from the initial word of the scriptural verse "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4).

Shibboleth Cf. Judges 12:5-6; the "password" for the Gileadites to distinguish them from the Ephraimites (the enemy); the latter, in saying "shibboleth," did not sound the "sh" but gave it the "s" sound, thus betraying their identity; used figuratively in English to refer to a test word or to the watchword of a party or sect.

Shinto (From Chinese *shin-too* the way of the gods) The ethnic religion of Japan, stressing reverence for one's ancestors and for personages of importance in Japanese history.

Shophar (Hebrew) A horn of a ram or ox used as trumpet in ancient Israel on festival occasions or to call to battle. It is still used in Jewish synagogues on the Day of Atonement.

Shrive (Old English *scrifan* from Latin *scribere* to write) To absolve from sin and guilt; to hear confession, pronounce absolution, and prescribe works of satisfaction.—Shrovetide denotes the three days preceding Ash Wednesday, once a time of confession and absolution. Shrove Tuesday, the last day of Shrovetide, is observed in many areas as a season of merrymaking just before Lent begins (also called Mardi gras, "meat-eating Tuesday").

Shroud The cloth or blanket in which the corpse of a deceased person is wrapped for burial.

Sign of the Cross The cross is signed by touching the fingers first to the forehead, then to the heart, then to one shoulder and finally to the other. The Orthodox make the Sign of the Cross to signify their belief in the sacrifice of Christ upon the cross for man's salvation. It is made by the right hand in a cruciform gesture touching the forehead, chest, right and left shoulders with the tips of fingers (the thumb, index and middle finger joined together as a symbol of the Holy Trinity, the ring and little finger touching the palm as a symbol of the two Natures of Christ).

similitudo Dei The term means likeness of God. Gen. 1.26 reads 'Let us make man in our image (Hebr. *selem*), after our likeness (Hebr. *demuth*)'. Distinguishing *imago Dei* and *similitudo Dei*, rather than viewing them as Hebrew parallelism, Roman Catholic theology has

held that *similitudo Dei*, which consisted of certain supernatural endowments (*donum superadditum*), was lost in the Fall, but that the *imago Dei* (including reason and free will) was not fundamentally affected.

Simony (derived from Simon the Magician, who according to Acts 8:9-24 offered to buy the power to give the Holy Spirit) Dealing with spiritual goods as if they were for sale. Selling or buying a church office or sacrament constitutes the sin of simony.

Simplicity The characteristic of being indivisible, not made up of various parts. Being spiritual and entirely self-present, God is simple in this ontological sense (John 4:24).

simul iustus et peccator The phrase means "at once justified and a sinner." It became a sort of slogan of the Reformation doctrine of justification, and in its strictest meaning it implies that a Christian, although justified in Christ, remains in himself a sinner.

Situation ethics A term used for a wide range of ethical methodologies which stress the uniqueness of the situation in which a moral decision is made and diminish or reject the role of general principles.

Sitz im Leben A term employed by German form critics and one difficult to translate exactly into English. It denotes the social context or 'life setting' in which a narrative emerged. The point being made is that particular items in the OT can only be understood when they are related to the culture and social life of ancient Israel.

Socratic method The method of teaching in which the master imparts no information, but asks a sequence of questions, through answering which the pupil eventually comes to the desired knowledge. Socratic irony is the pose of ignorance on the part of the master, who may in fact know more about the matter than he lets on.

Solea An area with elevated floor in front of the iconostasis of the Orthodox church building, where the various rites and church ceremonies are held.

Soteriology The section of Christian theology dealing with the doctrine of salvation (Greek: *soteria*).

Soul Immaterial aspect or essence of a person, conjoined with the body during life and separable at death.

Stanza The proper designation given to the major divisions of a hymn. The term "verse" is more properly used to designate divisions within a psalm.

Stigmata The wounds of Jesus at his crucifixion reproduced on the body of a Christian. The first saint known to have received the stigmata is St. Francis of Assisi, but the official attitude of the Roman Catholic Church has been guarded.

Stipend The salary regularly paid to a pastor or teacher; a regular allowance for living expenses paid to a student.

Stole A scarf-like fabric usually crafted in the color of the day or season, often bearing symbols appropriate to the day or season. It is worn over the shoulders of those ordained to the pastoral office.

Stripping of the Altar A ceremony that may conclude the Maundy Thursday service in which the altar is "stripped" of all its appointments (candles, vessels, linens, etc.). Other ornaments may also be removed from the sanctuary. The ceremony symbolizes the stripping

of Jesus by his captors (both of his clothing and his honor) as well as the abandonment by his disciples. Usually Psalm 22 is prayed while the altar is stripped.

Subdeacon (Greek *hypodiakonos*) A laymen in the Orthodox Church who has received a special blessing by the bishop to serve in the church, assisting in the services and ceremonies.

Subjectivism Ethical subjectivism is the view that moral judgments are equivalent to statements about the psychological status or attitudes of those who utter them.

Sublapsarian Characterizing the doctrine in Calvinism that God established his double-decree of predestination (that some are elected to salvation, others to damnation) only after the Fall; this less severe teaching of predestination found general favor in Calvinism, especially after the Synod of Dort (1618) over against Supralapsarianism.

Suffragan (From Latin *suffragari* to vote for) An assistant bishop to a diocesan bishop of the Roman Catholic or Anglican Church. The title is also used in some Lutheran churches.

Suffrage An intercessory prayer or petition, especially such a prayer used liturgically, e.g. the General Suffrages, or the Morning or Evening Suffrages.

summum bonum (Latin, "the supreme good") Used by Augustine to describe God; often used in an ethical context.

Sumptuary Laws Laws intended to restrain extravagant expenditure and to prevent the spread of habits of luxury.

Superintendent Many of the sixteenth-century Reformation churches wished to continue an office of *episkope*, 'oversight', but wanted to avoid the name 'bishop' because of its prelatical and hierarchical connotations. Hence 'superintendent' was the usual alternative choice. In Germany a *Superintendent*, also called *Dekan* or *Senior*, is a clergyman who supervises a certain area of his church having oversight of the pastors and congregations of that area; he serves both in an administrative as well as pastoral capacity relative to pastors and congregations.

Superstition belief, half-belief, or practice for which there appears to be no rational substance. Those who use the term imply that they have certain knowledge or superior evidence for their own scientific, philosophical, or religious convictions. An ambiguous word, it probably cannot be used except subjectively.

Supralapsarian Characterizing the predestination doctrine in Calvinism that God has decreed who is to be saved and who damned already prior to the Fall; this position was initiated by Calvin and developed by some of his followers but did not win the same measure of acceptance as the sublapsarian view.

Surplice A flowing, white vestment worn over a cassock (a fitted vestment usually in black). The cassock/surplice combination is frequently worn at the daily offices (Matins, Vespers, etc.). It is also the vestment frequently worn by other assistants (e.g., acolytes) and by choir members.

sursum corda (Latin; "Lift up your hearts.") Used in the Preface of the Thanksgiving in the Communion or Common Service.

suum cuique (Latin; "To every man his due.") This is an ethical principle which, however, lends itself to several interpretations, e.g., "his due" could mean "the same" or it could mean "according to his need."

Symbol a) Creed; summary of doctrine or faith; confession of faith used as a distinctive emblem. b) Visible sign of something.

Symposium A conference in which the participants share **in** the discussion of the topic or problem with a view toward arriving at and possibly publishing clearly defined conclusions.

Synagogue (Heb., *bet keneset*) Jewish meeting house and place of worship.

Synaxarion a) A brief biography of a saint read in the Orthodox Church on occasions of his feast day. b) Book or books containing lives of the saints.

Synaxis (Greek "assembly") (a) A group gathered for worship, especially a congregation in the early church gathered for the celebration of the Eucharist; also the Holy Communion itself. (b) A gathering of the faithful in honor of a saint or for reading passages from his biography (*synaxarion*).

Syncretism The process by which elements of one religion are assimilated into another religion resulting in a change in the fundamental tenets or nature of those religions. It is the union of two or more opposite beliefs, so that the synthesized form is a new thing.

synchronic As opposed to diachronic exegesis, synchronic is interested in complete biblical texts as they exist now and in the response of the reader to that text. This response may be from a position of faith or of non-faith.

Synderesis (or synteresis) A term used by medieval theologians for our knowledge of the first principle of moral action. The word is generally supposed to be a corruption of the Greek *syneidēsis*, "conscience."

Synecdoche The figure of speech in which a part stands for the whole or the whole for a part, e.g. "bread" for all that is needed for one's physical life, or "There goes the army" when referring to a soldier.

Synergism In religious context the term refers to the concept of man cooperating with God in his own conversion.

Synod An assembly of bishops and others meeting to determine matters of church doctrine and practice.

Synoptic gospels A term used to refer to the first three gospels (Matthew, Mark, and Luke). The term (derived from the Greek word *synopsis*, "Summary") refers to the way in which the three gospels can be seen as providing similar "summaries" of the life, death, and resurrection of Jesus Christ.

Synoptic problem The scholarly question of how the three synoptic gospels relate to each other. Perhaps the most common approach to the relation of the three synoptic gospels is the "Two Source" theory, which claims that Matthew and Luke used Mark as a source, while also drawing upon a second source (usually known as "Q"). Other possibilities exist: for example, the Grisebach hypothesis, which treats Matthew as having been written first, followed by Luke and then Mark.

Synthetic judgment A judgment in which the predicate adds an element which is not contained in the subject of the sentence; opposed to analytic judgment in which what is predicated is already implied in the subject of the predication. "A bachelor is an unmarried man" is an analytic judgment; "Mr. A, **is** a bachelor" is a synthetic judgment.

T

Tabernacle (Greek *artophorion*) An elaborate ark or receptacle kept on the Altar Table in RC or Orthodox churches, in which the Holy Gifts of the Eucharist are preserved for the communion of the sick, or for the Liturgy of the Presanctified Gifts during Lent.

Talmud (from Hebrew *lmd*, learn, study, teach). The body of teaching, commentary and discussion of the Jewish amoraim on the Mishnah. There are two Talmuds: the Jerusalem (or Palestinian) Talmud which originated in Erez Israel in c.500 CE, and the Babylonian Talmud which was completed in c.600 CE.

Tanakh is an acronym of Torah, Nevi'im and Ketuvim (the books of the Old Testament) and is regarded to be the Written Torah within Judaism.

Te Deum Laudamus Latin for "You, God, we praise." The opening words of an ancient hymn of praise most often sung at Matins/Morning Prayer. The author is unknown, though liturgical legend holds that it was composed spontaneously by Ambrose and Augustine as Ambrose baptized Augustine in the late fourth century.

Ten Commandments In his catechisms Luther followed the Roman Catholic mode of enumerating the Ten Commandments where the prohibition of images (Ex. 20:4f.) was not counted as a separate commandment, and the law on coveting (20:17) was divided in two. The Reformed, Greek Orthodox, and Anglican Churches, however, count the prohibition of images as the second commandment, Luther's and Rome's second as the third commandment, and so on. The result is much confusion.

Tenebrae A Good Friday service, though originally observed earlier in Holy Week. Candles are extinguished following a series of readings and/or psalms.

tesserae (Lat. "tokens" or "signs") In ancient times Christian travellers would be furnished with letters of communion called *tesserae*, entitling them to hospitality in the churches they visited.

Tetragrammaton (Greek, "four letters") The Sacred, the designation for the four Hebrew consonants YHWH that comprise the name of Israel's God (Exod. 3:15; 7:2). The name itself was considered by the Hebrews as too holy to utter so the word "Lord" (Heb. *adonai*) was substituted when the text was read.

Thaumaturgos (Greek "miracle-worker") A title given to some saints distinguished among the faithful for their miracles.

Theism is a philosophically or theologically reasoned understanding of reality that affirms that the source and continuing ground of all things is in God; that the meaning and fulfillment of all things lie in their relation to God; and that God intends to realize that meaning and fulfillment. Thus theism is distinguished from Agnosticism in claiming it to be possible to know of God, or of ultimate reality. It is distinguished from Pantheism in affirming that God is in some sense "personal" and so transcends the world even as a totality and is distinct from the world and its parts. Finally, it is distinguished from Deism, which denies God's active, present participation in the world's being and the world's history. Historically, theism so understood represents a reasoned articulation of the understanding of God characteristic of the Jewish, Christian, and, to some extent, Islamic faiths.

Theocracy Government by divine guidance or by officials who are regarded as divinely guided.

Theodicy A term coined by Leibniz to refer to a theoretical justification of the goodness of God in the face of the presence of evil in the world.

theologia crucis versus ***theologia gloriae*** 'Theology of the Cross' is Luther's name for the doctrine that our knowledge of God must be drawn from the suffering Christ in his humiliation. He contrasted this with the view of mediaeval scholasticism which maintained that a 'natural' knowledge of God could be obtained by the unaided human reason. He called this view a 'theology of glory'.

Theological Virtues The three theological virtues are faith, hope, and love (or charity). These three are, of course, mentioned by Paul in 1 Cor. 13:13. Strictly speaking, they are not virtues in the narrower sense, but may be thought of as introducing a new dimension into the moral life with its natural virtues—the dimension of grace, based on God's action on human life.

Theology is the systematic study of the nature of God and God's relationship with humanity and with the world.

Theonomy An interpretation of man's moral life is theonomous if it finds the ultimate ethical authority in the divine will, as the principle of autonomy finds it in a law which is self-imposed and that of heteronomy in a law which comes from without.

Theopaschitism A disputed teaching, regarded by some as a heresy, which arose during the sixth century, associated with writers such as John Maxentius and the slogan "one of the Trinity was crucified." The formula can be interpreted in a perfectly orthodox sense and was defended as such by Leontius of Byzantium. However, it was regarded as potentially misleading and confusing by more cautious writers, including Pope Hormisdas (died 523), and the formula gradually fell into disuse.

theosis See *Deification*.

Theosophy Religious philosophy with mystical concerns that can be traced to the ancient world. It holds that God, whose essence pervades the universe as an absolute reality, can be known only through mystical experience. It is characterized by esoteric doctrine and an interest in occult phenomena.

theotokos Literally, "the bearer of God." A Greek term used to refer to Mary, the mother of Jesus Christ, with the intention of reinforcing the central insight of the doctrine of the incarnation - that is, that Jesus Christ is none other than God. The term was extensively used by writers of the eastern church, especially around the time of the Nestorian controversy, to articulate both the divinity of Christ and the reality of the incarnation.

Thirty-Nine Articles The basic doctrinal formula of the Anglican Church (since 1571).

Three hierarchs The Orthodox Church considers in particular three bishops (*hierarches*) of the Church as Her most important Teachers and Fathers, who contributed to the development and the spiritual growth of the Church. They are St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom. Their feast day is observed on January 30, a day also dedicated to Hellenic letters since the three hierarchs contributed to the development of Greek Christian education and literature.

Thurible Deriving its name from the Latin word for frankincense (*t/h/us*), a portable censer in Christian liturgy, used for carrying hot charcoal on which incense is burned.

Thurifer is the server or acolyte who carries the thurible processionally and hands it to the president of the liturgical rite being celebrated or to another minister, for their use.

Titular bishop An auxiliary bishop without his own territorial or residential diocese, who is usually assisting a senior bishop with a large jurisdiction (Archbishop or Patriarch) within the RC or Orthodox Churches. The episcopal title of a titular bishop is taken from an ancient

diocese which once flourished but now exists only in name, and, therefore, a titular bishop does not have his own jurisdiction.

Torah, also **Pentateuch** In Judaism, the divine revelations to Israel; specifically, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Tract An older term for the Verse (see below) during Lent, when Alleluias are omitted.

Tradition, Orthodox (Greek *paradosis*). The transmission of the doctrine or the customs of the Orthodox Church through the centuries, basically by word of mouth from generation to generation .

Traducianism From Latin *traductio* (also *tradox*), "transmission, transfer"; verb "to propagate, transmit to posterity"; a theory of the perpetuation of the soul. The traducian view of the origin of the soul, as opposed to the *preexistence*, the *reincarnation*, and the *creation* theories, contends that the entire person, material (body) and immaterial, is brought into existence at conception, from parents to children. Thus, all souls derive from Adam's soul, which derives from God.

Transcendence (from the Latin *transcendere*, to climb up) means to go beyond, surpass, or rise above, particularly what is given in personal experience. In theology, transcendence is associated with the beyondness and holiness of God, in the sense of the existence of God being prior to the physical cosmos and exalted above it. Referring to divine ascent beyond the world, transcendence is frequently contrasted with immanence, the presence of God in the world.

Transfiguration (Greek *metamorphosis*). The transfiguration of Christ is a major feast day (August 6) commemorating the appearance of Christ in divine glory along with Moses and the prophet Elias on Mount Tabor (cf. Matt. 17: 1-7).

Transubstantiation The doctrine according to which the bread and the wine are transformed into the body and blood of Christ in the eucharist, while retaining their outward appearance.

Triduum Latin for "three days," namely, Maundy Thursday, Good Friday, and Holy Saturday. (Some include the day of Easter as well.) The Triduum celebrates the saving work of Jesus' death and resurrection. It culminates with the Easter Vigil on Saturday evening.

Trinity The distinctively Christian doctrine of God, which reflects the complexity of the Christian experience of God. The doctrine is usually summarized in maxims such as "three persons, one God."

Triodion (Greek three odes or modes). 1) The period between the Sunday of the Pharisee and the Publican, and Cheese-Fare Sunday. 2) A Liturgical book containing the hymns, prayers and services of the movable feast before Easter, beginning with the Sunday of the Pharisee and the Publican until Easter Sunday within the Orthodox Church.

Trisagion (Greek thrice-holy). (1) One of the most ancient hymns of the church used by the Orthodox in every prayer or service: "Holy God, Holy Mighty, Holy Immortal, have mercy upon us." (2) Memorial Service performed by the graveside or in church for the repose of the soul.

Tritheism (From Greek *tri* three and *theos* god) The claim directed against the Christian doctrine of the Holy Trinity that it implies the worship of three gods, and not one.

two natures, doctrine of A term generally used to refer to the doctrine of the two natures, human and divine, of Jesus Christ. Related terms include "Chalcedonian definition" and "hypostatic union."

Type (From Greek *typos* image, model) A prefiguration in the Old Testament of something realized in the New. Israel's deliverance can be viewed as a type of the greater deliverance of man from the slavery of sin through the intervention of God in Jesus Christ. Isaac may be said to typify Christ.

typikon (Greek "following the order"). Liturgical book in the Orthodox Church which contains instructions about the order of the various church services and ceremonies in the form of a perpetual calendar.

Typology The view that certain events in the New Testament were prefigured by certain persons and events in the Old Testament.

U

Ubiquitarianism is a theory peculiar to Lutheranism, according to which the body of Christ is, in some sense, omnipresent. This Lutheran position came as a reaction against the denial of the Real Presence of Christ's body and blood in the Eucharist by certain Reformers (Sacramentarians), a denial based ostensibly on the article of faith concerning Christ's sitting in majesty at the Father's right hand.

ubiquitas *ubiquity; presence everywhere; omnipresence*; specifically, the illocal, supernatural presence of Christ's human nature resulting from the communion of natures (*communio naturarum*) and the communication of proper qualities (*communicatio idiomatum*) in the person of Christ.

ubivoli praesentia *ubivoli presence*; viz., a presence everywhere (*ubi*) according to the will of God (*voli*); specifically, the presence of Christ's humanity in and with the Logos.

una sancta A Latin phrase describing the church when regarded as indivisibly one and holy, in contrast to any theory of the possibility of its being divided.

Unitarianism Religious movement that stresses free use of reason in religion, holds that God exists in only one person, and denies the divinity of Jesus and the doctrine of the Holy Trinity.

Universalism Belief in the salvation of all souls. Arising as early as the time of Origen and at various points in Christian history, the concept became an organized movement in North America in the mid-18th century. It maintains the impossibility that a loving God would bestow salvation on only a portion of humankind while dooming the rest to eternal punishment. It stresses the use of reason in religion and the modification of belief in light of the discoveries of science.

Univocity (Latin "one voice"). Being predicated of different subjects, including God, in exactly the same way. As this procedure may imply no essential difference between God and creatures, the consequence could be monism in philosophy and pantheism in theology.

Usury Charging interest on loaned money—usually with the connotation that the interest rates are excessive. The Old Testament distinguished between taking interest from a fellow Israelite and from a non-Jew; the former was prohibited by the law. The New Testament views the problem from the standpoint of love, advising gratuitous lending where the neighbor is in need.

Utilitarian ethics See *ethics*.

V

Venite Latin for "oh, come." The title for the song of praise taken from Psalm 95 that is sung at the beginning of Matins/Morning Prayer. The first line reads, "Oh, come, let us sing to the Lord."

Verba Latin for "words." A technical term used to refer to the Words of Institution. Usually used in conjunction with other words, like *verba testamenti* ("words of the [new] testament) or *verba Domini* ("words of the Lord").

Verse a) In poetry a line or a stanza of a poem. b) In Gregorian chant the term signifies a verse of a psalm or canticle, or a sentence from other Scripture texts. c) A biblical text sung prior to and in anticipation of the Holy Gospel. Except during Lent, the Verse is preceded and followed by the singing of alleluias. Individual proper Verses are appointed for each Sunday and festival; a general Verse is provided for use throughout the year.

Versicle From the Latin *versiculus*, meaning "little verse." One or more verses, usually from a psalm, spoken or chanted responsively. Versicles often appear at the beginning of a service (e.g., Matins and Vespers, special rites of dedication, etc.).

Vesper A Latin word meaning "evening." Originally one of eight daily offices prayed during the Middle Ages, Vespers was retained at the time of the Reformation as one of two daily services, the other being Matins. Sometimes also referred to as Evening Prayer.

Vestments From the Latin *vestimentum*, meaning "garment." Vestments are worn by the pastor and other liturgical assistants.

Vestry A room in a church in which vestments for the clergy, ritual books, and vessels for services are stored. The clergy dress here in preparation for services. The vestry is usually located off the chancel or sanctuary. This room can also be called a sacristy.

via affirmationis, negationis, eminentiae (Latin "way of affirmation, way of negation, exalted way"). Three rules for speaking analogously about God that were classically formulated by St. Thomas Aquinas (ca. 1225-74). Our experience of human goodness, for example, allows us to predicate goodness of God. At the same time, God is not good in the limited way that human beings may be said to be good. Finally, being Goodness itself, God is good in an excellent way that transcends our understanding and language.

Viaticum This Latin word means provision for a journey, and is used to refer to the administration of communion to someone dying or in danger of death, so that the sacrament may provide the necessary spiritual sustenance for the journey from this life to the next.

Vigil (Greek *olonychia*) Spiritual exercises during the night preceding the feast day of a saint or another major feast, observed by various spiritual preparations, prayers and services.

Votive Mass A mass in the RC church provided for a special occasion. By an extended meaning it designates any mass said as a special act of devotion, such as masses of the Trinity or of the Holy Cross.

Vulgate The Latin translation of the Bible, largely deriving from Jerome, upon which medieval theology was largely based.

W

Whitsunday The traditional English name for the feast of Pentecost, usually thought to be a contraction of 'White Sunday' and a reference to the white robes worn by the newly baptized,

since this was an ancient alternative occasion to Easter for baptisms to be regularly administered.

Womanist Theology Alice Walker (b. 1944) coined the term *womanist* in her 1983 book *In Search of Our Mothers' Gardens*. Womanist theology is a form of feminism that focuses on the specific concerns of women of African heritage.

Y

YHWH See *tetragrammaton*.

Z

Zeon (Greek "boiling"). The hot water used by the Orthodox priest for the Eucharist. It is added to the chalice during the Communion hymn in commemoration of the water that flowed out of the side of the crucified Christ when he was pierced with the spear.

Zone The belt or girdle worn by the Orthodox priests on his stichar. It signifies the power of faith.

Zwinglianism The term is used generally to refer to the thought of Huldrych Zwingli, but is often used to refer specifically to his views on the sacraments, especially on the "real presence" (which for Zwingli was more of a "real absence").

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