

a

The Absurd (109): From Kierkegaard, belief in Jesus as the son of God is not rational. It is absurd. Christian doctrine is absurd, irrational, and cannot be justified or explained rationally and logically.

Acrostic Poems (36): Poem in which each line begins with a successive letter of the Hebrew alphabet.

Actual Entities (120): Due to Whitehead, unit of process or self-produced happening.

Agape (22): Greek word used in the New Testament to mean the love we are called to have for each

Aggiornamento (117): Italian for "bringing the Church up to date". Phrase used by Pope John XXIII to describe the purpose behind Vatican II.

Agrippa II (43): (ruled 39-44 A.D.) Ruler of Galilee after Herod Antipas.

Prince Albert of Brandenburg (90) : Bishop of Magdeburg, and Archbishop of Mainz. His monetary needs led to heavy use of indulgences to raise funds, and were a proximal cause of Martin Luther's break with the established church.

Alcuin (85) : Charlemagne's "Prime Minister in things of the mind." Founder of medieval French learning.

The Aldersgate Street meeting (100): John Wesley attended a meeting on May 24, 1738 in Aldersgate led by a former Lutheran minister who was now a Moravian Pietist. During the meeting he had a conversion experience which put him on the road to developing Methodism.

Alexandrian Theology (82) : The Logos assumed human nature, but Jesus had no independent hypostasis. No human in Jesus independent of Logos.

Alexandrian synthesis (113): A form of biblical exegesis dependent on allegory to ferret out hidden meaning from the scripture. Particularly associated with Origen.

Alienation (4): State of affairs that exists when one is a stranger in regard to someone else. It points to the wall that comes up between people to separate them.

Allegory of the Cave (40): From Plato's Republic. In a cave, the shadows cast by people are what we see, and interpret as reality. Actually there are real people we do not see, what we do see are simply poor representations of reality.

Allegory (113): Seeking to uncover the hidden meanings beneath the historical circumstances.

Roland Allen (127): Pioneer nineteenth century analyst of of evangelistic methods and theology. He argued that St. Paul had, more than any other in the early church, a clear view of the universality of the gospel. Paul also struggled to find ways to allow converts to express their faith through their own culture, rather than having an institution imposed on them.

Amanuensis (63): Secretary or scribe.

Amarna Letters (8): Letters sent to Pharaoh Akh-en-Aton from the Canaanite city kings in the 14th century B.C. These were tablets that were no longer needed when the royal headquarters were moved,

and so were dumped in a trash pit. The letters make much of the 'abiru (habiru), which some have claimed were the Hebrews. However, recent analysis indicates that these were bandits, and not a group anything like the Hebrews.

Ambiguity (34): As a literary critical term, refers to the possibility of more than one meaning.

Pierre Ameaux (92) : Geneva citizen who, after attacking Calvin for false preaching, was forced to humiliate himself in public to make amends.

Amme ha-arets (43): literally "people of the land," used as an epithet implying ignorance ("hayseed", "hillbilly").

Anabaptists (91) : Radical movement of Gebel and Manz. Began to re-baptise people, hence the name. Fiercely persecuted. Mennonite and Hutterite sects are the remaining direct descendants.

Analogy (2): A term that is "like" something else; "God is like a father".

Analogy of Religion (98) : (1736) Book by Bishop Joseph Butler, written to oppose the Deists. A strong defense of miracles and prophecy. Asserted that both natural religion and revelation are irrational.

Anaphora (79) : First part of the eucharistic prayer ("Lift up your hearts ...").

Angst (109): From Kierkegaard, German for anxiety. Technically, refers to the basic human condition coming from the unreliability of everything that brings us meaning, hope, and joy. The result of our inability to really accept Matthew 6:25-34, ..."consider the lilies of the field...". Anxiety resulting from our futile attempts at control.

Anthropomorphic (4): Speaking of God in human terms.

Anthropomorphism (2): "human form" Gk - Use of human characteristics to describe God. God becomes angry, God is pleased, God walks in the garden, etc.

Anti (61): Greek; for (many), on behalf of (many).

Antiochene Theology (82) : Jesus was completely human AND completely divine. The divine and human natures appropriated a new form, or prosopon, in the person of Jesus. Developed by Theodore of Mopsuestia and Nestorius.

Antiochene school of biblical exegesis (113): Form of biblical exegesis which rejects allegory and favors literal and historical explanations. Set considerable store in typology. Associated with John Chrysostom.

Antipope (87) : One who claims to be pope or is set up in opposition to the pontiff lawfully elected or accepted as pope by the church, e.g., the Avignon popes Clement VII and Benedict XIII.

Apocalyptic (27): Apokaluptein (Gk). To reveal. Literature which reveals the final events that shall occur when the kingdom of God is about to be established.

Apocrypha (41): Septuagint books that were not accepted into the Jewish canon. (112): Term introduced by Jerome (c. 342-420) to describe books found in the Septuagint, but missing from the Hebrew canon.

Apodictic Law (16): Law spoken directly to someone. "You shall have no other gods before me...You shall not make for yourself a graven image".

Apologetic theology (106): From the Greek, "to give a reason or defense for what you believe or hope." Theology that seeks to answer the questions that have been raised about the existence of God and faith. The intellectual arm of the evangelistic outreach. A bright side theology that believes that rational thought can touch some aspects of God, and perhaps prove His existence. Contrast W.H. Auden, "However convincing the argument, however holy the arguer, the act of faith remains an act of choice which no one can do for another."

Apostasy (20): Abandoning your declared religion. This is the sin of Deuteronomy, Israel abandoning Yahweh for the Baals.

Apostolic Fathers (80) : The First Letter of Clement of Rome, The Second Letter of Clement, The Letters of Ignatius of Antioch, The "Shepherd" of Hermas, The Letter of Polycarp, The Fragment of Papias, The Letter of Barnabas, The Letter to Diognetus, Didache, The Martyrdom of Polycarp. Key writings from the first and second century.

Aquila (66): Jewish Christian from Rome known to Paul.

Aramaic (35): A semitic language similar to Hebrew. In 500 BC it was the language of commerce and diplomacy in the Near East.

Aristotle (40): Plato's student, said that Form + Matter = Actual Reality.

Ark (17): A box in which were kept the tablets from Mount Sinai, a jar of manna, and Aaron's staff. On top of the box was a "mercy seat" where Yahweh sat when he came down to earth.

Jacobus Arminius (127): (1560-1609) Dutch Reform theologian who rejected Lapsarianism, limited atonement (Christ died only for the elect), irresistible grace, and the perseverance of the elect. He taught that Christ died for all men, salvation is by faith alone, those who believe are saved, those who reject God's grace are lost, and that God does not elect individuals.

Ascents (36): Songs involved in the approach of a worshiper to the temple. (Psalms 120 - 134)

Real Assent (110): Due to John Henry Newman. Real assent is the belief in God (faith) formed not merely on an intellectual plane, but penetrating deeply enough that the life is changed and reoriented as a result. In the words of Dallas Willard, "faith that sees everything in the light of God's overriding governance for good".

Jean Astruc (113): (1684-1766) Suggested in 1753 that it was possible to separate different sources in the Book of Genesis.

Asyndeton (47): Omission of the part of speech "particle" from written Greek. Habitually occurs in Mark. This is evidence of a semitic origin for Mark.

Atonement (22): A sacrifice to pay for sins. Yom Kippur is the day of atonement, and on this day, the high priest sacrificed a bullock, a goat, and a ram as burnt offerings. Lev 16:1-34 .

Augustine (83) : (354-430) The supreme intellectual genius of the early church. Especially known for "Confession" and "The City of God."

Augustinian Order of Hermits (89) : Strict ascetic order which Martin Luther joined.

Authentic Existence (115): Due to Heidegger and Bultman - living in a self-giving way to others. Dying to the world and being raised to a transformed life of love and mercy.

Autocephalous Churches (82) : Independent, self-governing churches, especially Orthodox.

First Great Awakening (101): The first great, widespread episode of evangelical revivalism in America, from about 1734-1737. Precipitated primarily by Jonathan Edwards' preaching, although others had earlier set the stage. Reinforced by George Whitefield's preaching. Helped to shape permanently the character of the American Baptist church.

b

Baals (18): Canaanite fertility gods.

The Letter of Barnabas (80) : A homily from around 100 AD, that notes that Christianity is a renewal of Israel and creation. Baptism is the sacrament of renewal.

Karl Barth (111): (1886-1968) Swiss theologian who focused on the bankruptcy of the modern world. The modern world had not unlocked the secret of infinite progress towards peace and love, but rather had brought us efficient and cruel methods of destruction and a willingness to use them. (115): (1886-1968) Theologian who revolutionized theological thinking after World War I and gave rise to the Neo-Reformation or Neo-Orthodox theology.

Basileia (59): (Greek - kingdom) From the Hebrew, reign, dominion, or sovereignty. (122): Greek for kingdom. Used by Schussler Fiorenza as a gender neutral term for "the basileia of God".

Bat Qol (60): Heavenly voice, for example, at Jesus' baptism.

Bernard of Clairvaux (86) : (1091-1153) Revived the Cistercian order, and established 300 abbeys while alive. "What are the four degrees of love? First, we love ourselves for our own sake ... [second] we begin to seek God for our own sakes ... [third] we love God, not for our own sake, but for himself ... [fourth] we love ourselves only for the sake of God."

The Biblical Commission in Rome (112): Established in 1902 in Rome by Pope Leo XIII. The encyclical *Divino afflante spiritu* of 1943 grew out of its work. The Bishop's Book (93) : (1537) "The Godly and Pious Institution of a Christian Man", the second declaration of Anglican doctrine. Roman Catholic, but anti-Papist. Some Lutheran influence.

Blessed (36): Happiness derived from sureness of purpose - from the Hebrew verb to go straight, to advance.

Ernst Bloch (121): (1885-1977) Marxist philosopher who influenced theologian Jurgen Moltmann.

Maurice Blondel (114): (1861-1949) French theologian and modernist. Tried to construct a Catholic theology dealt with social concerns.

Bishop Jacques Benigne Bossuet (117): (1627-1704) An early prophet of the decline of the church's influence and importance. He saw "a pride that can suffer no legitimate authority, willful giddiness, temerity that halts at nothing".

Thomas Bray (101): (1656-1730) Founded the SPCK (Society for the Propagation of Christian Knowledge) in 1699 primarily to publish and distribute books. Then, in 1701 he founded the SPG (Society for the Propagation of the Gospel in Foreign Parts), primarily for sending and support of E clergy in the colonies.

Charles Augustus Briggs (111): (1841-1913) Pioneer of modern biblical scholarship in the United States. He was defrocked by the Presbyterian church for heretical views, and was later ordained in the Episcopal Church.

Martin Buber (124): (1878-1965) Jewish scholar. Believed that our relationship with God was one of give and take, of mutuality. God is sovereign, but He also embraces the claims and complaints of His people.

Heinrich Bullinger (92) : (1504-1575) Picked up leadership of Zwingli's cause. Chief author of the First and Second Helvetic Confessions. Collected sermons, "Decades," heavily influenced the English church. With Calvin, reconciled Zwinglian and Calvinist theologies in the Zurich Consensus.

Rudolf Bultmann (58): *Historie and Geschichte*. "We can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either." (115): Theologian who went beyond Barth, by applying existentialism to theology and calling for a de-mythologizing of the New Testament.

Bishop Joseph Butler (110): (1692-1752) Taught that not only the regularity of nature represented God's handiwork, but that our conscience was the creation of God and operates with the same certainty as the laws of nature.

c

Calvin's Doctrine of the Church (92) : The church is one, holy, catholic, and apostolic; it is essential to Christian life; the True Church is of the predestined elect; the church is a sharing community. Calvin's Doctrine of Ministry (92) : Four offices. Pastors who preach, instruct, and administer sacraments; teachers (who are divinely appointed); elders, who watch over the moral life of the community; and deacons who manage church finances or minister to the poor and needy.

Canon of Scripture (1): Books considered sacred, authoritative. The books that a Christian can turn to for an authoritative account of the dealing of God with humankind. Canon is from the Greek and means "a rule" or "a measure".

Cappadocians (82) : Three bishops from Cappadocia, who were staunch supporters of the Nicene faith; Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa.

The Capuchins (96) : Reformed Franciscans, attempting to return to the early ideal. Formed by Matteo da Bosco in 1525. Friars Minor of the Eremitical Life.

William Carey (128): (1761-1834) Organizer of the Baptist Missionary Society. In 1793 he sailed for India, where, near Calcutta, he and his coworkers translated the Bible into the local languages (including

Chinese) and founded a school for training Indian Christians. "Attempt great things for God; expect great things from God."

The Caroline Divines (95) : Anglican divines under Charles I; stressed Catholic elements of Anglican heritage and opposed Latitudinarians and Puritans.

Carthage (83) : Leading cultural center of North Africa around 200 A.D. Home of Cyprian and Augustine.

Casuistic Law (16): Case law. Ex 21:1-14, "When you buy a Hebrew slave, his service will last for six years...if he came single he will depart single".

Cathedral of the Twelve Apostles (79) : One of the first imperial churches in Constantinople.

Catherine of Siena (86) : (1347-1380) One of two women to be made "doctors of the Church". "Dialogue" is her crowning work, describing her religious experiences. "How foolish and blind are those who choose to cross through the water when the road has been built for them!"

Catholic Church (78) : Universal church, one ecumenical body.

Liberal Catholicism (99) : Originally part of the Ultramontanism movement, largely defined by Felicite de Lamennais (1782-1854). Main point of difference with Ultramontanism was the desire to disestablish the Church. Key points were ; complete religious liberty, educational liberty, liberty of the press, liberty of association, universal suffrage, and decentralization in the form of increased local autonomy and self-government. Chanukkah (Hanukkah) (38): Celebration in memorium of the rededication of the temple by Judas Maccabeus, December of 164 B.C.

Charisma (20): (Spiritual Gift, Gk) Possessed by the spirit of Yahweh. A leader who acts as Yahweh's own messenger.

Charlemagne (85) : (768-814) Charles the Great. First Holy Roman Emperor (December 25, 800 A.D.). Transformed the Frankish kingdom into a world power and removed the Pope from the control of the Byzantine Emperor.

Chasidim (38): Pious ones, saints. a. A quiet, pious orthodox group. b. A group devoted to the interpretation of the Torah. c. The apocalyptic writers. (43): Hebrew saints. Those who are especially close to God and have their prayers answered, sometimes miraculously.

Cherem (18): Dedication of the spoils of war to God. This meant that all the people were slain and all the property burned as an offering, except for those items specifically designated as booty.

Chesed (9): Love, in the sense of support, loyalty, concern, and trust. Gen 24:14 "...by this I shall know you have shown faithful love ...".

Christendom (79) : The domain of Christ, a social and religious complex with specific boundaries, created by Constantine. Dominant characteristic is, to identify the Gospel with the norms of the prevailing social structure.

The Chronicler (35): Writer of I and II Chronicles, Ezra, and Nehemiah. Probably an Aaronid priest.

Class Meetings (100): Wesley developed a structure of large societies broken into small "classes" of ten or twelve members. The classes would appoint a leader, and meet weekly for prayer, encouragement,

and self-examination. Clement of Rome's Letter to the Corinthians (80) : Late first century. Earliest non-canonical Christian writing. An Exhortation to the Corinthians to settle their differences.

Clovis (85) : (466-511) Established the Frankish Merovingian kingdom, precursor to modern France. Baptized at 30, supported and encouraged the expansion of the Church.

Clunian reforms (85) : (878-1049) Reforms centered at the Benedictine abbey of Cluny. Focused on restoring the monastic disciplines, encouraging art, and caring for the poor. John B. Cobb, Jr. (120): Process philosopher. Wrote "A Christian Natural Theology."

John Colet (93) : (1466-1519) Humanist, Dean of St. Paul's, London. Founded St. Paul's School as a center for humanist studies. Influenced Thomas More. Noted for lecturing on the Bible in a fresh way.

Collegia Pietatis (100): Circles of devotion. Philip Jakob Spener instituted collegia pietatis in 1666 in Frankfurt, which were small, private devotional gatherings to promote Christian fellowship and study scripture.

Base Communities (121): Religious-based communities that form for the purpose of consciousness raising.

Concordat of Worms (85) : (1122) Settled the issue of Lay Investiture. Pope Calixtus II and King Henry V of Germany agreed bishops would be invested with spiritual emblems by the Church, and with territorial emblems by the ruler.

James Cone (121): Black Liberation theologian, "American white theological thought has been 'patriotic'...[in which case] theology becomes a servant of the state."

Confession of Augsburg (90) : Written by Luther for the Augsburg diet in 1530. Forms the basis for the Lutheran creed.

Confessions (83) : Book written by St. Augustine at the age of 43, an autobiography of his conversion.

Conscience (110): Due to John Henry Newman. Our capacity for discernment which allows us to know God and God's character IS our conscience.

Consciousness raising (121): The first step in liberation theology. This is the process whereby the oppressed become aware of their oppression, and aware that their oppression is the work of man, not God.

The Conciliar Theory (88) : Movement of the early 1400's that maintained that general councils had supreme authority in the Church, even over Popes. Councils of Pisa (1409), Constance (1414-1418), and Basel (1431-1439) operated this way.

Constantinople (79) : New capital of Constantine's empire, formerly Byzantium. Inaugurated in 330 AD.

Consubstantial (82) : English translation of Greek homoousios, having the same essence as.

Contextualization (128): See indigenization.

Copernicus (112): (1473-1543) Published "On the Revolution of the Heavenly Bodies" in which he expressed the idea that the Earth moved around the Sun. Added to the Index of Prohibited Books in 1616.

Corrupt Texts (1): Passages altered by copyist error or by mis-reading.

Covenant (1): An agreement, or pact between two parties. (6): A contract that may not place conditions on both parties. The very first covenant (Gen 9:8-17) God promises not to destroy the world and asks for nothing in return.

Creative Events (120): Due to Whitehead, unit of process or self-produced happening.

Creative Advance (120): Due to Whitehead, the whole process of reality is enhanced by the acceptance of the divine lure towards wholeness. It makes a creative advance into a beneficial future.

Criterion of Dissimilarity (58): If a statement attributed to Jesus is foreign to first century Judaism, the early Church, and the ancient world, it is probably historically accurate.

Criterion of Consistency (58): Fictional characters rarely show depth and consistency.

Critical Theory (121): Claim that Christian theology had become an abstract form of theorizing, not a critical form, until liberation theology.

Biblical Criticism (44): Science of dealing with the text, character, composition, and origin of the Bible. (99) : The process of subjecting the Bible to a relatively dispassionate and objective analysis.

Canonical Criticism (45): Tries to understand why the text is sacred, and how it relates to the rest of canon.

Historical Criticism (44): Who wrote the Bible, why, when, where, and for whom. Critical efforts focused on the historical character of the Bible stories.

Literary Criticism (45): Older phrase for source criticism.

Redaction Criticism (45): Assumes that the material is edited, and tries to understand why various parts were included or excluded, or edited in other ways.

Source Criticism (44): What were the sources used in writing a book?

Structural Criticism (45): Tries to understand how the text affects us, regardless of original intent.

Textual Criticism (44): What was actually written? Critical efforts focused on developing the most accurate texts and translations possible.

Oliver Cromwell (95) : (1599-1658) Became general of the New Model Army, formed to oppose Charles I and support Parliament. From 1653-1658 he ruled England as Lord Protector and Head of State.

Thomas Cromwell (93) : Vicar general for Henry VIII. He worked to insure Henry's dominance, dissolved the monasteries, and built an alliance with Germany (via Henry's marriage to Anne of Cleves) to counteract Spain and France. Was executed.

Cultural Anthropology (112): The study of other races, cultures, and religions. Began in the late nineteenth century.

Cursillo (127): A renewal movement that began in the Roman Catholic church in 1949, and spread to the Episcopal church in 1972. It is focused on providing an experiential witness of Christian love to help participants to make a real, emotional commitment to Christ. It also provides for a lasting, and continuing support structure after the initial intense experience.

Cyprian (83) : Born about 200 in Carthage. Became Bishop of Carthage and served during the persecution of Decius. Wrote "On the Unity of the Church". Emphasized "there is no salvation outside the Church", *salus extra ecclesiam non est*. Martyred in 258.

Cyril (79) : Bishop of Jerusalem in the fourth century. His twenty-four Lenten and Easter lectures describing the church rites were transcribed and survived to this day.

Cyrus (34): Conquerer of Babylon who sent the Hebrews back to Israel and Jerusalem. Around 550 B.C.

d

The D Document (2): Deuteronomist, mostly Deuteronomy, "discovered" in the temple under Josiah in 621 B.C. Written about 650 BC.

Mary Daly (122): Contemporary radical lesbian feminist. Argues that Christianity cannot be reformed, and argues for ancient feminist religions.

Dead Sea Scrolls (41): Scrolls discovered in caves near the Dead Sea beginning in 1947. Written by a desert community (Qumran) of Essenes between 0 and 70 AD. The "Death of God" Theologians (103): Thomas Altizer, William Hamilton, Gabriel Vahanian, and Paul Van Buren. Challenged the old, anthropomorphic image of God, in various ways. All decried the influence of secular values on the preaching of the gospel.

Decades (92) : Heinrich Bullinger; were required reading for the clergy during Elizabeth's reign. A collection of sermons. Deutero-Isaiah (34): Writer of Isaiah 45-55, about 100 years after Isaiah's death.

Deism (3): Entirely transcendent God - God as divine clockmaker, and irrelevant to everyday life. (98) : Belief in God as the great watchmaker. A system that accepted that God had created the physical universe, but then stepped back and allowed it to run according to its own laws. Proscribes God interfering in everyday affairs by supernatural means.

Demythologizing (58): Process of recovering historie from geschichte, stripping away the myth.

Descent of Man (98) : Published in 1871 by Charles Darwin. Successor to "On the Origin of Species" that dealt with the origin of Man. "Man is descended from some lowly-organized form, (and cannot be regarded as) the work of a separate act of creation." Diaspora / Dispersion (35): Jews who were scattered abroad.

Diatessaron (58): Greek - by means of four. An abridged conglomeration of all four gospels, produced in the latter half of the second century by Tatian.

Diatribes Style (63): Written as a dialogue, question and answer.

Didache (46): Greek "Teaching". This is the practical results of the kerygma. Given that I accept the kerygma as true, I need to be taught the response to it. Didache follows kerygma. (80) : Teaching of the Twelve Apostles, discovered in the late 1800's, dated to between 60 and 120 AD. Describes an early Eucharist, Church regulations, etc.

Dionysius the Areopagite (86) : Author of "On the Divine Names", "On Mystical Theology", "On the Celestial Hierarchy", and "On the Ecclesiastical Hierarchy". Fifth or Sixth century. Inspired most devotional revivals in the Middle Ages.

Dioscorus (82) : Bishop of Alexandria. Presided at the Robber Synod. Theology summed up as "two natures before the union, one afterwards." Disruption of 1843 (99) : Controversy in Scotland over whether or not the state should have power over the Church in ecclesiastical matters came to a head in 1843, the Free Church of Scotland was formed with about a third of the ministers of the Church of Scotland.

Doctrinal Statements (6): Characteristic of the 'P' writer. Stories that illustrate God's purpose and man's relationship to God.

Doctrine (99) : The particular principles of the Church, as taught and advocated.

Documentary Hypothesis (2): Theory that four separate sources of tradition underlie the Pentateuch. First version of this hypothesis was proposed in 1685 by a French priest, Fr. Simon. C.H. Dodd (58): Wrote on the central importance of kerygma as the driving force behind the very existence of the gospels. Kingdom of God has already come and is breaking into history.

Church Dogmatics (115): Twelve volume set of books by Karl Barth describing his theology. An attempt to explain the meaning of scripture in the life of faith.

Peter Dominic (86) : (1171-1221) Founder of the "Order of Preachers", the Dominicans. Their only aim is the saving of souls. They were unique in adding to the contemplative life, itinerant preaching and scholastics.

Donatists (83) : Believed that sacraments required the minister to be undefiled by mortal sin to be valid. Also believed that the Church was holy due to the virtue of its members.

Dualism (3): Idea that the world is made up of the material and the spiritual, with the material forming the basis for evil.

John Foster Dulles (103): (1888-1959) Secretary of State, 1953-59. In the 1930's and early forties, a friend of Reinhold Niebuhr, he called on America to be humble and remember no nation can consider itself chosen. Faced with the post-war communist threat, he reversed himself and called for Americans to consider themselves God's elect.

Duty (4): That which is accepted as being right, as something that ought to be done, and thus obeyed on that basis, not out of fear.

e

The E Document (2): Parts of Pentateuch using the term Elohim. About 850 BC.

John Eck (90) : Professor at Ingolstadt - debated Martin Luther at Leipzig in 1519.

Meister Eckhart (86) : (1260-1327) Pioneer in using German as a theological language. "Man's best chance of finding God is where he left him. As it was with you when you last had him, so let it be now while you have lost him, then you will find him."

Ecole Biblique at Jerusalem (112): School of biblical studies opened in 1890 by the Dominicans. Published the Jerusalem Bible in 1946, 1955, and 1973.

Ecumenical Church (78) : Worldwide church, not associated with a particular country or region. Originally followed the Roman Empire.

Jonathan Edwards (101): (1703-1758) Congregational pastor and primary mover behind the Great Awakening, the evangelical spiritual revival that swept America in about 1734. To quote Richard Foster, "...Edwards teaches us that the intellectual life and the passionate life should be friends, not enemies. Without the slightest contradiction, it is possible to be both tough-minded and tenderhearted. What we learn to do is to descend with the mind into the heart and there wait in anticipation for the heavenly Whisper."

Tilden Edwards (125): Contemporary spiritual teacher. The disciplined spiritual life does not produce the grace of God; the spiritual life is the point at which we receive this grace. The classical spiritual disciplines "all provide opportunity for clearing obstacles that obscure the Holy Presence, plowing the ground that allows the seeds of grace to grow."

The Eighteenth Amendment to the Constitution (103): (1920) Prohibited alcoholic beverages. Championed by Carrie Nation, Billy Sunday, the Women's Christian Temperance Union, and the Anti-Saloon League. Repealed in 1933 by the twenty-first amendment.

The Elizabethan Articles (94) : Revision of the Edwardian articles of religion by Matthew Parker, under Elizabeth. Tried to avoid controversy.

The Elizabethan Settlement (94) : Compromise between Elizabeth I and Parliament setting up supreme authority over church and state in the queen in Parliament, rather than in the queen alone.

Elohim (2): Hebrew "The gods" - usually translated as God, used in the 'E' text.

The Road to Emmaus (127): The Methodist incarnation of Cursillo.

The cult of the Emperor (40): Belief in the divinity of the Emperor. (78) : The emperor began to be worshiped as a divine, and eventually this worship became mandatory.

The Enlightenment (98) : Beginning in about 1650, and ending with the French Revolution in 1789, also known as the Age of Reason. Characterized by a great increase in free inquiry, advances in science, and a focus on rationalism.

Epiclesis (79) : Second part of the eucharistic prayer, invocation of the Spirit over the bread and cup, "We ask God to send the Holy Spirit on the offerings that are set forth there ...".

Epicurianism (78) : Avoid pain, seek real pleasure by acting virtuously, and avoiding the pangs of conscience.

Epicurus (40): The universe results from a clash of atoms - follow natural instincts, avoid pain. Act virtuously and avoid the pangs of conscience.

Epistemology (131): From the Greek, knowledge. Branch of philosophy that investigates the origin, nature, methods, and limits of human knowledge. In theology, the question of how finite beings can have knowledge of the infinite is an epistemological question.

Erasmus (88) : (1466-1536) Best known sixteenth century scholar. His writings helped lay the groundwork for the reformation.

Eschatology (38): The study of the last things - end of history - apocalyptic. (42): The study of last things, end times.

Consistent Eschatology (59): Establishment of the Kingdom of God in the "near" future.

Realized Eschatology (59): The Kingdom of God is already present in the work and ministry of Jesus.

Essence (38): The eternal, changeless, and complete part of something (a form or idea). Platonic philosophy.

Essenes (42): A large aesthetic sect that had rejected temple worship and lived away from Jerusalem. John the Baptist may have been an Essene.

Ethics (131): Branch of philosophy dealing with values relating to human conduct, with respect to the rightness and wrongness of certain actions. How are basic beliefs applied to human life?

Etiological Legend (4): A story explaining the origin of a thing, place, custom, etc.

Etymological Legend (4): A story explaining the origin of a word, e.g., woman (ishshah) is called woman because she was taken from man (ish).

Eudaemonistic Ethics (38): A system of ethics in which the measure of an act is its ability to produce happiness (Hellenism). Contrast with Hebraic ethics - the measure of an act is its conformance to the will of God.

Eusebius (79) : Imperial historian and biographer for Constantine.

Eutyches (82) : Chief of a monastery who taught that after the incarnation there was only one nature in Christ, the human being completely absorbed in the divine. Led to the Robber Synod.

The Evangelicals (99) : Movement within the Church of England in the early 1800's. Preached the cross, demanded conversion, sang of grace, read the Bible, feared Romanism, and committed themselves to works of charity and moral good. Included William Wilberforce and Charles Simeon.

Ex opere operato (86) : Simply by being done. The sacrament confers grace independent of the merit of those ministering or receiving. This gives the sacraments magical powers to confer grace even when the minister and recipient are not prepared.

Ex Cathedra (99) : Latin, from the chair. When the Pope speaks - fulfilling the office of Pastor and Teacher of all Christians - on his supreme Apostolical authority, he defines a doctrine concerning faith or morals to be held by the Universal Church.

Exegesis (2): Determining what a text says. (In a factual sense)

Expiation (64): (hilasterion) a way of dealing with sin. Used to refer to the mercy seat. Act of atonement, God's mercy.

f

Faith (66): (pistis) being reliable, honoring commitments. To have faith in God is to live and act on the basis of the supposition that God is trustworthy. Not a feeling, but actions.

Guillaume Faurel (92) : (1489-1565) (William) Won commitment to reform in Geneva, and persuaded Calvin to come lead it.

Faust (98) : Work by Goethe, part I published in 1813, part 2 in 1832. Teaches that salvation is to be found in the unending struggle of the individual to achieve perfection. Faust is saved, even though he had sold his soul to the Devil, but only by renouncing personal gratification and serving others.

Filioque (82) : Latin - Son. In 675 A.D. a synod in Toledo adopted a creed adding the words "and Son" to the phrase "The Spirit proceeds from both the Father and Son" sparking the Filioque controversy with Eastern Churches. Charles G. Finney (127): (1792-1875) Congregationalist evangelist. Organized "cottage prayer meetings" in which church members committed to evangelism, prayed for renewal, and built links of friendship and witness to people outside the church. He taught that every individual had the ability to repent, contrary to his Presbyterian upbringing. He taught at and was president of Oberlin, a pioneer in co-educational and mixed race education. His revivals had a strong effect on the antislavery movement.

Elisabeth Schussler Fiorenza (122): Contemporary biblical theologian and feminist. Author of "In Memory of Her", where she tries to establish that originally, Christianity was not a patriarchal religion, but gave women an equal place. Lewis S. Ford (124): Process philosopher who said about prayer, "It is something of an embarrassment to classical theism. If God orders and controls all things in accordance with His eternal purpose, what difference could our prayers make?" And goes on to note scriptural examples of where it DID make a difference.

Four Source Hypothesis (44): Suggestion that Matthew used M, Q, and Mark, and Luke used Q,L, and Mark as sources.

Francis of Sales (96) : (1576-1622) Bishop of Geneva. Won over many converts from Calvinism.

Spiritual Franciscans (87) : Franciscan group who wanted strict adherence to the original Franciscan ideals of complete poverty and dependence on charity, c.f. William of Ockham.

Frankish Merovingian kingdom (85) : Precursor to France, established under Clovis (466-511).

Free Thinkers (98) : Another term for the Deists. Tended to be identified with the rejection of priestcraft, supernaturalism, and the miraculous. They sought a humanitarian piety, based on universally acceptable truths.

g

Galilee (43): Area north of Judeah, cut-off by non-Jews and Samaritans.

Galileo Galilei (112): (1564-1642) Physicist and Astronomer. Confirmed the heliocentric model of the Solar System and many other things. Was brought before the inquisition, recanted, and was released

after being sentenced. There is a theory that his primary crime was not his astronomy, but his championing of the atomic theory of matter. This because the existence of atoms would conflict directly with the (at the time) new doctrine of transubstantiation.

Conrad Gebel and Felix Manz (91) : Founders of the Anabaptist movement. Manz executed in 1527 by drowning. Gebel died in jail in 1528 of the plague.

German Theology (87) : (early 1600's) A devotional work by an unknown author, and a popular (at the time) example of late medieval mysticism. Influenced Martin Luther.

Jean Gerson (88) : (1363-1429) Chancellor of the University of Paris and primary proponent of the Consiliar theory.

Geschichte (58): Interpreted history. The only history with true value.

Langdon Gilkey (115): Critic of both Barth and Bultman. Claimed the Neo-orthodox theologians never explained HOW God acted in history, what the connection between the events and God was. If the events were natural events that people merely interpreted as being precipitated by God, where was God actually involved? How could theology explain what the "Mighty Acts of God" were?

Scribal Glosses (1): Marginal notes that were later incorporated into the Biblical text by scribes who did not recognize that they were comments from earlier scribes. God-consciousness (108): Due to Schleiermacher, a state in which we submerge the self, and become aware and conscious of the presence of God, and less focused on the reality of this world. Ultimately a feeling of complete dependence on God. The state of Grace. God-forgetfulness (108): Due to Schleiermacher, most of us go along in life aware of and concerned with only the realities of this world. We are self-centered and self-aware, but unaware of God's hand and presence.

Godfearers (40): Gentiles who attended Synagogues. (65): Gentiles who attached themselves to a synagogue, and kept some of the Jewish laws.

Grace (7): An undeserved (and in fact un-earnable) gift. (64): Graciousness or favor. Grace of God is that event by which God accepts those who are unacceptable.

The Great Century (111): 1800-1914, a time when the modern world was formed and the Church responded to it's new challenges in positive ways. The modern missionary movement made Christianity a truly worldwide religion for the first time, and many social reforms were spearheaded by Christians (end of slavery, child labor, welfare reform, etc.).

Griesbach Hypothesis (44): Idea that Mark drew on Luke and Matthew as sources, and then Luke drew on Matthew.

William Grocyn (93) : (1446?-1519) Humanist scholar at Oxford. Taught Greek and revived interest in Neoplatonism in England.

The Ground of Being (116): Paul Tillich's concept of God. God is not first among beings, but is far beyond that. He is, in fact, the "ground of being", that is, the power of resisting non-being, the source of our being, is God. As in Julian of Norwich, who dreamed that the world was placed into her hand and was the size of a hazelnut, "I was amazed that it could last...It lasts and always will, because God loves it; and thus everything has being through the love of God."

Guenger (123): Reopened the Benedictine Monastery at Solesme in 1832. He recovered the Gregorian chants and other aspects of the Roman liturgy, and spread them throughout France - replacing the Gallican rite.

Gustavo Gutierrez (121): Major Liberation Theologian, author of "A Theology of Liberation", 1973.

h

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i

Ideas/Forms (40): Primary, perfect, transcendent, completely real realities of which we only experience the shadow (Platonism).

Letters of Ignatius (80) : Written 112 AD, as Ignatius traveled to Rome from Antioch, under arrest, to be martyred in the coliseum. Insisted on Christ's humanity.

The Illative Sense (110): The ability to make conclusions based on inference, as opposed to hard facts and proof. That sense which allows faith to work.

Imitation of Christ (87) : (early 1600's) Book by Thomas a`Kempis which emphasizes a private, personal, pious Christianity characterized by prayer, self-denial, and renunciation.

Immaculate Conception (99) : (December 8, 1854) "the Virgin Mary was, in the first instant of her conception, preserved untouched by any taint of original guilt, by a singular grace and privilege of Almighty God." Proclaimed on his own authority by Pope Pius IX.

Immanence (3): Nearness of God to creation.

The Sign of Immanuel (30): Isaiah 7:14-17 A young woman will give birth to a son, his name will be immanu-el (God is with us). Appears in Handel's Messiah.

Inclusive Language Lectionary (122): The attempt to remove or reduce the language bias of the traditional lectionary, hymns, and bible translations. The best efforts strive to retain the poetry of the original as well as some of the more familiar lines.

Indigenization (128): This is the process whereby Christianity becomes rooted into the local culture, instead of being imposed from outside. It loses its purely western cultural attachments, and gains new ones from the local culture, but without compromising the core kerygma and faith. This is the opposite to syncretism.

Indulgences (90) : The remission of temporal punishment due to sin. Available for sale.

Infallibility of the Pontiff (99) : First Vatican Council (1869-1870), on July 18, 1870, declared that "the Roman Pontiff, when he speaks ex cathedra, through the divine assistance promised him in blessed Peter, is endowed with that infallibility, with which the Divine Redeemer has willed that his Church - in defining doctrine concerning faith or morals - should be equipped; and therefore, that such definitions of the Roman Pontiff of themselves - and not by virtue of the consent of the Church - are irreformable.

The Institutes (91) : Synthesis of Calvin's thought, published in 1536. Dominates the doctrine in Reformed churches.

The Interchurch World Movement (103): Proposal for global evangelism and social ministry proposed in 1918. The program began successfully in 1920, but quickly lost steam and died out due to popular skepticism and disinterest.

The International Consultation of English Texts (123): (ICET) Organization formed in the 1930's to develop agreements between Catholic and Protestant churches on the texts of key documents. Agreement was reached on the Gloria in Excelsis, the Nicene Creed, and the Lord's Prayer, among others.

Irenaeus (80) : (about 180 AD) Strongly opposed the Gnostics and based his theology on the Bible. First Christian thinker to develop the doctrine of salvation from Creation. "By reason of his immeasurable love, (Jesus Christ) became what we are, in order to make us what he himself is."

j

The J Document (2): Parts of the Pentateuch using YAHWEH. Named the J document due to the German spelling Jahveh. About 950 BC.

Jahveh (2): German spelling of YAHWEH.

James I (95) : (1566-1625) Successor to Elizabeth. Authorized the King James Version of the Bible. Alienated the Presbyterians and Puritans. Subject of the Gunpowder Plot (Guy Fawkes).

Council of Jamnia (1): Council of Yeshivas in 135 AD that determined the 24 canonical books. Yeshivas were (and are) rabbinical academies. They rejected the Apocrypha as canonical because it was widely believed that prophecy had ended with Ezra, thus any later books could not be inspired.

Jamnia (112): It is believed by many that the Jewish canon was essentially established at a rabbinic council at Jamnia in 90 AD. Probably the crystallization of opinion that had been developing for many decades.

Joachim Jeremias (58): A form critic. Liturgy of St. John of Chrysostom (79) : Widely used in Byzantine churches, it was the liturgy written for Hagia Sophia. "Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares."

William Johnston (125): Contemporary theologian who sought to bring together Roman Catholic mysticism and Zen enlightenment. Focused on the importance of disciplining both body and mind for the meditation process.

Jonah (35): A prophet who both runs from God, and then castigates God for not destroying Ninevah, after they repent. Sounds a strong note of universalism - even Gentiles are loved by God.

Josephus (41): (37 A.D.-100 A.D.) One time Roman sympathizer, later a Jewish nationalist, wrote histories of the Jews.

Julian (79) : Cousin of Constantine. Succeeded Constantine's sons as emperor and restored the worship of the ancient gods.

Julian of Norwich (86) : (1342-1416) English mystic and hermit. Experienced a series of visions detailed in "The Revelations of Divine Love." Noted for her phrase "All will be well; and every kind of thing will be well."

Justification by Grace (89) : We are not required to live righteously to be justified (acquitted), and we can't anyway. We cannot remit sins by works. We only must believe the Gospel - God will then justify us by grace and forgive our sins through mercy. Simul iustus et peccator, justified and a sinner at one and the same time. "Justification by faith asserts that human beings derive their weight and value not from individual choice, achievement, or confidence drawn from inward strength. Our worth or ultimate value is not increased by the intrinsic qualities of our character or the awards won by those qualities. Rather, justification by faith asserts that our value is a given thing from outside ourselves. God assigns our worth." (Paul Zahl, In The Kingdom of Dread, Sewanee Theological Review, 35-3)

Justify (64): (dikaioo) treat as righteous, acquit (even though guilty).

Justinian (79) : Emperor 518-565. Restored much of the old Roman order (regained territory, re-codified the law, reorganized the government) and sponsored the fifth ecumenical council to resolve the problem of Monophysites.

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Kairos document (121): Document produced in 1985 by a group of black and white Christians in South Africa, "the present crisis challenges the whole Church to move beyond a mere 'ambulance ministry' to a ministry of involvement and participation."

Morton Kelsey (125): Contemporary theologian. "[spiritual renewal] is for everyone, particularly people like the publicans who do not think they have a chance, and those whom life has beaten down. Simple people and beginners can have a genuine encounter with God. It is a matter of learning to respond to the presence of love of God which he already offers us."

Kenotic Theory (114): Christological theory developed among German Lutherans which attempted to explain the incarnation. Centered around understanding Phillipians 2:7, "But he emptied himself, taking the form of a slave, becoming as human beings are", and the intent of the Greek verb "kenotic", or "to empty". Kenoticism claimed that Christ emptied himself of divinity, and became a human being.

Kerygma (46): Greek "Proclamation" or "Preaching". The kerygma is the proclamation of the good news, the declaration of the mystery that must be accepted or rejected, but cannot be proven. Martin Luther King, Jr. (122): Leader of the American Civil Rights movement in the 1960's. Used the tactic of non-violent confrontation and unconditional love to overcome his opposition. The King's Book (93) : (1543) "A Necessary Doctrine and Erudition for Any Christian Man", rejected Lutheranism, upheld Catholic doctrine, and denied the Pope sovereignty.

Kletos Apostolos (64): Called to be an apostle.

Koine Greek (40): Common Greek - language of the New Testament.

Koinonia (22): Communion (due to Paul). A family meal. Deut 12:7 .

Martin Kuhler (58): Author of "The So-Called Historical Jesus and the Really True, Biblical Christ." He preached that Christ is real, not historical.

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Abbey of Maria Laach (123): German abbey which participated in the Benedictine revival that had begun at Solesme. Tried to recover the early Christian thoughts on the rite of the church. They believed that the priest merely presided over the eucharist, instead of being a mediator between God and the congregation.

Lucian Laberthonniere (114): (1860-1932) French theologian and modernist. Attacked papal authority, and tried to form an action-oriented theology. Said that the function of authority in the church was one of service, not domination.

Latitudinarianism (95) : Theologians inspired by the success of the natural sciences to apply reason to scripture. Active in the seventeenth century.

William Laud (95) : (1573-1645) Became Archbishop of Canterbury under Charles I. Strongly conservative and supportive of an authoritarian monarchy. Impeached and executed by the Long Parliament.

William Lawrence (103): Organized the Church Pension Fund in 1917. Espoused the "gospel of wealth", holding that wealth was the inevitable result of hard work. God had directed humanity to subdue nature, promote order, and be fruitful. God would reward those who worked hard. America was divinely ordained and chosen by God to do His work.

Lay investiture (85) : Process whereby a monarch bestowed a bishop with his insignia of office, thus implying a Church subordinate to the State. Resolved by the Concordat of Worms in 1122.

Leap of Faith (109): From Kierkegaard, reason alone cannot comprehend Jesus and God. There is a chasm between wisdom and rational understanding, and the truth of God. To bridge that gap requires a leap of faith.

The Marks of the New Learning (93) : An abandonment of scholasticism in favor of a humanist approach to the problems of literature, religion, and manner of living.

Legend (2): A near-factual story, usually describing a hero. The legend of Sampson, for example. Leo's Tome (82) : Bishop of Rome, Leo, wrote a letter to be read at the Robber Synod. The reading was blocked by Dioscorus. Supported our current orthodoxy of two natures, complete and entire, in one person, Jesus Christ.

Captivity Letters (63): Pauline letters written from captivity; Phillipians, Colossians, Philemon, Ephesians.

Great Letters (63): Pauline letters; Romans, Galatians, First and Second Corinthians.

Pastoral Letters (63): First and Second Timothy, and Titus.

Travel Letters (63): Pauline letters written during his active ministry; Romans, Galatians, First and Second Corinthians, First and second Thessalonians, and perhaps First Timothy and Titus.

Lex Talionis (8): Eye for an eye, tooth for a tooth. Gen 18:20-33, no longer is unrestricted blood revenge on a whole community the law. A sense of proportion is required when seeking vengeance.

Lex Orandi Lex Credendi (123): As one prays, so one believes.

Libertines (92) : Members of respected Genevan families who were in favor of moderate reform, and opposed Calvin. One of their number was beheaded for blasphemy.

Libri Canonici (112): (canonical books) Authentic Hebrew scriptures (Jerome).

Libri Ecclesiastici (112): (books of the church) Another term (due to Jerome) for the Apocrypha.

Liebnitz (98) : (1646-1716) German scientist and philosopher. Insisted that Biblical interpretation should be strictly controlled by reason. Co-inventor of Calculus. Strauss's Life of Jesus (114): (1836) David Strauss was a student of Schleiermacher who first introduce the idea of myth into New Testament criticism. He held that both the literalist and rationalist interpretations of the miracles were inadequate. The Gospel writers used the miracle stories to express their awareness of who Jesus was.

Limit Experiences (110): Due to David Tracy. Experiences that surprise us with meaning and hope coming from unexpected sources in our lives. Suffering is a mystery, but so is the way goodness breaks into our lives in unexpected and mysterious ways.

Liturgical (22): Having to do with the form of corporate worship. Liturgy derives from "work of the people".

Logos (40): Reason. A harmony that pervades the Universe and is basic to it. The divine spark in us all. The mind of God that produces order and rationality.

Lollards (87) : Movement inspired by the writings of Wyclif. Name comes from abusive term "mumbler." Covered all of Britain as reformers, itinerate preachers, and Bible translators.

Peter Lombard (86) : (1100-1160) Established the number of sacraments as 7. One of the scholastics. He established the sacraments as baptism, confirmation, eucharist, penance, extreme unction, ordination, and marriage.

Bernard Lonergan (117): (1904-1984) Theologian who built a new foundational theology after Vatican II.

Religion of Love (114): Proposed by Albert Schweitzer as an answer to the question, "what can Jesus mean to us who are so far distant from the context in which He lived and taught?" The religion of love was and is essentially the same in all ages and all places. It is the true constant core of the Gospel. Luther's View of Law and Gospel (90) : The Law [every demand by which humans are compelled to perform service for others] establishes community. The Gospel is Christ's voice (Vox Christus).

Lutron (61): (Greek for Ransom) Used for the Hebrew ga'al (redeem), kopher (cover a debt), pidyon (redemption, ransom money).

Lux Mundi (114): ("Light of the World", 1889) Publication of members of the Anglican high church party which defended high church traditions, but also embraced modernism.

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J. Gresham Machen (114): (1881-1937) Argued that modern liberalism "not only is a different religion from Christianity but belongs in a totally different class of religions."

Manichaeism (3): Dualistic religion that prescribed ways of combating the material world to approach the spiritual.

Manichees (83) : Religion of Persian origin, founded by Manes (215-275). Dualistic religion based on concept of a primal conflict between light and darkness. Rejected the Old Testament. William T. Manning (114): Episcopal bishop who declared in 1924, "There is nothing in the Christian faith which conflicts with the theory of evolution."

Manual of Christian Doctrine (96) : Johannes Gropper, about 1544. A balanced statement of Catholic teaching that was placed on the Index of Prohibited Books.

Marcian (82) : Became emperor in 450. Called Council of Chalcedon which re-affirmed Pope Leo and our current orthodoxy.

Marian Martyrs (94) : English killed in the counter-reformation under Mary Tudor. Many recorded in "The Book of Martyrs" by John Foxe. Included Lady Jane Grey, Cranmer, John Rogers, and Roland Taylor.

Jacques Maritain (111): (1882-1972) Roman Catholic theologian who called for a more balanced appreciation of tradition, to overcome the contradictions of the present.

Charles Martel (85) : (688-741) First of the Carolingians. Defeated the Moslems at the battle of Tours in 732. Vindicated the cross and became the savior of Western Christendom.

Justin Martyr (80) : First major theologian to build a bridge between Christian and Hellenistic thought. "The Logos is Christ."

Mashal (37): A saying in which wit or insight is expressed. Prov 11:22. (59): Being similar or like. A parable, proverb, byword.

Masoretes (1): Inventors of pointing. They were active around 500 AD, and to help preserve the proper meaning of the ancient Hebrew texts, they invented pointing for use in copying the Old Testament.

Shailer Mathews (114): (1863-1941) Baptist theologian who advocated a social gospel. Faith should use the methods of science, history, and sociology to apply an evangelical Christianity to the needs of the people. F. D. Maurice (114): (1805-1872) Anglican modernist who emphasized the need for the church to adapt in doctrine, liturgy, and other areas to modern life.

Sallie McFague (122): Contemporary feminist theologian who has attacked the problem of inclusive language by focusing on the metaphorical use of language.

Medieval civilization (85) : European civilization in the Middle Ages, characterized by the conscious use and synthesis of Christian forms.

Medieval synthesis (85) : The combination of the Church and State into a unified system. The authorities are King and Priest. The jurisdictions are human and divine law.

Melchizedek (36): Mysterious King/Priest in Genesis who offered bread and wine for a blessing on Abram, and received Abram's tithe.

Mercy Seat (64):(kaporeth) a place of meeting between God and sinners in the temple.

Thomas Merton (125): Contemporary Trappist monk who explored the use of Eastern Mysticism as a vehicle to develop and deepen Christian spirituality.

Messiah (1): Anointed one - to bring about God's kingdom on Earth.

Metanoia (47): Greek for "a change of heart" or "changing one's mind". Usually translated into English as "repentance".

Middle Ages (85) : Generally the period of time from Augustine to Gutenberg (350-1450).

Midrashim (41): (Hebrew for investigations) Rabbinic discussions on scripture. Method of interpreting the Pentateuch to make clear points of law.

Miracle Stories (45): Stories in which a miracle is the focus, like the feeding of the 5000.

Healing Miracles (60): Miracles associated with healing the sick, casting out demons, done in response to human need.

Nature Miracles (60): Miracles not associated with people that seem to violate natural law.

Mission de France (123): New liturgical movement in France beginning in 1941.

Modernism (114): A term denoting those who sought to reconcile church dogma with the discoveries of science and critical analysis.

Jurgen Moltmann (120): Modern theologian. Wrote "The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology." Reckons that the agony of the cross discloses the connection between God's suffering and our own. Approaches patripassionism in his approach.

Monotheism (9): Belief that there is one and only one God, for everyone, everywhere, forever. Dwight L. Moody (127): (1837-1899) Congregationalist evangelist. Began a career as a touring evangelist, with an associate David Sankey who popularized "gospel hymns". He developed the technique of using "decision cards" at his revival meetings, so that those who had made a decision for Christ could be followed up in the pastoral care of their local church.

Moral Autonomy (4): Attempting to decide right and wrong for oneself without reference or deference to God. In effect, attempting to take the place of God.

Morality (131): Conformity to the rules of right conduct. Freedom from sin or sinful behavior. Actions based on ethical principles.

Moravian pietism (100): A form of pietism within the Lutheran community with a zeal for missions and desire for personal experience of God's presence.

Thomas More (93) : (1478-1535) Author of Utopia, devout humanist scholar. Replaced Wolsey as Lord Chancellor under Henry VIII. He refused to place allegiance to Henry above that of the Pope, and was beheaded for high treason.

Mysterium Tremendum et Fascinans (10): Fear and awe. A mystery which both attracts with its fascination and terrifies with its tremendous power. Due to Rudolf Otto in "The Idea of the Holy". Examples are the images of fire and smoke associated with God, and Jacobs dream (Gen 28:17).

Mystery Religions (40): Secret cults concerned with deification and redemption.

Mystical theology (106): Theology which points beyond itself to the greater depth and meaning of the reality of God. Theology that points us towards a vision of God that transcends the theology itself.

Myth (2): A holy mystery story whose point is to say something deep and meaningful about God. Myths are the deepest expressions of truth that a culture can speak. "Doctrines which are extracted from the myth are less true than the myth itself. The ideas are too large and too all-embracing for the finite mind to absorb them. That is why the divine providence revealed himself in story" (paraphrased from J.R.R. Tolkein)

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Narrative (4): Story that lets you in on the thoughts of the participants (JE story of creation).

National Covenant (95) : (1637) Document signed by most nobles and ministers in Scotland to protest Charles' I 1636 prayer book. Declared that they were loyal to both Charles and Presbyterianism.

The Nature and Destiny of Man (111): (1939) Set of lectures by Reinhold Niebuhr setting forth his view of the crisis of modernity. Neo-Platonists (3): Ultimate One lies beyond all things - at the farthest reaches is matter. A human is a spirit wrapped in matter, but through spiritual exercises you can rise above the body and approach the one. Neo-Pythagoreans (40): Aesthetes who tried to free themselves from the flesh and enable the divine spark to seek its divine origin.

Nephesh (4): (Hebrew "animation, being alive") Translated as "soul", but incorrectly as far as Western connotations of that concept go. More exactly, "living being" or "being animated by the breath of life". Gen 2:7.

Philip Neri (96) : (1515-1595) Founded the Oratorians and a foundation for training priests. His use of dramatic and musical presentations led to the oratorio of the seventeenth century.

Neshama (4): (Hebrew "breath") Translated spirit. Very similar to ruach. Job 33:4

Nestorius (82) : (381-450) One of the Antiochenes. Bishop of Constantinople. Believed divine and human natures were united in the prosopon (person) of Christ, but separate at the levels of nature and substance. Defeated at the Council of Ephesus.

New Being (116): From Paul Tillich. The new state of things brought by the Christ. The power of Jesus is to allow us to see through to being-itself with its power of healing and renewal. Jesus as the Christ is the disclosure event in which new being becomes real in concrete human life.

John Henry Newman (99) : (1801-1890) Leader in the Oxford (Tractarian) movement. Wrote several of the tracts. In particular, authored Tract Ninety. Became a Roman Catholic in 1845, eventually being appointed a Cardinal. (110): (1801-1890) Founder of the Oxford movement. Later became a Roman Catholic Priest and Cardinal. Laid much of the foundation for Vatican II. Developed a theology that emphasizes the importance of community. He links believing and belonging.

Reinhold Niebuhr (111): (1892-1971) Said that the crisis of modernity was a basic perception of all human beings who share in a culture that had come to crisis in its spiritual and emotional foundations.

Nimshal (59): (Heb interpretation) Interpretation, especially of parables or mashals. J. Frank Norris (114): Southern Baptist leader who led the fight against drinking, gambling, dancing, and evolution.

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William of Ockham (87) : (1300-1349) Great English theologian and Spiritual Franciscan. Attacked scholasticism and promoted nominalism. Taught that scripture alone is infallible. Separated faith from reason, giving primacy to faith. Stressed free will and the importance of objectivity for things of the intellect. Occam's Razor - given two propositions, the one with the fewer assumptions is superior.

Schubert Ogden (120): Process philosopher. Wrote "Christ Without Myth." Said, "To be actual at all, whether the least such thing that can be conceived or the greatest, is to be an instance of process or creative synthesis.

Omniscience (4): Knowledge of everything.

Optimism about Salvation (117): Term due to Rahner; vision that the grace of God is open to all people, Christian and non-Christian alike.

Oral Tradition (1): Stories and legends that are passed on orally; help form actual cultural framework and identity. The oral tradition presents a picture of how Israel viewed herself.

Original Sin (4): There is an inclination to sin in every human from the beginning of their life - this is traced to the fall and inherited from Adam and Eve.

Orthodoxy (106): Theology which is faithful to revelation and can guide the people of God to new life in Christ and obedience to the will of God. The rightness of orthodoxy is in the fact that it works in directing people to a new life in Christ.

Ousia (82) : Derived from the Greek verb "to be", essence or being of a thing. Latin translation is "substantia" or substance.

Oxford Movement (99) : Also known as Tractarians. They were formed by a sermon preached July 14, 1833. They were deeply concerned for the historic church, longed for reunion with the catholic church, prized the sacraments and apostolic succession, theological scholarship, and liturgy. Contributed powerfully to the Anglo-Catholic movement. Members included Keble, Newman, Robert Wilberforce, Froude, and Pusey. Movement spearheaded by "Tracts for the Times."

Oxford Tractarians (123): Group in the 1830's that sought to revise the Anglican worship and doctrine to recover the older traditions. Formed the Anglo-Catholic party.

p

The P Document (2): Priestly part of the E document concerned with temple worship and genealogy. Could be around 400 BC, or perhaps more post-exilic, 538-450 BC.

Raimundo Panikkar (125): Modern theologian who has tried to mediate between Spanish Catholic mysticism and Hindu meditation.

Pantheism (3): Entirely immanent God - all is God, for example Stoicism.

Parable (59): (Gk parabole; commonly used to render the Hebrew mashal) Stories with a point, a lesson. Acted Parable (60): A parable of actions instead of words (the Last Supper, Feeding the 5000).

Parallel Passages (1): Repeated stories, often from different sources. Various people at various times wrote down parts of the oral tradition that they were familiar with. When these written fragments were later combined into larger documents, the repeated stories were often not excised.

Parataxis (47): Run on sentences, sentences joined by "and" (kai in Greek). Common in Mark, seen as evidence of a semitic origin.

Parish and People (123): Formed in 1950, a group of Anglican clergy and laity trying to revitalize the liturgy based on the Mission de France.

The Associated Parishes (123): Formed in 1946, a group of Episcopal clergy and laity trying to revitalize the liturgy based on the Mission de France.

Matthew Parker (94) : Archbishop of Canterbury under Elizabeth (1559). Revised the Edwardian Articles of Religion.

The Long Parliament (95) : (1640-1660) Parliament reconvened against Charles' wishes, and eventually fought him with an army led by Cromwell. Charles was executed in 1649, and Parliament did not dissolve until Charles II came to power.

Paroikos (85) : Greek. Stranger, sojourner, alien. Root word that eventually became parish.

Paternoster (85) : Latin, Our Father. The Lord's Prayer.

Patria Potestas (40): Paternal dominion, traditional Greco-Roman code. Not reflected in the behavior of women in the East.

Patriarchs (8): The "fathers" of Israel - Abraham, Isaac, Jacob, and Joseph.

Patripassianists (120): Supporters of the idea, first espoused by Noetus at the end of the second century, that, because the Father and Jesus are one, the Father was born of Mary, suffered and died on the cross.

Pelagians (83) : Followers of a British monk, Pelagius. Believed in free-will without denying the necessity of grace. Accused of teaching Adam was created mortal, and that Adam's sin did not affect the human race.

Penitence (90) : Originally, sacrifices made as an outward sign of contrition. Later, could be a sign of only attrition (fear of punishment) and used as a means to avoid punishment and attain forgiveness.

The Donation of Pepin (85) : A strip of land donated to the Pope by Pepin the Short (751-768) which later became the Papal states.

Pericope (45): A self-contained story that stands alone. Thought of as having been passed along and polished and refined as a complete, self-contained unit.

Ami Perrin (92) : Genevan aristocrat, commander of militia. Opposed Calvin and won.

Persona (82) : Latin. The concrete expression or realization of a class of thing. "Paul" is a persona of human-kind. Greek hypostasis.

Pharisees (38): "Holy ones" - developed a complex oral tradition of interpretations of the Law. (42): More popular sect. Concerned with following the law. Strong emphasis on education for all, began the rabbinic tradition. Believed in the oral law, angels, the resurrection.

Philo (41): (20 B.C.-50 A.D.) Hellenistic Jew who tried to reconcile Judaism and Platonism..

Process Philosophy (120): Philosophical system which at its core proposes that process, or becoming is the basis for all reality. Everything that exists is characterized by a fundamental will to become real, to be. God is the supreme example of will, but process itself transcends even God. Largely developed by Alfred North Whitehead.

Physis (82) : Greek. Nature, in the sense of "divine and human nature of Christ". The "un-hiddenness" or "truth" of something. Emergence or self-disclosure from unknown to known.

Pietism (100): A seventeenth century movement begun in Germany associated with evangelism and renewal. They stressed personal and direct experience of the spirit, regeneration or rebirth, and individual experience in conversion.

German Pietism (98) : A movement to revitalize the Lutheran church, formed collegia pietatis dedicated to the love of God and Bible study.

Pontius Pilate (40): Roman procurator of Judea 26-36 A.D.

Norman Pittenger (120): Process philosopher. Wrote "Process Thought and Christian Faith."

Pope Pius IX (99) : (1846-1878) Ultramontanist Pope. Papal states became part of Italy under his reign, and the doctrines of Immaculate Conception and Papal Infallibility were promulgated.

Platonism (40): Idea that things that are not seen (forms) maintain supremacy over things that are seen. There are two worlds, the material world which is a shadow world, and the real world where the perfect forms of everything, including God exist. The problem was how to get to this reality.

Pointings (1): Means of indicating vowel sounds in a Hebrew text. Became fully standard by about 1000 AD.

Cardinal Reginald Pole (94) : Relative of Henry VIII, friend of Thomas More, and almost elected Pope. Became Papal legate to England under Mary Tudor.

Polis (78) : Gk, City State. A town and rural hinterlands under its influence.

Letter of Polycarp (80) : Second century. Exhorts Christians to stand fast in faith and obey their presbyters and deacons. Emphasizes the humanity of Christ.

Polytheism (9): Belief that there are many gods vying for my attention.

Pope Paul VI (117): (1963-1978) Pope who completed the work of Vatican II.

Pope John XXIII (117): (1881-1963) Pope who is best known for calling the Second Vatican Council (1962-65). His aim, with the council was to break the hold reactionary elements had had on Roman Catholic theology and doctrine, and open the church up to a more positive response to the threats of modernism and the modern world.

The Praemunire Statutes (93) : Assert the primacy of the King over the Pope in matters of state, and even in matters concerning appointment and reassignment of bishops.

Praxis (121): Term used by Liberation theologians for "the actions of Christians in the world." From the latin "truth".

Prayer Book Studies (123): Authorized in 1949 by the Episcopal General Convention and published by the Liturgical Commission. Compilation of prayerbook revision efforts that had gone on since 1928.

Presbyterian Form of Church Government (95) : Church government by church session at the local level, and by presbyteries (council of elders and ministers), synods (minister plus one elder from each church), and General Assemblies at the regional and national levels.

Prevenient Grace (95) : Grace preceding all the actions dependent on it.

Priesthood of all believers (123): Idea due to Martin Luther. By baptism each is called to participate in the priesthood of the church in whatever vocation life presents.

Godly Primer (94) : By William Marshall, early 1500's, the first reformed liturgical form to appear in English.

Principle of Curius Regio Eius Religio (90) : The religion of the territory is the religion of the ruler. Became the law of the land in 1555 at a diet in Augsburg.

Prisca (66): Jewish Christian from Rome known to Paul.

Pronouncement Stories (45): Stories focused around a pronouncement by Jesus. Mark 10:2-9 for example. Jesus is asked about the lawfulness of divorce. He discusses the issue, and then ends the pericope with a pronouncement, "What therefore God has joined together, let not man put asunder."

Liberal Protestant (58): Scholars who incline strongly to a non-dogmatic reconstruction of the Christian faith, usually concentrating on its ethical and humanitarian aspects. Proto-Luke Hypothesis (44): Idea that Q and L formed an earlier Luke to which Mark was added later.

Providence (6): God's actions to uphold and direct his creation. See, for example, the flood.

Pseudepigrapha (41): Non-canonical books written in the period 200 BC to 200 AD.

q

Qoheleth (37): Ecclesiastes is the greek translation of this, which in English means "preacher" or "a congregation". The author of Ecclesiastes.

Qorban (47): A gift devoted to God. (Mark 7:11) A gift consecrated for religious purposes. Was also used as an oath.

Quelle (44): German for "source". The hypothesized second source (in addition to Mark) for Matthew and Luke.

Qumran documents (41): Dead Sea scrolls

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RCIA (123): Rite of Christian Initiation. Modern movement to restore the ancient catechumenate as the model for preparation for an adult baptism.

The Theology of the Radicals (91) : Free will (people decide to follow Christ), baptism is a sign of deciding for Christ (Born again). We are in the church because we are saved. The state is an enemy. The church needs a completely new beginning.

Karl Rahner (117): (1904-1984) Jesuit theologian who was instrumental in expressing and pushing for the liberal theology that grew out of Vatican II. Wrote and taught in opposition to Papal infallibility, and other doctrines that stood in the way of ecumenicalism.

Ransom (64): (apolutrosis) Redemption. The act of buying back slaves or prisoners. Used in LXX to translate Hebrew padah, set free or redeem by payment, and ga'al, to set free, acting as kin.

Ras Shamra Tablets (8): Discovered in the ancient town of Ugarit, and date from between the 18th and 13th centuries B.C. They describe ancient Canaanite practices, confirming and expanding on the cult descriptions given in the Old Testament.

Walter Rauschenbusch (111): (1861-1918) Theologian who sought to bring the working class into alliance with the Church through socialism.

Recusant (94) : Those who refused to worship according to the rites of the Church of England (used from about 1570).

Redactor (2): Editor who combined the J and E documents. Word means an editor who weaves together existing documents to make a common document.

Reformation (89) : Call to reform the church, first(?) used by Joachim of Fiore (d. 1202). All reformers wished to achieve a thorough renewal of the Church, reform the clergy, study scripture, foster a life of prayer, and teach and preach the gospel.

Religio licita (78) : A legitimate sect, under Roman law.

Johannes Reuchlin (88) : (1455-1522) Leader of Renaissance movement in Germany. Tried to return to original scriptural sources (Greek and Hebrew).

Revelation (116): From Paul Tillich, revelation is what occurs when God is disclosed in human experience. It is the manifestation of the healing, renewal, and power of being-itself taking form in human life.

Righteous (6): (Hebrew tsadiq) Suitable to God, following His law, doing religious duty. Gen 6:9.

Ritualism (99) : Anglo-Catholic emphasis on reintroducing ritual elements from the Roman Catholic liturgy into Anglican rites; mixing the chalice, celebrating facing the altar, singing the Agnus Dei, lighting candles on the altar, and making the sign of the cross.

Ritualistic controversy (123): Controversy within the Episcopal church in the Nineteenth century over the ritual - evangelical or Catholic.

Robber Synod (82) : 499 A.D. in Constantinople. Run by Dioscorus in opposition to Pope Leo and declared a new orthodoxy of dual natures in Christ before His birth.

Romanitas (78) : "Genius of the Roman", the Roman virtues; Rule and authority, reverence for tradition and law, capacity to organize.

Romanticism (98) : Movement based on the ideal that reason and intellect are not enough, religion and feeling are a necessary part of life. Partly in reaction to the brutality of the French Revolution and Napoleonic wars. W. Clark Roof (127): Contemporary sociologist of religion. He argues that in our modern world, religious belief does not come from some cosmopolitan claim for authority, but rather is derived from the ability of a local religious group to provide a sense of community, acceptance, and orientation to those who identify with it. Evangelism is specific.

Rosetta stone (113): Stone discovered in 1799 in Egypt by Napoleon's team of archaeologists. It is a ceremonial artifact, inscribed by Egyptian priests in 196 B.C., with identical texts in hieroglyphics, the demotic, and Greek. In 1814, the great polymath Thomas Young, chief physician at St. George's Hospital, London, got a copy of the stone. After two years of effort he was able to show that the language was phonetic, and identified some of the names of kings and queens. The philologist Jean-Francois Champollion began work on the stone in 1802, at the age of 12. In 1824, he published a book in which, for the first time, whole phrases of ancient Egyptian were translated.

Ruach (4): Hebrew "wind, storm, spirit" - Used for the "Spirit of God". See Gen 1:2, 6:17, Ex 10:13.

Rosemary Radford Ruether (122): Contemporary feminist theologian who speaks of the healing and liberating word that emerges from Christian tradition once it has been freed from the distortions of oppression.

Ruth (35): A Moabite woman who was King David's ancestor.

s

Sacramentum (78) : Oath of allegiance to the emperor required of all soldiers, magistrates, and state officials.

Sacred Place (7): A place where the realm of gods meets the realm of man.

Sadducees (38): Priestly circle, allied with the hellenized Jews. Favored a literal interpretation of the Torah. (42): Aristocratic, conservative Jews associated with the temple. Insisted that all law must be written and unchanged. Refused to accept the oral tradition of oral law. Focused on the Pentateuch as the only authoritative document. Did not believe in angels or resurrection.

Saga (2): A lengthy series of stories, forming a single unit, usually about the same person. Examples; the Abraham saga, the Jacob saga, the Joseph saga.

Salvation History (8): History of the people of God, how God calls his people back to him time and again; call and response. Salvation history begins with Abraham.

Sanctus (79) : Culmination of the first part of the anaphora ("Holy, holy, holy, ...").

Sanhedrin (41): The council of elders, to whom the king was answerable, active during Hasmonean and Herodian times.

Satisfaction (90) : Punishment or even as little as an attempt to acquire merit, to counterbalance an offense.

Sayings (45): Jesus' words on how to live. Mark 9:35b, "If any one would be first, he must be last of all and servant of all."

The Great Schism (87) : (1378) Pope Urban VI in Rome alienated many cardinals who declared his election invalid and elected Clement VII who resided at Avignon. France, Scotland, and Spain supported Clement.

Friederich Schleiermacher (107): (1768-1834) The father of modern theology. He was the first theologian to try to reconcile modern rationalism and science with Christianity, and overcome the often cold and dogmatic style of traditional Protestant sects. Wrote "Discourses On Religion To the Cultured Among It's Despisers" in which he argued that religion is not really or primarily a system of ethics or a set of dogmas, but is something that arises from "Gefuhl" (feelings, or religious experience) and is based on it. (124): He believed that prayer could not deflect the will of God, but rather worked back onto the petitioner to transform them into accepting God's will. Schleiermacher's definition of religion (98) : A feeling of absolute dependence on God.

Scholasticism (86) : The educational tradition that dominated the medieval schools from the eleventh to the fifteenth centuries. Associated with the rediscovery of Aristotle, and the application of Aristotelean rationalism to theology. Can be understood as *fides quaerens intellectum* "faith seeking understanding." Tended towards semi-Pelagianism, that is, towards a works-based theology instead of a grace-based theology.

Albert Schweitzer (58): Author of "The Quest for the Historical Jesus". Claimed that Jesus expected the kingdom in accord with his local culture. (111): (1875-1965) Warned against modernizing Jesus, noting that He lived in a particular time and place, and we should not forget that. Warned of hubris amongst the theologians, pride in the historical method, overconfident in the influence they were wielding. (114): (1875-1965) Theologian, missionary, and musician. In his "Quest For the Historical Jesus" he strove to free Jesus from the shackles of church dogma without losing the original message of the Gospel. He concluded that the only certain interpretation of what Jesus means to us is the "religion of love".

The Scopes Trial (103): Trial of biology teacher John Scopes in 1925, in Tennessee, for teaching evolution. Pitted two great lawyers against one another and was considered a surrogate battle between fundamentalism and modernism. Scopes lost, as did public perception of religion.

Secular (107): Latin *saeculum*, "age" or "world". Dominated by this-worldly experience, not spiritual. Life under a low spiritual ceiling. Indifference to religious questions.

Juan Luis Segundo (121): Liberation theologian, "The Liberation of Theology", 1972.

Selah (36): A liturgical direction for the performance of a psalm - actual meaning unknown.

Separated Brethren (117): Term in the Roman church for Christians from other faiths.

Septuagint (1): Greek version of the Old Testament, also called LXX (named based on the legend that it was translated by seventy elders). Translation occurred about 250 BC. (41): Greek translation of Hebrew scripture. Done by diaspora Jews in Alexandria in the Hellenistic period.

Michael Servetus (92) : (1511-1553) Published views on the Trinity that resembled Arianism or Sabellianism, and because of this changed his name to Villanova. Corresponded with Calvin. Caught in Geneva, where Calvin pressed for his condemnation. He was burned at the stake.

Shalom (64): (Hebrew) Peace (wholeness and harmony).

Shammaite (65): Most conservative Pharasaic sect, the apostle Paul was possibly a member. Shema (22)(42): Jewish profession of faith. Deut 6:4-9,11:13-21,Num 15:37-41. "Shema Yisrael YHVH eloheyenu YHVH ached", Hear, O Israel, the Lord our God, the Lord is one. Said upon rising and retiring.

Sheol (11): World of the dead. Thought to be a place of a shadowy half-existence, a condition of neither reward nor punishment. (38): Place of the dead.

Shepherd of Hermas (80) : Late first century apocryphal apocalypse, wrestled with the question of penitence. Can there be forgiveness for post-baptismal sins?

Charles Simeon (99) : (1759-1836) Leading figure in the Evangelical movement.

Sinners (43): Those who are deliberate and unrepentant transgressors of God's commandments.

Tale of Sinuhe (8): Story from about 1900 B.C. about an Egyptian semi-nomad living with the Amorites. Confirms some details of life in the time of Abraham.

The Six Articles (93) : (1539) Passed by Parliament. Re-asserted Catholic doctrine; transubstantiation, communion in one kind, celibate priests, monastic vows, private masses, and auricular confession.

Social Contract (98) : (1762) By Jean-Jacques Rousseau. Argues for the right of the governed to overthrow their government. The Bible of the French revolution and one of the most influential books of all time. "Man was born free, and everywhere he is in chains."

Christian Socialism (99) : Movement beginning about 1850, equated the positive aspects of socialism with Christianity.

The principle of Sola Scriptura (112): (scripture alone) In the reformation, the principle that Christ rules by His word. The church's faith and life are to be referred to, guided by, and corrected by the word of God.

Solesme (123): Benedictine Monastery in France where Gueranger began the movement to replace the Gallican rite with the Roman in 1832. C. S. Song (128): Modern theologian who has used Chinese and Polynesian folk tales to reinterpret the gospel as part of contextualizing Christianity.

Son of Man (38): Era of the reign of God was to be accompanied by the rule of "the Son of Man". Dan 7:13 .

Southern Christian Leadership Conference (122): Vehicle of Martin Luther King's efforts to overcome discrimination.

Philip Jakob Spener (100): (1635-1705) Known as the father of Pietism. Began the collegia pietatis in Frankfurt in 1666, and published Pia Desideria in 1675. Lobbied for greater involvement of the laity, study of scripture, fruits of the spirit, and faith as opposed to doctrine.

Johann von Staupitz (89) : Confessor to Martin Luther and vicar-general of the Augustinian Order of Hermites. Taught Luther theologia crucis (our hurt is for our healing) and appointed him to the Chair of Bible at the University of Wittenberg.

Krister Stendahl (122): Contemporary Lutheran bishop, wrote "The Bible and the Role of Women" (1958). Convinced the government of Sweden that women should be ordained to the ministry.

Stoicism (40): Due to Zeno - Nature is identical with Logos. The good life is lived in accord with Logos, and is open to all. (78) : Nature is identical with logos. To be good is to be wise, to be wise is to live in accordance with nature and reason, unmoved by the sufferings or joys of the world.

Stories About Jesus (45): Stories centered on Jesus' actions. Mark 8:27-33, the first prophesy of the passion.

Story (2): A neutral word - events may or may not have actually happened - no bias.

John Roach Straton (114): (1875-1929) Known as the "fundamentalist pope", tried to exclude liberal teachers from Northern Baptist schools. David F. Strauss and his use of "myth" (112): (1836) In his book, "Life of Jesus", was the first theologian to use "myth" in a theological sense. Distinguished three kinds of myths: historical, philosophical, and poetical. Clement's Stromata (124): Work on prayer written in the

early third century, opposes the idea of prayers of petition, and suggests that the proper prayer is one of surrender to God, "I would deliver myself from craving that I may unite myself to thee."

Subjective Freedom (120): Due to Whitehead, everything is characterized by subjective freedom to become what it decides to be.

Subjective Reality (120): Due to Whitehead, all existing things are the result of a subjective process of becoming.

Substantia (82) : Latin "substance". Equivalent to Greek ousia, essence or being.

Evangelical Suffering (121):

Summa Theologiae (86) : (1267-1273) The supreme work of medieval philosophy, by Thomas Aquinas. "Sum of Theology".

Syllabus of Errors (99) : (1864) Issued by Pope Pius IX. Consisted of a list of "modern errors and false doctrines" that were to be condemned.

Symbol (116): From Paul Tillich. Symbols share in the power of that which they symbolize. They are like myths in that they point beyond themselves, and help finite minds grasp at the infinite. The efficacy of symbols, like the sacramental elements, comes not from their origin or design, but from the fact that they work, they are a means of grace in a community of faith.

Symbols (2): Words, actions, pictures, etc. that evoke a recognition of something else. At their best, they can act as signposts, pointing to that which is divine and cannot be experienced directly.

Synagogue (41): House of study and prayer. Became active about 300 B.C.

Syncretism (20): Blending together beliefs from different religions. In particular, the Israelites attempts to continue worshiping Yahweh while "hedging their bets" by also try to appease the Baals, the local agricultural gods.

Synoptic Gospels (44): Matthew, Mark, and Luke. Means "from the same viewpoint" or "under the same aspect."

Systematic theology (106): An attempt to give orderly expression to the Christian doctrines of the Trinity, the incarnation, the sacraments, the gifts of the spirit, the church, and external life. Springs from the conviction that God is not self-contradictory. What one says about one aspect of the faith should not contradict or deny what is said about another.

t

Tabernacle (17): The tent in which the Ark was kept. Later the inner sanctum of the temple.

Taize (123): Pronounced 'te-zay'. A center of liturgical experimentation in France in the 1940's. Founded in the village of Taize by Catholics and Lutherans. Their purpose was to have a monastic community that would live out "a parable of community", a sign of reconciliation in the midst of the distress of the time.

Talmidim (61): Hebrew for disciples.

Talmud (22): Commentary on the Torah. Developed by schools of rabbis. The Jerusalem Talmud (Talmud of the West) was completed by the end of the fourth century A.D. The Babylonian Talmud a century later. Talmud means "study" or "learning". (41): (Hebrew for teaching) Collection of rabbinic discussions on the scripture (400-500 AD). Commentaries based on actual legal cases.

Targumim (41): (Aramaic for translations) Aramaic paraphrases of Hebrew bible, used in synagogues around 100 BC to 100 AD.

Targums (35): Translations of Hebrew scripture into Aramaic.

Vincent Taylor (58): A form critic.

Gilbert Tennent (101): Presbyterian minister who helped spread the Great Awakening, especially in New York.

Tephilla (42): Prayers said three times daily by Jews. A series of 18 benedictions that are to be prayed (not recited) by everyone, including women, children, and slaves.

Tertullian (83) : Born 155 in Carthage. Early theologian best known for "Apology", a defense of Christianity. Also was the first to formalize and bring precision to the doctrine of the Trinity.

John Tetzel (90) : Dominican in charge of selling indulgences for Prince Albert of Brandenburg.

Theodicy (32): The theological problem of reconciling belief in a good God with a world in which evil abounds (Bad things happen to good people).

Theodore of Mopsuestia (82) : (350-428) One of the Antiochenes. Believed the divine and human natures appropriated a new form, or prosopon, in the person of Jesus.

Black Theology (122): Theology rising from the black American experience, especially through the efforts of James Cone. A form of liberation theology.

Crisis Theology (115): The theology formulated after World War I. The crisis was the failure of liberal theology, and the modern world standing under the judgment of God after the devastation of the World War.

Dialectical Theology (116): Theology as an interplay between the witnesses to God's revelation and the critical understanding of the present day. The interplay of passionate faith and critical reason.

Foundational or Fundamental Theology (117): Methods and presuppositions of theology. A foundational theology seeks to answer the questions of what makes faith possible, and how one goes about thinking through questions of faith. Neo-Reformation Theology (115): Term applied to the theology of Barth. Refers to the recapitulation of traditional Protestant themes in his work, the reaffirmation of sola scriptura.

Theophanies (33): An appearance or manifestation of God. Ezekiel 1:4-28.

Theophany (22): Manifestation of God (burning bush).

Theotokos (82) : Greek, "God-bearer", or, less accurately, "Mother-of-God". Ninety-Five Theses (90) : Luther's response to the whole issue of indulgences. Nailed to the door of the church in Brandenburg. T'hillim (36): "Praises" or "Hymns". Hebrew title of the Psalter.

The Thirteen Articles (93) : (1538) Never officially approved, but influenced later 42 and 39 articles. Third declaration of Anglican doctrine. Modeled on the Augsburg Confession.

Torah (1): First five books of the Bible, the Pentateuch. Hebrew meaning is "the Law". (29): The revelation to Israel that God, out of sheer love, has called a people out of captivity into freedom and has elected them to be a holy nation. (41): (Hebrew "teaching") The Jewish scripture, usually the Pentateuch.

Camillo Torres (121): Priest who became a guerrilla fighter in Colombia in 1966.

Tract Ninety (99) : (1841) Tract authored by John Henry Newman which tried to show that the Thirty-Nine articles of the Church of England were not contrary to Catholic doctrine, but simply condemned abuses associated with them.

Trancendence (3): Separateness of God from creation.

Transubstantiation (85) : Objects have substance (their reality) and accidents (their properties). Consecration alters the substance of bread and wine, while leaving the accidents unchanged. (123): The doctrine that holds that the bread and wine truly become the body and blood of Christ during the eucharist, in the sense that the essence changes, although the accidents remain the same. (It still looks like bread and wine, even though it is "really" the body and blood).

Phyllis Trible (122): Contemporary feminist theologian who has attacked the problem of inclusive language by uncovering traces of the feminine in language pointing to God in scripture.

Tsedeqah (64): Usual Hebrew translation of Greek dikaios in LXX. Righteousness, proper behavior with respect to the covenant. Loyalty to those with whom a covenant has been made. Henry St.George Tucker (103): Last foreign bishop in Japan. He resigned his see in 1923, to allow an indigenous Japanese bishop.

Mary Tudor (94) : (1516-1558) Eldest child of Henry VIII and Catherine of Aragon, succeeded Edward to the throne in 1553. Commonly known as "Bloody Mary" for her persecution of Protestants. Tried to restore the power of the Papacy in England, and made Cranmer's Prayer Book illegal.

A Turn to the Human (110): Due to Hans Kung. A rejection of nihilism and despair, a turn to the self to find sources of meaning and hope.

Two Document Hypothesis (44): Suggestion that Matthew and Luke used two documents, Mark and Q, as sources.

William Tyndale (93) : (1494-1536) Wrote the first english translation of the New Testament that was printed. Heavily influenced by Luther. Arrested for heresy in the Low Countries, strangled and burned.

Typology (4): Events and persons are seen as being 'types' which foreshadow things to come. (Passover as a foreshadowing of Easter) (113): The method of connecting persons and events in the New Testament with the Old. For example, John the Baptist being identified with Elijah, and from Paul, Adam being the type for Christ.

George Tyrrell (114): Emphasized the experiential aspects of faith. Attempted to "adjust the historico-philosophical expression of Christianity to contemporary certainties."

u

Ultramontaniam (99) : Derived from latin, ultra montes, beyond the mountains, signifying beyond the Alps, that is, outside of Italy, in France. A Catholic theology associated with Papal authority, even Papal infallibility. Unam Sanctum Bull of 1302 (87) : Papal bull due to Boniface VIII which asserted papal supremacy in all affairs. "We declare, assert, define, and pronounce that it is entirely necessary for salvation that all human creation be subject to the pope of Rome." Act of Uniformity of 1549, 1552 (94) : Ordered that the Book of Common Prayer must be used. Cranmer's first (1549) and first revision (1552).

Formula of Union (82) : 433 A.D. Compromise after Council of Ephesus. Declared Christ as two natures, but declared Mary as Theotokos.

Universalism (35): God is much more than the God of Israel - He is the God of ALL people and wishes to draw all people to Him.

Unmoved Mover (40): God (according to Aristotle). The First Cause.

Upanishads (128): Ancient Hindu scriptures. Contain a tradition of monotheism and great ethical principles. Jesus has been seen by some as the fulfillment of these scriptures.

Urim and Thummim (17): Sacred lots, cast to discern the will of God. Ex 28:30.

v

Vicarious (34): On behalf of someone else.

Vincent de Paul (96) : (1578-1660) Founded Congregation of Priests in 1625. His followers focused their evangelical efforts on the urban poor and in the training of priests.

Voltaire (98) : (1694-1778) Strong Deist, attacked the doctrine of providence, immortality of the soul, value of prayer, and clerical privilege. Bordered on agnosticism.

w

Waldesians (87) : Followers of Peter Waldo of Lyons, a merchant who gave up all his possessions in 1173 and began preaching poverty and humanitarian works. Repressed around 1200.

Johannes Weiss (58): Author of "Jesus' Proclamation of the Kingdom of God." Taught that the Kingdom of God was central to Jesus' teaching, and that the kingdom was eschatological.

Charles Wesley (100): (1707-1788) Younger brother of John, helped his brother found the Methodism movement. He composed many of the Methodist hymns, e.g., "Christ the Lord Is Risen Today".

John Wesley (100): (1703-1791) One of the founders of Methodism. He was the organizer, theologian, and preacher who defined Methodism and got it started. His works "Standard Sermons", "Notes on the New Testament", and "Twenty-Five Articles of Religion" are accepted as defining the theology of Methodists.

Westminster Confession (112): (1643) Drawn up by the Presbyterian Assembly of Divines. Contended that the Apocrypha lacked divine inspiration and were therefore of no authority. Also affirmed that the Canonical scripture had "infallible truth and divine authority". Eleazar Wheelock's Indian School (101): A school founded for the purpose of training clergy for frontier work, later became Dartmouth College.

George Whitefield (100): Old friend of John Wesley who asked him to preach for him at Bristol - helped to push Wesley into preaching, especially in the open air.

Alfred North Whitehead (120): (1861-1947) Philosopher who developed process philosophy.

Elie Wiesel (118): (1928-199?) Prominent holocaust writer. As a boy he was deported to Auschwitz, and then to Buchenwald where his parents and a younger sister were killed. His first book, a memoir of this experience, is "Night." In 1986 he won the Nobel Peace Prize. He was a professor at Boston University, and chairman of the U.S. Holocaust Memorial Council.

Bishop Samuel Wilberforce (113): (1805-1873) Son of the great social reformer. Debated Julian Huxley in 1860 on the topic of evolution (Darwinism).

Will (29): The power to choose one's own actions.

Will of God (29): The power of God to cause events to happen.

Roger Williams (101): (1603-1683) Congregationalist preacher who was banished from Massachusetts, and founded Rhode Island. Channing Moore

Williams (103): One of the first Protestant missionaries to Japan, in 1859. Later, as bishop of Japan, he founded St.Paul's school which grew into Rikkyo University, in Tokyo.

Thomas Wolsey (93) : Lord Chancellor and papal legate under Henry VIII. Failed to get Henry's marriage to Catherine annulled, for which he was arrested. He dies before his trial (1530).

Diet of Worms (90) : 1521 meeting meant to condemn Luther. He was condemned as a heretic. Luther's response, "Hie stehe ich. Ich kan nicht anders. Gott helf mir. Amen." On this I take my stand. I can do no other. God help me.

Wilhelm Wrede (58): Questioned the historical accuracy of Mark. Messianic secret was read back into his life after his death.

John Wyclif (87) : (1330-1384) A thinker who inspired heresy on a national scale. Wrote that the Pope could err, and that God grants use of property on condition of faithful service. Wrote that secular powers could remove holdings from an ecclesiastic where there had been abuse. Closely followed Augustine and Thomas Aquinas. Inspired the Lollards. Had the first serious translation of the Bible into English done.

y

Yahweh (2): Hebrew "to be" - usually translated Lord, used in the 'J' text.

z

Zealots (42): Nationalist Jewish sect devoted to the overthrow of the Roman occupiers. Given to violence and terrorism. Name came from the story of Phineas in Numbers. He slayed a man and his wife with a javelin thus saving Israel from a plague. He was said to have been "zealous for his God". (Num 25:6-13)

Ziggurat (7): A tall, stepped tower of Babylonian origin, possibly meant to represent a mountain. Possibly the only physically realizable tower design using mud bricks and bitumen grout.

Zion (35): Jerusalem. (Psalm 137)

Zoroasterianism (3): Taught that there were two gods, one of light and one of darkness.

Summarized by Alan Jackson, Mentor EfM