

## Appendix B -- Glossary

**Anglicanism**—Derived from a Latin phrase meaning “English Church”. This is the worldwide communion of churches stemming from the established Protestant Church of England led by the Archbishop of Canterbury. In the United States, they are the Episcopal Church.

**Arminius, Jacob (1560-1609)**—Dutch pastor and theologian who originated a form of Protestant theology rejected at the Synod of Dordt in 1618. He held that Christ died for all humanity, not just for the elect, and that divine grace is resistible. He assigned a larger role for human free will in salvation than was accepted by the Calvinists.

**Atonement**—The doctrine that answers the question of how did Christ’s suffering and death on the cross take away sin and reconcile human beings to God. There are several different versions of this doctrine in the wider Christian tradition.

**Baptism**—The sacrament or rite of Christian initiation. Christians have differed in their understanding of baptism, as to mode (immersion as necessary vs mode as optional), as to proper subjects (believers only vs believers and their children), and as to its meaning (baptism as a means of saving grace/as a sign and seal of the covenant of grace/as an outward sign of an inward reality).

**Baptists**—Originating as 17<sup>th</sup> century congregations of English Puritan Separatists who rejected infant baptism, the Baptists became a family of denominations emphasizing congregational self-government and regenerate church membership.

**Bishop**—An overseer, senior pastor, and shepherd of the church. In the New Testament, the term for overseer (*episkopos*) and the term for elder (*presbuteros*) seem to be used interchangeably. However, by the 2<sup>nd</sup> and 3<sup>rd</sup> centuries, a distinction was drawn between bishop (overseer) and priest (presbyter) and a hierarchical relationship became the norm in church governance.

**Bismarck, Otto (1815-1898)**—German statesman and architect of Germany's unification. He was the preeminent practitioner of Realpolitik, a ruthlessly realistic and opportunist approach to statesmanship, rather than a moralistic one. He was aggressive and shrewd on both the foreign and domestic fronts.

**Bonaparte, Napoleon (1769-1821)**—French emperor from 1804-1814 and brilliant general who fought and defeated counterrevolutionary forces of monarchical Europe for 20 years prior to his final defeat at Waterloo. His real significance lies in being the exporter of French revolutionary ideals throughout Europe.

**Caesaropapism**—A system in which the secular ruler has absolute authority over both church and state. The term is often used to describe the relationship between church and state in the Byzantine Empire.

**Calvin, John (1509-1564)**—The leading reformer and theologian of the second generation of the Protestant Reformation. His presence and administration made Geneva, Switzerland a leading center of Protestantism in the mid-16<sup>th</sup> century. In addition, Calvinism had significant influence in France, England, Scotland, Germany, and the Low Countries. Calvin's *Institutes of the Christian Religion*, published and revised several times between 1536 and 1559, is probably the single most important Protestant theological work of the Reformation era.

**Capitalism**—An economic system in which goods and services are sold at prices higher than their actual cost of production which the difference between the two saved or reinvested in the production of still more goods and services. Resources for the exchange and for the initial investment in production are made available in form of credit from financial institutions. Those engaged in these transactions favor minimum state regulation that allows free movement of credit and resources and encourage an entrepreneurial spirit and disciplined systems of production.

**Carey, William (1761-1834)**--The father of modern missions, Carey was a British Baptist pastor turned missionary whose pioneering work in India and tireless promotion of foreign missions initiated a renewed interest in missions work that spanned the globe.

**Carmichael, Amy (1867-1951)**—Christian missionary to India who served for 55 years without taking a furlough. She founded an orphanage and missionary work in Dohnavur and authored many works about missionary service in that land.

**Christendom**—A reference to the Christian world which, in the medieval mind, combined a unitary spiritual and political sovereignty.

**Christian perfection**—The term used to describe a variety of teaching about the process of achieving Christian maturity and even sinless perfection. The goal of this process is union with God in His love as well as personal holiness.

**Christology**—The branch of Christian theology that deals with the identity and work of Jesus Christ.

**Clapham group**—Nicknamed the Saints, this was a group of prominent and wealthy evangelical Anglican reformers at the beginning of the Nineteenth Century based in Clapham, just outside of London. They shared common political and social views concerning the abolition of the slave trade and reform of the penal system among others. They worked diligently over many years on these and other social issues motivated by their Christian faith and concern for social justice.

**Common sense philosophy**—A realistic philosophy that asserted that the mind could directly know the objects of its ideas and could have direct and accurate intuitions of both

objective reality and the moral content of objects and its own mental processes. From such perceptions a rational and orderly system of understanding can be constructed on inductive principles.

**Concordat**—An agreement between a pope and a governing authority of nation or locality concerning the regulation of church affairs in that nation or locality.

**Confessionalization**—The process in the Reformation era whereby secular and ecclesiastical authorities worked together in the effort to create well-informed, conscientious Christians who had specific confessional identities and would be well-disciplined, obedient political subjects of particular realms.

**Congregationalism**—A form of ecclesiastical governance where individual congregations are independent and self-governing.

**Covenant theology**—Covenant is a major integrative element of Reformed theology, stemming from Calvin's contention that the Old Testament promulgated the same integrative covenant of grace as the New Testament, but under a different form of administration. Typically, the covenant of grace is contrasted with the covenant of works that God made with Adam.

**Creed**—From the Latin "credo", meaning "I believe". It is a verbal formula of Christian faith, originally used as a confession of faith at baptism and later used as a way of identifying and excluding heretical teaching.

**Darby, John Nelson (1800-1882)**—An attorney who became the most influential leader of the separatist group the Plymouth Brethren. He was the systematizer of dispensationalism, a system whose millennialism became a prominent feature of American fundamentalism.

**Darwin, Charles (1809-1892)**—Famed English biologist and natural scientist and author of *The Origin of Species* (1859) and the *Descent of Man* (1871). He theorized that natural selection was the key mechanism operating in nature, whereby those species that are best-suited to their environments survive and multiply.

**Descartes, Rene (1596-1650)**—French philosopher and mathematician and founder of continental rationalism. He has been dubbed by some as the "father of modern philosophy".

**Dialectical idealism**—A system advocated by Hegel, contending that ideas are the generators of historical progress. The interpretative method employed is the dialectic in which a proposition (thesis) is contradicted by its antithesis and then is resolved in a higher level of truth in the synthesis of the two antagonistic ideas. Thus, it is the clash of ideas (thesis and antithesis) that yields a conclusion (synthesis) that spurs historical advance.

**Dialectical materialism**—A system advocated by Marx and Engels that took Hegel's dialectic and made it strictly earthbound. It combined Hegelian dialectic with strict materialism, arguing that historical progress develops along material and economic lines in dialectic fashion.

**Dispensationalism**—Dispensation is derived from the word meaning to manage the affairs of a household. Dispensationalism is a theological system that sees the world as a household administration by God in connection with various stages of revelation that mark off the different economies or dispensations in the outworking of His eternal program. In this theological usage, a dispensation is a distinguishable economy in the outworking of God's program.

**Dominicans**—An order of preaching friars founded by St. Dominic in 1215. They were instrumental in carrying out the papal inquisitions of the High and Late Middle Ages. They were a missionary arm of the Catholic Church in the 19<sup>th</sup> century.

**Dordt, Synod of (1618-1619)**—An assembly of Reformed theologians which repudiated the views of Jacob Arminius. In defending Calvinism, the synod affirmed five major principles summarized by the acronym TULIP:

- Total depravity of human nature
- Unconditional election
- Limited atonement
- Irresistible grace
- Perseverance of the saints

**Ecclesiology**—Derived from the Greek word for “church”, this term refers to that branch of theology that considers the nature, government, and mission of the church.

**Ecumenism**—A movement framed by the belief that different religious groups can and should co-exist and cooperate with each other to promote the welfare of humankind.

**Eddy Mary Baker (1821-1910)**—Founder of the Church of Christ, Scientist and a number of Christian Science publications, including the *Christian Science Monitor*.

**Edwards, Jonathan (1703-1758)**—Puritan minister, Calvinist theologian, first American theorist of revival, and leader of the Great Awakening in New England.

**Emerson, Ralph Waldo (1803-1882)**—Leader of the Transcendentalist movement, Emerson was a philosopher and a writer and perhaps the most famous man of letters in America in the mid-19<sup>th</sup> century.

**Engels, Friedrich (1820-1895)**—German socialist, social agitator, and colleague of Karl Marx. He collaborated with Marx in the writing of the *Communist Manifesto* (1848) and spent his later years editing Marx's *Das Kapital*.

**Enlightenment**—An intellectual movement born out of the scientific revolution of the 17<sup>th</sup> and 18<sup>th</sup> centuries characterized by confidence in reason as the means of solving

practical, religious, and philosophical problems. The movement made an effort to approximate the order of nature and was committed to a criticism as a means of discovery.

**Episcopate**—Derived from the Greek word for “bishop” or “overseer”, this term refers to the network of bishops governing the church, some would say from the 2<sup>nd</sup> century on.

**Established church**—A state church, such as the Church of England, the Lutheran churches in Scandinavia and parts of Germany, and the Congregational churches in Connecticut and Massachusetts until the early 19<sup>th</sup> century. Established churches are typically supported by taxes (e.g. paying ministerial salaries), under some degree of governmental control (e.g. in selecting or appointing the ministers of the church), and often either exclude other churches or subject them to various penalties and sometimes persecution.

**Eucharist**—A sacrament commemorating the Last Supper shared by Jesus and His disciples (Mt 26:26-30; Mk 14:22-26; Lk 22:14-20; 1 Cor 1:23-26). It is also commonly known as Communion and the Lord’s Supper. Christians have differed in their understanding of the nature of the Eucharist:

- Transubstantiation (Roman Catholics)--The elements (bread and wine) actually change and become the body and blood of the Lord;
- Consubstantiation (Luther) Christ is bodily present in, under, and with the elements of bread and wine. The elements do not become the Lord’s body and blood but, nevertheless, participants in the sacrament do “eat and take to [themselves] Christ’s body truly and physically”;
- Memorialism (Zwingli) The sacrament or ordinance memorializes Christ’s sacrifice. The Lord’s Supper is primarily an occasion to remember the spiritual benefits purchased by Christ’s death;
- Spiritual presence (Calvin) There is a real reception of the body and blood of Christ in the sacrament only done in a spiritual manner.

**Evangelical**—Derived from the Greek *euangelion*, the word means “good news” or “glad tidings”. This good news is defined by Paul in 1 Cor. 15:1-4 as the message that Christ died for our sins, was buried, and rose again in fulfillment of the prophetic Scriptures and thereby provided the way of redemption for sinful humanity. Evangelicals generally hold that the Scripture is God’s inspired Word, the authoritative guide for faith and practice. They believe the human beings are sinful in their root being, denying the Enlightenment’s claim of the innate goodness of humanity. Evangelicals hold that Christ’s death on the cross provided an atonement for humanity’s sin, and that salvation is accomplished by receiving God’s unmerited grace and favor by faith in Christ.

19<sup>th</sup> century evangelicalism grew out of the Great Awakenings of the 18<sup>th</sup> and early 19<sup>th</sup> centuries and was marked by dramatic religious transformation, the location of religious authority in the Bible rather than in reason or religious hierarchies, with the inclination to extend moral reform generally across society.

A new evangelicalism (or neo-evangelicalism) arose in 20<sup>th</sup> century America. A narrow fundamentalism had emerged from the struggle against theological liberalism and the Social Gospel that internalized the historic Christian message and withdrew from involvement in the world. Neo-evangelicalism took issue with this attitude in three main ways:

- Seeing as wrong-headed the attitude of suspicion of all who did not hold every doctrine of faith and practice that you did as wrong;
- Seeing the strategy of separation aimed as a totally pure church (as local units or denominational ones) as wrong; and
- Seeing as wrong headed, the results of the fundamentalist agenda. Fundamentalism would not turn the tide of theological liberalism or positively address the social evils of the day without engagement.

**Feminism**—The belief that society and the distinct groupings in society ought no make invidious distinctions between men and women that deny education, work, and other opportunities to women solely on the basis of gender.

**Forensic justification**—The predominant form of the Protestant doctrine of justification, according to which believers are united to Christ by faith and are declared righteous by God in view of the merits of Christ which are imputed to them.

**Franciscans**—An order of mendicant friars founded by Francis of Assisi (1182-1226). They were driven by the high ideals of their founder, focused on service over education, and spiritual formation over defending the Church's purity from heretical views. They were a missionary arm of the Catholic Church in the 19<sup>th</sup> century.

**Freud, Sigmund (1856-1939)**—Austrian psychiatrist and founder of psychoanalysis. He made much of the prevailing influence of childhood sexuality in explaining aberrant human behavior.

**Fundamentalism**—A conservative strand of American Protestantism that opposed the intellectual developments in science and comparative religion in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Committed to their Fundamentals, they grew increasingly unyielding in their beliefs and separatistic in their practices.

**Garrison, William Lloyd (1805-1879)**—A prominent American journalist and tireless social reformer. He was particularly active in the abolitionist and suffragist movements.

**Gladden, Washington (1836-1918)**— A Congregationalist pastor and prolific author who was an early leader of the Social Gospel movement. He was particularly active in the union movement and a vigorous opponent of racial segregation.

**Gnosticism**—A broad label for a wide variety of non-orthodox forms of a philosophical religion, popular in the second and third centuries, which taught a cosmic dualism and offered salvation from the material realm based on secret knowledge (*gnosis*). From time to time in Church history, groups resembling the early Gnostics have arisen.

**Grace**—A term for the unmerited mercy and favor of God. The term has a wide play in theology to describe the power of God to redeem and transform human beings.

**Great Awakenings**—Religious revivals or series of revivals that swept across Great Britain and the United States during the early to mid-18<sup>th</sup> and the early to mid-19<sup>th</sup> centuries.

**Harnack, Adolf (1851-1930)**—German theologian and church historian. He came to see religion in practical terms as reconciling culture and Christian faith, and in properly ordering life. He taught that dogma in the early church was the natural outgrowth of the search for membership standards and obscured the thrust of Jesus' teaching. He held that the kernel of Jesus' message was the kingdom of God. Its victory over evil provides the ultimate meaning to life. Christians are called to follow Jesus' example of “higher righteousness” which is governed by the law of love.

**Hegel, Georg Friedrich (1770-1831)**—Eminent German philosopher, known as the father of dialectics, a system of thought whereby opposing ideas are rationalized and synthesized into a logical conclusion. He described history as a spirit (Geist) in perpetual flux (with human progress as a manifestation of humanity's spiritual self-realization) becoming increasingly less alienated from itself. Hegel had a profound influence on subsequent generation of thinkers, often described as the “young Hegelians”.

**Hesychasm**—A monastic movement whose name is derived from the Greek word *hesychazo*, meaning “to be quiet, remain at rest, remain silent”. Originally it referred to Christian monastics who, though residing in communities, lived quietly in private cells. It came to refer to a contemplative movement in Eastern Orthodoxy whose focus was in spiritual exercises designed to produce a beatific vision that gradually transformed the seeker until he/she partook of the divine nature.

**Higher criticism**—The study of Scripture from the standpoint of it as a piece of literature. Generally, it has three main concerns:

- detecting the presence of underlying literary sources in a text;
- identifying the literary types that make up a composition; and
- conjecturing on matters of authorship and dating of particular works.

Given the often extreme skepticism that practitioners of higher criticism applied to the texts of Scripture, this manner of study came to be synonymous with undermining the authority of the Bible.

**Hodge, Charles (1797-1875)**—Presbyterian theologian and leading exponent of the Princeton Theology, perhaps the leading orthodox Calvinist theological tradition in America during the 19<sup>th</sup> century. He taught at Princeton Seminary for more than 50 years.

**Holiness movement**—A set of Christian beliefs and practices relating to how believers are sanctified emerging primarily within and then from 19<sup>th</sup> century Methodism.

**Humanism**—A faith in the essential goodness and potential of human beings. This set of beliefs characterized the interests and works of many of the scholars and artists of the Renaissance and the Enlightenment.

**Huxley, Thomas (1825-1895)**—Biologist and Darwinian apologist. Known as “Darwin's bulldog”, he was the foremost proponent of evolutionary theory in his day and vehement opponent of Christianity.

**Imputation**—Derived from a Greek word which means to credit something to a person's account. It is a fundamental term in the doctrine of forensic justification, according to which the righteousness that justifies believers in God's sight is not acquired by their efforts nor infused in them as created grace, but imputed to them when the merits of Christ are credited to their accounts.

**Irresistible grace**—The Calvinist teaching (from the Synod of Dordt) that when God chooses to give grace to sinners, that choice is effective. That is to say, that even sinners adamant in initially refusing that grace, are made willing to accept it, by the power grace itself.

**Islam**—A world religion founded by Muhammad (570-632) that dominated the Mediterranean world from the 7<sup>th</sup> to the 11<sup>th</sup> century. Islam refers to those who submit to the will of Allah, as communicated through his prophet Muhammad and recorded in the Qur'an. Needless to say, Islam remains a significant world religion into our day.

**Judson, Adoniram (1788-1850)**—An American Baptist missionary who served in Burma for almost 40 years. He became quite a celebrity and did much to promote foreign missionary work among American churches.

**Kant, Immanuel (1724-1804)**—German philosopher and proponent of the idealist tradition of German philosophy, in which the structure of human consciousness gives structure to the world.

**Kierkegaard (1813-1855)**—A lay Dutch theologian who unintentionally founded existentialism. He argued against Hegel, holding that no philosophical system could explain the human condition. He rejected philosophical universals and argued for decision and commitment among the alternatives that life confronts you with. His understanding of truth was subjective, calling for a “leap of faith”, a passionate commitment to God in the face of uncertainty and objective truth claims.

**Kipling, Rudyard (1865-1936)**—English writer and poet and author of such works as Gunga Din (1892), The Jungle Book (1894), and the White Man's Burden (1899). His work is very representative of the prevailing attitudes of the day.

**Kuyper, Abraham (1837-1920)**—Dutch theologian and statesman. Author of many works seeking to express a Christian worldview. He is best remembered for articulating the idea of common grace and the social and political theory of sphere sovereignty. That

latter idea sought a intellectual justification of pluralism and the creation of structural means to limit the power of the State.

**Laissez-faire economics**—Derived from a French phrase meaning “let it be as they wish”, laissez-faire is an economic system and theory which purports that economic transactions should be between private parties with only minimal (as small an active role as possible) intervention of governmental regulation or subsidies.

**Latitudinarians**—Described as “gentlemen of a wide swallow”, these Anglican ministers displayed a high regard for the authority of reason and a tolerant, anti-dogmatic temper. Theologically vague and spiritually insubstantial, their version of religion became strongly moralistic. They served as an inspiration for the Social Gospel movement.

**Leo XIII (1810-1893)**—Pope from 1878-1903. He attempted to move the Catholic Church away from the more strident anti-modern attitudes of his predecessor.

**Liebnitz, Gottfried Wilhelm (1646-1716)**—German mathematician and rationalist philosopher. He helped developed the field of integral calculus. He ranks with Descartes and Spinoza among the great 17<sup>th</sup> and 18<sup>th</sup> century rationalists.

**Limited atonement**—Probably the most controversial of the five points of Calvinism as taught by the Synod of Dort, according to which Christ died only to redeem the elect. Many Calvinists, notably John Owen, prefer to call this point “particular redemption”.

**Liturgy**—A prescribed form of public worship, usually centering on the celebration of the Eucharist. The most common forms of liturgy modern Americans encounter are the Roman Rite in the Catholic Church, the Liturgy of John Chrysostom in the Eastern Orthodox Church, and the Book of Common Prayer in the Anglican or Episcopal communion.

**Livingstone, David (1813-1873)**—The first European to extensively explore the African interior. He created missionary outposts along the continent's major waterways. He was a vehement opponent of slavery and sought to eradicate native slaving operations.

**Manifest Destiny**—A phrase coined in 1845 that expressed the belief that the United States was clearly destined to extend American sovereignty over the entire North American continent. Adherents to this attitude commonly justified it by reference to divine sovereignty, cultural superiority, and racial paternalism.

**Marx, Karl (1818-1883)**—German socialist and author of the *Communist Manifesto* (1848) and *Das Kapital* (1867). His economic theories fueled the radical socialist movement of the 19<sup>th</sup> and 20<sup>th</sup> centuries.

**Metternich, Klemens (1773-1859)**—Austrian diplomat, known for his shrewd political mind. He was the mastermind, architect, and mouthpiece of the conservative and monarchical reaction that dominated Europe from 1815-1848.

**Monasticism**—The name is derived from the Greek word meaning “alone”. The first monastics were desert hermits who fled from the world at large and the world in the church and sought to live celibate lives of simplicity and self-denial. Communal monasticism soon developed where monks lived lives of poverty, chastity, and obedience in community by a stated rule (usually following the Benedictine rule in the west and the Rule of St. Basil in the east).

Monasticism’s heyday was from the 3<sup>rd</sup> to the 11<sup>th</sup> centuries. The mendicants of the 12<sup>th</sup> and 13<sup>th</sup> centuries adopted a number of monastic traits but took the monastic ideal outside the walls of the monastery. The Reformation, the Enlightenment, and the modern secular spirit have all contributed to the significant decline of monasticism as a movement.

**Monophysites**—Derived from the Greek words *monos* (single) and *physis* (nature), Monophysites believe that the incarnate Christ had a single divine nature, clothed in human flesh. The Fifth (553) and Sixth (681) Ecumenical Councils at Constantinople addressed this issue, a very contentious one in the East from the 5<sup>th</sup> to the 7<sup>th</sup> centuries.

**Moody, Dwight L. (1837-1899)**—The most famous evangelist of the late 19<sup>th</sup> century. He was connected with the Holiness movement and was the founder of Moody Church, Moody Bible Institute, and Moody Publishers.

**More, Hannah (1745-1833)**—More was an educator, writer, and social reformer. She was known for her writings on abolition and for encouraging women to join the anti-slavery movement. She functioned for some time as Wilberforce's de facto publicist.

**Mysticism**—An approach to religion that stresses the direct and intuitive experience of God. Their emphasis on the unintelligibility of God (that many aspects of God are hidden from human understanding because God is incomprehensibly beyond human understanding) generally led mystics to look askance at the systems of logic woven by groups like the Scholastics. They believed that the Scholastics thought they knew too much about God by their logical extrapolations, and that such pretense was dangerous.

**Nativism**—Fear or, or prejudice against, those not natively born in the United States or who retained loyalty to their native (foreign) language, ethnic identity, or religion.

**Neo-confessionalization**—A 19<sup>th</sup> century version of the confessionalization process in the Reformation era. During the Reformation, secular and ecclesiastical authorities in various areas worked together in the effort to create well-informed, conscientious Christians who had specific confessional identities and would be well-disciplined, obedient political subjects of particular realms.

In the 19<sup>th</sup> century, that same basic process, minus the cooperation of the secular authorities, occurred in a number of denominations concerned with the corrosive effects of theological liberalism and a Social Gospel movement that lost the gospel in the midst of its social and political activism. This effort aimed at well informed and obedient members of their respective denominations or groups.

**Nestorius**—A bishop of Constantinople and allegedly a teacher of an extreme form of Christology that emphasized the separateness of the two natures of Christ (human and divine).

**Newman, John Henry (1801-1890)**—A leader of the Tractarians who left Anglicanism for the Roman Catholic Church in the 1840s. Probably the most famous English convert to Roman Catholicism in the 19<sup>th</sup> century, he later became a prominent cardinal in the Roman Church.

**Nietzsche, Friedrich (1844-1900)**—Influential German philosopher who venerated the ideological superman for strength, ruthlessness, and apathy towards those who would oppose his will to power. He saw morality as subjective and amenable to the instincts of competitive winners. A precursor to Nazi ideology.

**Nonconformist**—Originally, this was a term for Puritan ministers who refused to conform to the church practices and ceremonies mandated by the Act of Uniformity (1559) under the Elizabethan settlement in England. Later it became a label for all Protestants who were dissenters from the established church.

**Original sin**—The doctrine that every human being is born with a corrupt and sinful nature deserving of condemnation.

**Owen, Robert (1771-1858)**—British socialist famous for his sponsorship of utopian communities.

**Oxford movement**—An important development in 19<sup>th</sup> century Anglicanism in response to theological liberalism, secular skepticism, individualistic pietism, and the immorality of the day. It emphasized a return to the historic traditions of the church, yearning for a higher standard of worship, piety, and devotion among both clergy and laity. They were also known as the Tractarians, due to the publication of a series of pamphlets, *Tracts for the Times*.

**Palmer, Phoebe (1807-1874)**—Methodist evangelist and writer who is considered to be one of the founders of the Holiness movement. She actively promoted the idea and teaching of Christian perfection.

**Parham, Charles (1873-1929)**—American preacher who was a pioneer of early Pentecostalism. He made a connection between the gift of tongues and the experience of the baptism of the Holy Spirit. He saw tongues as the necessary evidence of Spirit baptism.

**Pentecostalism**—Christian movement that focuses on direct personal experience of God and on the baptism with the Holy Spirit, usually identified with the experience of speaking in tongues.

**Perseverance**—In Western theology after Augustine, this term refers to the “gift of grace”, which causes those who have begun the life of faith to remain in faith to the end

of their days. At Dordt, this came to summarize the fifth point of Calvinism, sometimes going by the label “eternal security”.

**Pietism**—A movement in the 17<sup>th</sup> and 18<sup>th</sup> centuries within Protestantism, primarily in Germany, that sought to elevate personal piety and religious devotion to the same level of importance as religious institutions and doctrines. It was an emphasis that continued in various ways through the 19<sup>th</sup> century.

**Pius IX (1792-1878)**—Pope from 1846-1878 known for his opposition to Modernism. He published the Syllabus of Errors in 1864 and presided at Vatican I, which promulgated the doctrine of Papal infallibility when speaking ex cathedra in matters of faith and morals.

**Positivism**—The philosophical system of August Comte which rejects metaphysics and theology as sources of knowledge. Scientific investigation and observation are the only sources of true knowledge.

**Predestination**—The doctrine, heavily influenced by Augustine, that human beings are destined for salvation (and some would say damnation as well) as a result of God’s decree before the beginning of time, regardless of their own choices or actions. During the Reformation, this doctrine was emphasized and elaborated on the most by Calvin and Calvinist theologians.

**Prevenient grace**—A theological term from a Latin word meaning “to come before”. In the Augustinian/Calvinist view, prevenient grace causes us to have faith (thus, it is synonymous with irresistible grace in the TULIP acronym). Aquinas would call this grace efficacious in itself. In the Arminian view, prevenient grace is the offer or incitement or preparation that leads to a person’s choice to believe or not (the choice remaining theirs by divine design).

**Protestants**—A broad designation for all the Christian groups in Western Christendom who rejected the authority of the Roman Catholic Church during the Reformation era. The fundamental subdivision of this group is between the magisterial Protestants (broadly speaking, Lutherans and Calvinists and their successors) and the so-called radical Protestants (the Anabaptists and their successors).

**Providence**—The Christian belief that God actively orders and governs all things and events in His creation, often despite appearances to the contrary. Unlike our modern times, belief in God’s providence was fundamental to virtually all Christians in the Reformation era.

**Puritans**—English Protestants of the 16<sup>th</sup> and 17<sup>th</sup> centuries who sought to purify the Church of England of many Roman Catholic practices and beliefs they considered unscriptural. They consistently sought to push the Church of England in the direction of Reformed thought and practice. Descendants of English Puritanism include Presbyterians, Congregationalists, and Baptists.

**Racism**—A belief, understanding, or practice that characterize various races hierarchically in moral, intellectual, or physical terms that permit members of the “superior” race to stigmatize, oppress, or exploit members of an “inferior” race.

**Rauschenbusch, Walter (1861-1918)**—A key figure in the Social Gospel movement in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. He was a prolific writer and promoter of the movement, gaining his experience of economic inequity first hand as Baptist pastor in Hell’s Kitchen, a New York City slum. He later taught at Rochester Theological Seminary.

**Reformed**—The form of Protestantism originating in Switzerland, predominant in the Netherlands, and represented in the English speaking world by Puritans, Presbyterians, Congregationalists, and some Baptists. Its most important founding figures are Zwingli and Calvin. It takes its name from the conviction that the church needs to be reformed (indeed, continuously reformed) according to the Word of God.

**Regeneration**—A term derived from Latin meaning “born again”. This doctrine describes an individual’s passage from birth in Adam (and death) to new birth in Christ (and eternal life). Most Protestants associate this with the experience of conversion. Roman Catholics, Eastern Orthodox, Lutherans, and Anglicans believe in baptismal regeneration whereby one is born again through baptism.

**Revivalism**—An increased spiritual interest or renewal in the life of a church congregation or of a society. The Second Great Awakening in America sparked a culture of revivalism in the 19<sup>th</sup> century American church.

**Ritschl, Albrecht (1822-1889)**—German systematic theologian and probably the most influential continental Protestant theologian between Schleiermacher and Barth. He followed Kant strictly in rejecting any metaphysical knowledge of God (thus almost all traditional Christian doctrine) and emphatically emphasizing the ethical elements of religion. God was not to be known in Himself but in His effects on humankind.

**Romanticism**—A movement in philosophy, religion, art, and literature that reacted to the classicism and rationalism of the Enlightenment. Arising in the 1790s and continuing strong to the 1830s, it stressed community with nature, the power of emotion, passion, or sentiment over reason, a belief that non-rational factors governed human behavior, an emphasis on fantasy and imagination over rational order and control, and the subjectivity of the individual.

**Sacrament**—An outward sign of invisible grace (and Roman Catholics would add -- that confer the grace they signify). Roman Catholics and Eastern Orthodox recognize seven sacraments – baptism, penance or reconciliation, confirmation, eucharist, holy orders, matrimony, and extreme unction (last rites). Protestants recognize two – baptism and the eucharist.

**Sanctification**—The process in God’s work of salvation in which believers are inwardly transformed by the grace of God and become holy. In Protestant theologies, sanctification

is contrasted with justification, that act of God which takes place at conversion, in which God forgives sin and bestows righteousness upon individuals. In Holiness traditions stemming from John Wesley, sanctification typically refers to the stage of so-called Christian perfection, or entire sanctification.

**Schleiermacher, Friedrich Daniel (1768-1834)**—Perhaps the most influential theologian of the 19<sup>th</sup> century and father of liberal Protestant theology. He denied or reinterpreted most of the historical doctrines of the Christian faith in refocusing theology on subjective religious experience.

**Schweitzer, Albert (1875-1965)**—Brilliant missionary to French West Africa, Schweitzer earned doctorates in philosophy, theology, musicology, and medicine. He is best known as the author of *The Quest of the Historical Jesus* (1906) in which he demonstrated that the wave of historical reconstructions of Jesus life which populated 19<sup>th</sup> century literature simply attributed to Jesus the liberal theology and inclinations of their authors. Schweitzer spent his life on the mission field in Africa, writing throughout his days, and returning periodically to Europe to give lectures and organ recitals.

**Scientific revolution**—The emergence of modern science usually assigned to the period between the Renaissance and the 18<sup>th</sup> century when developments in mathematics, physics, chemistry, biology, medicine, and astronomy transformed views of nature and of human society.

**Slavophiles**—A movement in 19<sup>th</sup> century Russia which desired the values and institutions of early Russian history to guide the development of the nation's identity. They opposed the Westernizing influences of the day.

**Smith, Adam (1723-1790)**—Scottish economist and author of the famous *Wealth of Nations* (1776), extolling the practice of specialized production and laissez-faire economic policies.

**Smith, Joseph (1805-1844)**—American religious leader and founder of the Latter Day Saints, popularly known as the Mormons.

**Social Darwinism**—An adaptation of Darwin's concept of the survival of the fittest (a phrase coined by Herbert Spenser) to explain the struggle between nations for superiority. It was used to justify racist concepts that motivated the European conquest of “backward” peoples of Africa and Asia.

**Spurgeon, Charles Haddon (1834-1892)**—Influential English Baptist minister and preacher and a leader of British nonconformists. Known as the “Prince of preachers”, for over thirty years thousands flocked to the Metropolitan Tabernacle in London to hear him preach. A prolific writer, he published numerous books and pamphlets and more than 3800 sermons.

**Stowe, Harriet Beecher (1811-1896)**—Perhaps the best known American abolitionist because of her novel, *Uncle Tom's Cabin*, a depiction of the cruel conditions for enslaved African Americans.

**Strauss, David Friedrich (1808-1874)**—Liberal theologian and author of *The Life of Jesus* (1835), which really began the open emergence of the historical-critical investigation of the Bible. One of the “young Hegelians”, the key to understanding his work is grasping his iron-clad non-miraculous and non-supernatural presuppositions.

**Taylor, Hudson (1832-1905)**—A British Protestant Christian missionary to China and founder of the China Inland Mission. Taylor spent 51 years in China and was responsible for bringing over 800 missionaries to the country. The end result was the founding of some 125 schools, which resulted in 18,000 Christian conversions.

**Temperance**—A reform movement beginning in the 1820s that sought to restrict the consumption of alcohol through moral exhortation. The movement came to be identified with the requirement of total abstinence from fermented drink and a ban on all alcoholic production and distribution.

**Total depravity**—A doctrine shared by a number of Protestant groups, which holds that every aspect of human life is corrupted by sin. This doctrine does not teach that human beings are purely evil, but that every aspect of human nature is tainted by sin and therefore corrupted.

**Transcendentalism**—A philosophical movement that developed in the eastern United States in the early 19<sup>th</sup> century. It sought to “transcend” the common sense philosophy in New England in that day by discovering ideas of moral truth and beauty apart from sensation. Transcendentalists backed various reform communities that identified norms of behavior through mystical delight in nature and through the discovery of “authenticity”, often very vaguely described. Ralph Waldo Emerson and David Thoreau were its most famous representatives..

**Trinity**—The doctrine that one God consists in three divine, consubstantial persons.

**Ultramontanism**—A movement within the Roman Catholic Church in the 17<sup>th</sup> through 19<sup>th</sup> centuries which asserted the supremacy of the papacy in Rome (ultramontes = beyond the mountains) over the ecclesiastical organization at the national and local level.

**Uniate Church**—A term for any community of Christians in eastern Europe or the Near East that acknowledges papal supremacy but retains its own Orthodox liturgy.

**Unitarianism**—A religious movement in 18<sup>th</sup> and 19<sup>th</sup> century New England Congregationalism that rejected a number of commonly held Christian tenets, such as the Trinity and the deity of Christ in favor of what they regarded as a rational reading of Scripture that found only one person in God and, therefore, redefined Jesus Christ as a being of a separate and lower nature.

**Waldensians**—Followers of Peter Waldo, a 12<sup>th</sup> century merchant turned religious reformer who urged lay people to embrace poverty and preach the Gospel. In some ways, they were the forerunners of the mendicants in their emphasis on poverty and preaching and, in other ways, they were the forerunners of the Reformation in their emphasis on biblical teaching.

**Wellhausen, Julius (1844-1918)**—German biblical scholar who contributed to the composition history of the Pentateuch and is credited as one of the originators of the documentary hypothesis.

**Wesley, John (1703-1791)**—Anglican priest, revival preacher and organizer, and founding figure in Methodism. Wesley's theology combined Arminianism and Pietism and is known for a strong emphasis on sanctification, including his controversial understanding of, and emphasis on, Christian perfection.

**Whitefield, George (1714-1770)**—Renowned English open-air preacher who helped spearhead the Great Awakening in both England and the American colonies. He was one of the founders of Methodism (although he and Wesley later parted ways, agreeing to disagree). He was probably the best known English preacher of the 18<sup>th</sup> century.

**Wilberforce, William (1759-1833)**—British politician, philanthropist, and earnest Christian reformer who led the movement to abolish the slave trade.

**Willard, Frances (1839-1898)**—American educator, temperance reformer, and women's suffragist. Willard became the national president of the Women's Christian Temperance Union (WCTU) in 1879 and continued until her death in 1898. Her influence continued in the next decades, as the Eighteenth (Prohibition) and Nineteenth (woman's suffrage) Amendments to the United States Constitution were adopted. Willard encouraged women to engage in a broad array of social reforms through lobbying, petitioning, preaching, publishing, and education. Her vision also encompassed prison reform, temperance instruction, and aspects of Christian socialism. She was a tireless proponent of women's rights, an advocacy that had a global reach.

**Young, Brigham (1801-1877)**—Successor to Joseph Smith as leader of the Mormons, serving as their president from 1847-1877. He led the Mormons to settle in Utah.

**Young Hegelians**—Followers of Hegel, people like Ludwig Feuerback and Arthur Schopenhauer, who struck out on an independent course. Whereas Hegel identified the Absolute Spirit of his system with the Christian God, his young followers did not associate this Spirit with any God at all.