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Aarflot, Berthe Canutte (1795–1859), author, speaker, leader, counselor. Born in Sunnmøre, Norway; married in 1817; six children. She wrote several collections of religious poetry, published in numerous editions, and a religious autobiography (1860); her collected writings were published in five volumes (1853–54, new ed. 1868–70). She was the best known woman in the Hauge Movement, a lay Pietist* movement led by Hans Nielsen Hauge (1771–1824). Her religious writings contributed to the diffusion of Pietism to a broader population and helped turn Pietism away from legalistic tendencies and more in the direction of Evangelicalism. She recruited her husband and turned her home into a religious and cultural center.

INGER FURSETH

Aaron, the older brother of Moses. Aaron speaks on Moses' behalf (Exod 4, 7, 8). When Moses is on Mount Sinai, Aaron yields to the people's request and makes the golden calf (Exod 32). The priesthood came to be limited to the descendants of Aaron, the first high priest; among them, a special role was assigned to the descendants of Zadok*. Hebrews* 5:4 emphasizes Aaron's calling by God, but his priesthood is superseded by that of Melchizedek*, who has no genealogy and foreshadows Christ, himself a descendant of Judah rather than of Aaron (Heb 7:11–14). Aaron later became a model for the Christian bishop*.

Abba, Amma, Aramaic terms for "father" and "mother." Jesus called God "Abba." Title of the male or female superior of a monastic* community.

Abbacy, the office, or term of office, of an abbot.

Abbess, Abbot, English designation (from Greek and Latin forms) for the female or male superior of a monastic* community. **See also** BENEDICT, RULE OF; HIGUMEN.

Abel, second son of Adam and Eve (Gen 4:1–16), killed by his brother Cain* because Abel's sacrifice as a shepherd was more satisfactory than that of Cain, a tiller of the soil. In the NT, Abel is the first of many righteous persons (Matt 23:35 = Luke 11:51; Heb 11:4); for the church,

he foreshadows Christ or is the first citizen of the city* of God.

Abelard, Peter (1079–1142), philosopher, theologian, poet. Born in Brittany, Abelard studied logic in Anjou under Roscelin of Compiègne (d1120/25) and in Paris under William of Champeaux (d1122), and briefly theology in Laon under Anselm* (d1117). Abelard relates the controversy he provoked by arguing with teachers, and through his love affair with Heloise (1115–17), in his *Historia calamitatum* (1132/33). In his logical writings, Abelard promoted a nominalist* understanding of linguistic terms. After Heloise gave birth to Astrolabe and ostensibly secretly married Abelard, Abelard was castrated at her uncle's behest. While she became a nun at Argenteuil, Abelard became a monk at St. Denis and started writing about the Trinity*, combining his linguistic interests with an understanding of God as the supreme good glimpsed by prophets and philosophers alike. Having escaped from St. Denis (1122), he constructed an oratory dedicated to the Paraclete*, taken over by Heloise and her nuns in 1129. In the 1130s, he corresponded much with Heloise, while reestablishing himself as a teacher in Paris. He emphasized intention in his ethics and Christ's redeeming example in commenting on Paul (see Atonement #3). His theological writing was condemned at Soissons (1121) and Sens (1141) at the instigation of Bernard* of Clairvaux.

CONSTANT J. MEWS

Abercius (2nd c.), bishop of Hieropolis in Phrygia, whose epitaph, written in cryptic language, tells of his journey to Rome, as well as his travels through Syria as far as Nisibis*, with Paul as his companion, finding a faith shared with people everywhere.

Abgar, a historic ruler (13–50 CE) of Edessa*, a city-state between the Roman and Persian Empires. He allegedly wrote a letter inviting Jesus to continue his ministry in Mesopotamia. Eusebius* preserved Jesus' answer, promising an apostolic mission. Considered spurious in the West, the correspondence played a significant role in the East. The Syriac text *Doctrinae*

Abgar

of *Addai** (c400) described the apostle Thaddeus's mission in Edessa. In the Syriac* and Armenian* churches, Thaddeus* (or Addai in Syriac) became the basis of apostolic succession, much as Peter did in Rome. The correspondence mentions a portrait of Jesus painted on Abgar's request.

ALEXANDER MIRKOVIC

Abjuration, the formal renunciation of formerly held beliefs, usually under pressure. In Roman Catholic usage, the formal renunciation of heretical ideas, persons, or practices. Abjuration could also mean the renunciation of the "true faith" in order to avoid persecution, as the lapsed* did during the Decian* and other persecutions*. The term also refers to the renunciation of the devil* and the powers of evil as part of baptism* in the early church and today in some Protestant churches.

Ablution, ceremonial washing of the hands for purification, especially by the priest after celebrating Communion*.

Abortion refers to human action intentionally aimed at terminating a pregnancy*. Historically, women had three means of termination: intentional blows to the abdomen to induce miscarriage, the administration of an abortifacient herbal mixture, or surgical removal. Scripture does not directly address abortion, and Christian statements about it are fragmentary until the 19th c. They reflect concerns for the fetus's ontological* status, sexuality*, and the pregnant woman's health.

In the rare references in Scripture and tradition, the moral status of a fetus is different from that of an existing human. In Exod 21:22–23, the punishment for causing a woman to miscarry is a compensatory payment to the woman's husband for his lost "property." This was consonant with Greco-Roman attitudes. In medieval penitentials, the penance for abortion was similar to that for stealing an ox, rather than that for homicide. Furthermore, a distinction was made between "unformed" fetuses and "formed" fetuses believed to possess a "soul*." Abortion was usually condemned only after a fetus was formed (Augustine*, Aquinas*). Aquinas (following Aristotle) established this date as 40 days (for males) or 90 days (for females) after conception.

Attitudes toward abortion and birth* control were closely associated with attitudes toward sexual immorality. Poor women desiring abortion for economic reasons were considered less sinful than women attempting to conceal

Abraham (in Judaism, Christianity, and Islam)

immoral sexual behavior. Until the 20th c., Christian theologians who believed procreation to be the unique purpose of sexuality* condemned abortion and birth control, which they associated with prostitutes and adulterers. Yet in popular practice, concerns for the pregnant woman's health and well-being (particularly in life-threatening situations) often moderated official attitudes.

While contemporary Christian debates about abortion continue to hinge on the question of "ensoulment" (when life begins), the debate broadened beyond the morality of abortion to its legality. Historically, access to abortifacients and women's control over revealing early pregnancies meant that many women obtained abortions within a certain veil of privacy. The medicalization of pregnancy, birth control, and abortion led to more public scrutiny of women's moral agency in reproductive decision making. Many mainline Protestant denominations in the USA (United Church of Christ, Presbyterian Church [USA], Methodist, Episcopal) affirm a woman's legal and moral right to make reproductive decisions. The Roman Catholic Church dropped the distinction between formed and unformed fetuses in 1869 (First Vatican* Council). In 1965 official Catholic teaching shifted the concern over abortion from the concealment of sexual sin to the protection of life. Regardless of official church positions, evidence indicates that Christian women obtain abortions at the same rate as women in the general population.

REBECCA TODD PETERS

Abraham (in Judaism, Christianity, and Islam). The significance of Abraham can perhaps be summed up by two statements in the Hebrew Scriptures. Abraham is the "friend of God" (Isa 41:8) and the "ancestor of a multitude of nations" (Gen 17:4). In fact, the world's two largest faiths, Christianity and Islam*, together with Judaism*, out of which they grew, are often called "the Abrahamic religions." Abraham is a foundational figure in all three. That he is the friend of God is cited with approval in the NT (Jas 2:23) and in Islam, where he is called Khalil Allah, "Friend of God."

The story of Abraham is told in Gen 12–25. What kind of material is this? First, these narratives were written many centuries later than the events they depict, whose setting appears to be the second millennium BCE. Even on the traditional assumption that Moses was the author, he would have been writing many generations later (Gen 15:13; 16:1–16 indicates

Abraham (in Judaism, Christianity, and Islam)

a lengthy time between Abraham and the Exodus); thus, the earliest modern pentateuchal criticism in the 18th c. attempted to detect within Genesis the sources that Moses used. Since then, Gunkel, Van Seters, and Whybray have shown that, in all likelihood, the material was initially passed on orally and was subsequently written by several different hands, all long after the death of Moses, though dates and details cannot be established with precision.

Second, von Rad and Moberly have shown that the stories presuppose aspects of Israel's own history, which has been compressed into single episodes of depth and resonance, somewhat as the stories of Robin Hood compress the history and ideals of several centuries of English experience into a fixed cast of characters and a single historical context. The portrayal of Abraham is inseparable from the impact he continued to have in Israel.

The famous story of the near sacrifice of Isaac* (Gen 22:1–19; see Sacrifice of Isaac: The Aqedah) illustrates these points. Its distinctive character is marked by God's requirement that Abraham sacrifice his son, an action prohibited elsewhere (Jer 7:31). Yet God's requirement has clearly been interpreted with language that elsewhere characterizes Torah*: God's command is a *test* (Gen 22:1) whose purpose is to establish that Abraham *fears* God (22:12), terms that recur in a prime interpretation of the purpose of God's giving the Ten Commandments to Israel (Exod 20:20). Moreover, the site of the sacrifice is Moriah (Gen 22:2), elsewhere the site of the Jerusalem Temple (2 Chr 3:1); similarly the "mountain of YHWH" (Gen 22:14b) sounds like Jerusalem (Isa 2:3). This suggests that Abraham has been construed as a model for Israel's appropriate responsiveness to God; his costly relinquishment of Isaac interprets the meaning of Israel's Torah obedience and sacrificial worship.

The NT sees Abraham's action as that right responsiveness to God that Christians depict as faith* (Heb 11:17–19; Jas 2:18–24), as Paul*, Clement* of Rome, Ambrose*, and Augustine* also emphasize, though Paul distances Abraham's faith from Torah obedience (obeying the Law*; Gal 3; Rom 4).

The Qur'an* (37:83–113) sees Abraham as modeling surrender and obedience to God, Islam's key concept, and retells the story in a way that led Muslims to identify the son with Ishmael* and the place with Mecca.

Thus in each Abrahamic religion, Abraham has been understood according to the categories

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characteristic of that religion: Torah, faith, or surrender and obedience. Though it is sometimes proposed that Abraham could be an "ecumenical" or "normative" figure for the differing traditions (Kuschel), there simply is no "neutral" Abraham independent of the contours of each tradition (Levenson). Any attempt to reach behind Genesis to an "original" Abraham leads not to firm ground but only to unverifiable speculations. The significant Abraham is the Abraham of particular traditions.

R. W. L. MOBERLY

Abraham, Testament of, OT pseudepigraphon recording how Abraham* repeatedly manages to postpone the moment of his death, until he is finally outsmarted by God and the angels. In a sequence of heavenly journeys, Abraham is enlightened about humanity's sinfulness* and God's justice*, compassion*, and mercy*. Owing to unsolved text-critical problems, questions of date and provenance remain unanswered. **See also PSEUDEPIGRAPHA OF THE OLD TESTAMENT.** JOHANNES TROMP

Abram (Heb "the father is exalted") was in Gen 12–25 the original name of Abraham*, "the father of a multitude" (Gen 17:5). The giving of a new name to the Patriarch as part of the covenant confirmed God's control even as it marked a new stage in Abraham's story.

Absalom, third son of David*. While he was attempting to usurp his father's throne, his long hair became entangled in an oak tree and he was killed by David's soldiers, despite David's instructions. David's mourning for Absalom became legendary (2 Sam 18:33–19:8).

Absolution, the remission of sins* by a priest or bishop on the basis of Christ's promise (John 20:23), especially in connection with penance*. Originally a prayer, it has been declaratory since the Fourth Lateran* Council.

Abstinence, refraining from certain things or actions (1) because they are regarded as sinful* or harmful, (2) as penance*, or (3) for the sake of self-discipline*. Fasting* is a refusal of food more complete than abstinence.

Abuse as Pastoral Care Issue. "Abuse" (from old English, French, and Latin) means to "abuse," i.e. "mis-use" or "mis-treat" someone or something so as to cause harm. In the legal area, "to abuse" means to mistreat persons in violation of their human* rights as defined by a particular culture*. In the moral sense, it means

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to threaten the life and health of someone in violation of religious law or tradition and to cause harm, including emotional trauma, physical injury, or death. In these definitions, “abuse” describes the attitude of the one abusing, i.e. intent to harm or reckless endangerment, as well as the consequences for the victim of abuse, the harm caused.

In *theology*, the word “abuse” became prominent (mid-20th c.) in the development of three theologies: Liberation* theologies arose from concern for the abuse of the poor through systemic violence (see Poverty Cluster); Black* and Womanist* theologies arose from concern for abuse during slavery* and afterward, especially the sexual abuse of female slaves, and ongoing racism*; Feminist* theologies arose from concern for the abuse of women in sexual and domestic violence. Biblically, these theologies consider the abuse and death of Jesus as an innocent victim to be the basis for Christian empathy for all victims of abuse.

Pastoral care theory gradually shifted because of these theological trends. Pastoral caregivers began to expand their horizon beyond individual sin* as the primary cause of all human suffering to include a focus on care for the victims of abusive agents and systems. Persons and families seek care from churches not only because of personal sin, but also because of oppression in the form of family* violence*, poverty, sexism*, racism, and other ideological* and socioeconomic systems.

Pastoral care practices shifted along with this change in theological perspective. Pastoral caregivers have to sort out the internal and external causes of human suffering. For victims, pastoral caregivers must develop a plan to cope with abusive systems, help victims to mourn the losses they have sustained because of abuse, and encourage them to reorganize a new life of liberation from abuse. This three-stage healing process is based on a model of empowerment of victims of abuse rather than of confession*, repentance*, and penance*, which were characteristic of previous models. For abusers, pastoral care requires sorting out the factors of sin, abusive attitudes, and behavior (inevitably part of persons’ histories) and helping victims develop another way of relating to persons nonviolently. To exercise power over victims, abusers rely on deception, claim authority, and often maintain impunity afterward – issues difficult to resolve in pastoral care and counseling.

JAMES NEWTON POLING

Acacian Schism, the break of communion (see Schism) between Rome and Constantinople (482–519) because of the emperor Zeno’s *Heno-ticon**. During this time, the popes became more independent of Constantinople, capital of the Byzantine Roman Empire; in 494 Gelasius differentiated the spiritual “authority” of the papacy and the temporal “power” of the Empire.

Accra Confession, a critique of the “neoliberal economics*” that has accompanied globalization*, issued by the World* Alliance of Reformed Churches in Accra, Ghana (2004), with statements beginning “We believe” and “We condemn” (cf. the Barmen Declaration). It condemns the spirit of competition, deregulation, and privatization that subordinates social obligations and the environment to capital accumulation and economic growth.

Acculturation, the process of adopting the behavior patterns of the culture in which one lives and/or the shared knowledge and values of a society; the assimilation of new ideas into one’s culture; and ultimately, alienation from one’s original culture (contrast with Inculturation).

Acemetæ (Lat “Sleepless Ones”), name given to a monastery outside Constantinople that specialized in perpetual doxology and prayer, a forerunner in the organized monastic performance of *laus perennis* (perpetual prayer). Perhaps inspired by Syrian models, it was founded c410 near the Euphrates by an itinerant monk, Alexander, who was banished as a Messalian* (427) because of his rigorous emphasis on prayer and poverty. Reformed under its third leader, Marcellus, the monastery provided rules and leaders for subsequent foundations (e.g. the Studios* Monastery) and became renowned for its library and staunch defense of the Council of Chalcedon*.

DANIEL F. CANER

Acosta de Samper, Soledad (1833–1913, Colombia*), historian, novelist, journalist. She traveled extensively in Europe and the Americas while receiving a high level of education, especially for a woman of that time. An active and devoted Roman Catholic, she married José María Samper, a liberal politician, and had three daughters. One of the most important and prolific 19th-c. Colombian writers, she published travel journals, romantic novels, plays, cultural studies, critical literary essays, and biographies, as well as letters and articles for six magazines (each of which she edited for a time).

Acosta de Samper, Soledad

Acts of Supremacy

In all of her publications, she attempted to reconcile her Catholic faith with her quest for a more active role for women*.

WILLIAM ELVIS PLATA

Acts of the Apostles, Volume 2 of Luke-Acts, an anonymous narrative written post-70 and probably directed to Greek-speaking Christians throughout the Mediterranean world, telling of a Jewish sect's expansion from Jerusalem to Rome within the context of Roman imperial society (see Luke, Gospel of). Imperial values of order and stability, in a world with many ethnic, cultural, and religious differences, aimed to unite the world under one justice system. Religious traditions' fortunes depended on their compatibility with imperial norms.

The portrait of Acts' hero, Paul* (Acts 7:58–28:31), emerges in a period after his death when his legacy was contested. Was he a legitimate apostle, *the* apostle, or an apostle alongside the Twelve? Was he inferior or superior to them? Did Paul favor the established orders of society, like marriage, or was he a sexual ascetic who destabilized the social order? Did Paul renounce Judaism*, or was he a faithful Jew still? Acts portrays Paul as a faithful Jew, an apostle alongside but subordinate to Peter*, James*, and the Twelve*, who lived within the established social order, appealing to Roman justice and his Roman citizenship. He is depicted in a positive light to people with imperial values as a man of high status. He is a decisive man of action, with no mention being made of the letters he wrote.

Paul functioned as a model for Christians in his cordial relations with both Jewish and Gentile Christians, friendliness to authorities, willingness to appeal to Roman justice for protection, courage in the face of difficulty, and unwavering zeal for spreading the message of Christ to the ends of the earth.

Although split off from the Gospel of Luke when the fourfold collection of the Gospels was made, Acts joined the NT as the introduction to the "Apostles" section of the canon. Its story of the Twelve and Paul provided lenses for reading Paul's letters and the other epistles.

CHARLES H. TALBERT

Acts of Martyrs. This literary genre, highly popular in the 3rd and 4th c., was based on historical events, enhanced especially by christological typology*; it was intended to reinforce memory, to provide encouragement, and to facilitate spiritual formation.

The prototype was the account of the martyrdom of Eleazar and of the mother and her seven sons in 2 Macc 6–7, who withstood all threats and torture, and died bravely rather than allow themselves to be compromised by evil rulers. Some of the earliest Christian accounts were written in the style of simple courtroom trials (Justin*, c155; the Scillitan martyrs, 180). Others introduced the literary and theological embellishment that was to characterize later accounts (Polycarp*, c165; the martyrs of Lyon and Vienne, c170). The most popular 3rd-c. acts were those of Perpetua* and Felicitas in Carthage (c203) and of Cyprian* (257).

While according to more objective historical accounts most magistrates who tried Christians were not sadists, there are overtones in the martyr accounts of combating not political but demonic* power. The martyrs do battle with evil in the form of magistrates and opponents. Only the power of God, acting through the martyrs, can overcome such evil power. Family*, too, is sometimes part of the demonic power posed against them (e.g. Perpetua and Felicitas).

The power of God acting through martyrs is demonstrated in several ways. The process of martyrdom conforms to the Passion of Christ (the Christ typology, as is the case in the presentations of the martyrdom of Polycarp and of Blandina among the martyrs of Lyon). The power of the Holy* Spirit is demonstrated in prophecy and unusual courage (Perpetua and Felicitas). The courage of the martyrs often converts others on the spot (Perpetua and Felicitas, 2 *Apology* of Justin). The beginnings of a cult of the martyrs can be seen in the gathering and preservation of Polycarp's remains. The serious question of perseverance is addressed; e.g. Quintus the Phrygian in the Acts of Polycarp at first puts himself forward, then apostasizes*; Blandina's mistress fears that her slave Blandina will not persevere, but she becomes the rallying point of the whole group.

By the 4th c., the cult of the martyrs was in full swing; every catacomb* in Rome had its own martyrs, and other martyrdom accounts were produced, becoming more and more legendary. While these later accounts were written in times of peace to entertain and edify, the earlier accounts were written while the possibility of violent death for the faith was still real. **See also MARTYRDOM.** CAROLYN OSIEK

Acts of Philip. See PHILIP, ACTS OF.

Acts of Supremacy. See SUPREMACY, ACTS OF.

Adam and Eve

Adam and Eve (Heb for “man” and “life”), the first man and woman (Gen 2–3), thus the progenitors of the entire human race. Their eating of the fruit is said to have been the cause of later hardships (Gen 3:16–19) and of human sin* (Rom 5:12–14). Throughout Christian history, some emphasized that Eve, who alone had contact with the tempting serpent, was first led astray (1 Tim 2:14); yet even patriarchal interpretation affirmed that Adam, the decision maker, bore the chief responsibility. Both were affirmed to have been made in the image* of God (Gen 1:27), and Paul asserted that there is no difference between male and female “in Christ” (1 Cor 11:11–12; Gal 3:28). Later Adam was often viewed as foreshadowing Christ, and Eve as foreshadowing the church. Tatian* (late 2nd c.) was criticized for denying the salvation of Adam and Eve. During the Pelagian* controversy, it was debated whether their sin spread to others through imitation (Pelagianism) or through generation (see Original Sin). Since the Enlightenment*, many theologians have preferred to speak of “the first human beings,” without proper names, and to ask what features of the human condition might give rise to sin.

Adams, John (1735–1826), second president of the USA. Adams initially considered going into the ministry, but instead studied law. He maintained lifelong beliefs in a ruling God, morality, and an afterlife of reward or punishment. For Adams, a Deist*, traditional Christianity perverted Jesus’ moral teachings by turning them into confused doctrines about his divinity. Adams believed religion* was crucial because it reinforced the morality that a free nation required. He called the Bible “the most Republican Book in the World,” containing “the most profound philosophy” and “the most perfect Morality” ever, and yet he felt that misinterpretations of Scripture* had created tyrants and inspired unjust wars. JAMES P. BYRD

Addai and Mari, Liturgy of, the liturgical rite of the Church* of the East (in classical Syriac) used by the Chaldean*, Syriac*, and Malabar* churches. It is linked to the apostolic age through the Syriac legend (c400) “Doctrine of Addai” (Addai is the Syriac name for Thaddeus, a 1st-c. disciple of the apostle Thomas*). Its independent prototype, as historical and liturgical evidence shows, is Edessan* (c120–30), not Antiochene* (as was believed), although it includes some Antiochene vestiges. The earliest commentaries are those of Aphrahat*

Addams, Jane

(4th c.), Theodore* of Mopsuestia, and Narsai (5th c.). It was the uniform liturgy throughout Mesopotamia postulated by the Synod of Seleucia-Ctesiphon (410), yet was subjected to many reforms, especially that of Isho’yahb III (647–57).

The Liturgy of Addai and Mari is distinguished by its primitive constitution and austere simplicity. Three anaphoras* (eucharistic prayers) are conventionally celebrated: the Anaphora of the Apostles Addai and Mari; the Hallowing of Mar Nestorius*; and the Hallowing of Theodore of Mopsuestia. The ecclesiastical “menology” (liturgical calendar) has nine liturgical propers (texts changing from service to service).

Its liturgical cachet includes cantillation (intoned liturgical recitation), a solemn doxology, and incensation*. Its euchological hymnal, *To Thee, O Lord*, uniquely integrates what other churches call “the words of eucharistic institution” into successive hymns of thanksgiving and praise, and in the intercession that precedes the *epiclesis** – the prayer through which, from an Orthodox perspective, believers “ascend to” the consecration (a mysterious, eternal reality, the changing of the bread and the wine into the True Body and the True Blood of Christ, which Christ effected once and for all).

SHAWQI N. TALIA

Addams, Jane (1859–1935), US reformer, educator, pacifist, democratic theorist. A member of the first generation of college-educated women, Addams called women to lead meaningful lives based on a “certain renaissance” of Christianity. Hull House, the pioneering settlement that she and a co-worker founded (1889), aimed at “mitigating” and “ameliorating” – Addams’s terms – the social, economic, and political upheavals triggered by the arrival of millions of immigrants in the USA from 1880 to 1915. Based on hospitality*, charity*, and concern for the weak, poor, and stranger, Hull House was never denominational, yet a Christian undercurrent permeated its many activities, uniting women and men in a community life of service in a “congested immigrant quarter” in Chicago. Addams’s loosely Quaker background helps to explain her later pacifism* as the stance most consistent with the teachings of Jesus, the great moral teacher. (Addams doubted the Incarnation.) For Addams, democracy encompasses social justice and civic peace, as well as individual rights, although she did not neglect ethical duties and obligations. Addams envisioned a providential role for the USA, as

Addams, Jane

did Abraham Lincoln, who noted that “God’s purposes are not our own,” even for Americans, “the almost chosen people.” However, Addams’s sturdiest beliefs were in democracy, not in religious creeds. JEAN BETHKE ELSHTAIN

Adiaphora, Adiaphorists. Adiaphorists hold some things or actions to be indifferent (Gk *adiaphora*), neither good nor evil in themselves. During the Reformation, however, some held that in a situation of confession (*status* confessionis*), acts that would otherwise be indifferent might constitute an erroneous witness* to the gospel*. The Pietists* typically held, against other Lutherans, that worldly pleasures, especially dancing and the theater, were intrinsically sinful rather than indifferent.

Adivasis, “original dwellers of the land” in India*, about 60–70 million indigenous people belonging to some 635 ethnocultural minority communities, which have been neither annihilated nor integrated into Indian society; subaltern communities called “tribal*” by the Indian administration. Most Christians in India are either Dalits* or Adivasis.

Adjuration, an urgent demand to do or stop doing something, rendered more solemn by being coupled with the name of God, e.g. the high priest saying to Jesus, “I adjure you by the living God, tell us if you are the Christ, the Son of God” (Matt 26:23) (contrast with Abjuration).

Adoptianism, a form of Adoptionism*, advocated in Spain and France in the 8th c., which Charlemagne* rejected as a heresy*.

Adoptionism, the term given by historians to any view that Jesus was a human being who was adopted as the Son of God at his baptism (cf. Mark 1:11), perhaps even at his resurrection (cf. Rom 1:4). The alternative understanding is that Jesus is the incarnation* of the second person of the Trinity*. **See also CHRISTOLOGIES CLUSTER.**

Adoration, worship* of God; veneration* of saints and of earthly authorities.

Advent (from Lat for “coming”). In the Western Church, the period of four Sundays before Christmas* or, in the Eastern Church, the period of six weeks also called “Nativity Fast.” The beginning of the church year, Advent is a time for commemorating Christ’s “first coming” and anticipating his “second* coming.” **See also LITURGICAL YEAR.**

Adventism

Adventism (Lat *Adventus*, “coming; arrival”), a movement within Protestantism, arising particularly in mid-19th-c. North America, focusing on the imminent second coming of Jesus to destroy sin* and establish the everlasting Kingdom* of Heaven.

Emergence. Throughout its history, Christian thought has regularly included the prospect of the “second advent,” i.e. Jesus’ return to earth to establish the Kingdom* of God. This prospect has periodically erupted into renewed fervor in various Christian circles in connection with prophesied cataclysmic events or milestones. Such a resurgence marked the Second Great* Awakening, a revival in the northeastern USA and Great Britain in the 1800s. The emergence of this popular religious movement was based on Baptist and Methodist interpretations of the apocalyptic* books of Daniel* and Revelation*.

Central to the movement was William Miller* (1782–1849), a Baptist farmer and lay preacher in Low Hampton, New York. Miller and others calculated and preached Jesus’ return in 1843–44 to as many as 100,000 followers from various Protestant denominations. When their strongest prediction failed to materialize, in the “great disappointment” of October 22, 1844, most of their adherents left the movement. A nucleus of “Millerites” convened in Albany, New York, in 1845 to reaffirm their faith in an imminent, personal return of Jesus – an enduring central element in Adventist thought and teaching.

From this experience, the Adventist movement has evolved into several denominational groups, including the Advent Christian Church, the Church of God General Conference, and the Church of God (Seventh Day). The largest denomination is the Seventh-day Adventist Church (North America, 0.9 million [M] members; and 11.9 M in 204 other countries, especially in Central and South America [4.2 M], Africa [4.2 M], and Asia [2.4 M]). Formative in the history of this denomination were the speaking and writing of Ellen White*, a youthful follower of Miller whose lifelong guidance regarding the church’s teachings and organization derived from visionary experiences.

Adventists today embrace the core convictions of Christianity (although the non-trinitarian views of some early Adventists continue to be held by members of the Church of God General Conference). Characteristic beliefs, in addition to the emphasis on the second advent, typically include conditional immortality, according to which, at death, the individual

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abides in an unconscious condition until the eschatological resurrection. Most Adventists are Premillennialists*.

An early subcurrent within the Adventist movement was the observance of the seventh day of the week (Saturday) as symbolizing God's creatorship, the redemptive act at Calvary, and future re-creation. This Christian sabbatarian practice continues in the Church of God (Seventh Day) and the Seventh-day Adventist Church, and among non-Adventist Christians such as Seventh Day Baptists.

Seventh-day Adventist teachings uniquely emphasize a high-priestly ministry of Jesus in the heavenly sanctuary.

In keeping with their apocalyptic* heritage, Adventists tend to regard the world as declining spiritually. Their conviction concerning the "shortness of the time" (i.e. the end of time is near) translates into active evangelistic efforts to "warn" their fellow humans of all faiths about a soon-coming Judgment* and restoration of all things. While this has led to rapid membership growth, especially among Seventh-day Adventists, it has also in the past produced tension with fellow Christians. Recent decades have brought a more ecumenical spirit.

Adventists' pessimism regarding the fate of the present world does not deter them from engaging in social activism. Many early Millerites worked to end slavery* and, later, to foster educational programs for Americans of African descent. Liberation* theologians in South America recognize Seventh-day Adventist missionaries as their precursors in working on behalf of oppressed groups. Church-supported public health* programs and social work, as well as disaster relief and economic development projects, are common pursuits among Adventists in many countries. Church-affiliated educational institutions are disproportionately high among Adventists worldwide. These patterns derive from holistic attitudes that regard the human condition in its physical, mental, social, and spiritual dimensions as subject to the divine program of renewal already in this life.

Disagreements today focus more on the ordination of women* (favored in North America and Europe, opposed in South America, Africa, and the Confucian cultures).

Challenges. The Adventist experience sharpens the tension latent in all of Christianity, of living "between the times" – a challenge that grows with time. As Adventist groups move from sectarian to mainline church-type orga-

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nizations, their eschatological thrust does not exempt them from the challenges of routinized corporate life. The question is then: how should the vitality of Millennialist fervor be transmuted into a more settled and mature spirituality? With the cultural diversity that accompanies mission outreach, Adventists are increasingly challenged to contextualize* thought and expression while maintaining essential unity in doctrine and polity worldwide. **See also SEVENTH-DAY ADVENTIST WORSHIP; WHITE, ELLEN GOULD.**

JOHN R. JONES

Advowson, the authority of a bishop to appoint a member of the clergy to a parish; or the authority of a layperson to "present" the nominee for appointment. **See also PATRONAGE.**

Aesthetics and Theology. The relationship between Christian theology and aesthetics has been creatively re-explored by a number of contemporary thinkers. Whereas traditional philosophical approaches to theology tended to privilege Western notions of knowledge (epistemology*), being (ontology*), or the good (ethics*), aesthetics opens Western theology to a more accessible domain of imagination and poetics. Whereas doctrinal theory tended to hierarchize and exclude, aesthetic experience tends to traverse and translate.

Though beauty was always considered one of the transcendental properties, going back to Thomas Aquinas* and medieval Scholasticism*, it was most emphatically in the 20th c. that an aesthetic renewal of Christian theology came to fruition. This took various forms. Within Catholic thought, one finds Hans Urs von Balthasar's theological readings of literary and artistic works and Umberto Eco's retrieval of Thomistic poetics, in the wake of James Joyce. Within Jewish thinking, one witnesses a revival of mystical, Hasidic, and Kabbalistic writings on symbol, dream, and fable in such influential authors as Martin Buber*, Gershom Scholem, and Ernst Bloch (where the influence of German romanticism is also evident). Within the Orthodox tradition, one finds the mystical strains of Dostoyevsky's* poetics mixing with the semiotic musings of Julia Kristeva on the Virgin Mary and the Song of Songs or of John Zizioulas on messianism and eschatology. Finally, within the Protestant tradition of Bultmann* and Ricoeur*, one sees a more hermeneutic retrieval of the hidden existential meanings behind the great symbols, myths, and metaphors of the Christian narrative.

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But it is doubtless in the so-called religious turn in contemporary Continental thought that we find one of the most robust debates on the relationship between aesthetics and theology. Here we encounter a curious blend of the traditions of mystical and patristic theology with sophisticated phenomenological analyses of icons*, images, poems, paintings, and liturgical acts. Perhaps the most influential figures to date are French thinkers like Jean-Luc Marion, Jean-Louis Chrétien, and Jean-Yves Lacoste, who seek – after Heidegger* and Derrida – to retrieve an aesthetics of religious intuition and presence within the biblical and theological traditions. And in the English-speaking world, we might also mention the work of David Tracy, John Manoussakis, Kevin Hart, and Richard Kearney, thinkers who attempt to explore the possibilities of a new poetics of religion in a post-modern age.

Aesthetics provides an opening up of the question of God* from a common space of experience, prior to issues of denominational doctrine and dogma*, systematic speculation, or Church dogmatics. As such it proposes a quasi-universal space where the Divine may present itself to peoples of very different cultures and religions. Thus it offers an ethic of interconfessional hospitality that readily accommodates non-Western perceptions of God and the sacred. The emergence of important work in comparative theology – notably by Christian scholars in dialogue with Hinduism (Francis Clooney) or Buddhism (Joseph O’Leary) – is promising in this regard. Where the traditional approach to Christian theology was characterized by explicitly Western notions of metaphysics and epistemology, the approach of a new poetics of God is more open to peoples of diverse religious persuasions and cultures. Where dogma divides, art reconciles. **See also ARTS AND THEOLOGY; HIEROTOPY, THE CREATION OF CHRISTIAN SACRED SPACES.**

RICHARD KEARNEY

Aeterni Patris. The encyclical of Leo* XIII (1879) encouraging the study of “Christian philosophy,” specifically that of Thomas Aquinas*, but not to the exclusion of other Christian thinkers, many of whom are named with appreciation.

Africa, Roman. Christianity came to Carthage and its region during the 2nd c.; there are written records of the Scillitan martyrs (c180) and Perpetua* (203). When Christians in Rome were still using Greek, the African Church began using Latin in its liturgy and produced

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the Old* Latin translation of the Bible. Early major figures include Tertullian* (c197–c220); Cyprian*, who dealt with moral and ecclesial issues raised by the first major persecution (250–58); and Arnobius and Lactantius* (3rd c.). Donatism* grew out of the persecution under Diocletian (303–5), creating a schism (formally ended in 411). Augustine* had a major influence on the Western Church’s understanding of the Trinity*, Christology*, evil*, and grace*. When the Vandals*, who were Arians*, invaded Africa (429), the Nicene Church continued, often under persecution. The reconquest of Africa under Justinian (534) brought the region back into contact with Constantinople; ironically, it became a center of opposition to the doctrinal policies of the emperors, first in the Three* Chapters controversy (543–53) and then in the monothelite* controversy (646–49). The Muslim Conquest (from 648) led to the end of the African Church, weakened by a succession of controversies. **See also HISTORY OF CHRISTIANITY CLUSTER: IN AFRICA: NORTH AFRICA.**

EUGENE TESELLE

AFRICAN AMERICAN CLUSTER

African American Churches and Their Theologies

African American Holiness

African American Literature and Christianity

African Americans and the Bible

African American Theologies

African American Churches and Their Theologies.

Neither formal confessional statements nor lengthy and learned treatises constituted the core of African American theologies. Rather the experience of slavery*, segregation, and other acts of involuntary servitude became the elements out of which black religious thought was forged. Although African Americans accepted Catholicism, joined various Protestant bodies, and developed their own separate denominations, the doctrines of these diverse religious organizations blended with foundational ideas that derived from their history as racially oppressed and economically marginalized peoples.

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African Americans in the 18th to early 19th c. became Anglican, Dutch Reformed, Roman Catholic, Baptist, Methodist, Presbyterian, Congregational, and members of many other Christian movements. Each group promulgated particular doctrines that distinguished them from the others. Hence African American Baptists, like Euro-American Baptists, argued for immersion as the only mode of baptism*, just as African Methodists, like Wesleyan whites, stressed the sequential importance of salvation* and sanctification*. These allegiances, however, yielded to general Black theologies that transcended the denominational affiliations of African Americans.

Institutional Black religion before the Civil War existed mainly in the northeastern and midwestern areas of the USA. Though slavery had largely disappeared, African Americans in the North either had been slaves or experienced racial discrimination and violence outside of the South. Hence, their churches espoused liberationist* themes in their theological pronouncements. Henry Highland Garnet, a Presbyterian pastor in 1843, called on slaves to resist their masters and take their freedom. Frederick Douglass*, a onetime African* Methodist Episcopal (AME) Zion exhorter, similarly stressed the urgency of abolitionism. Christianity among slaves emphasized hermeneutic approaches to Scripture that affirmed the humanity of African Americans and expressed belief in divine deliverance from bondage.

The Civil War seemed a prophetic fulfillment as black chaplains served black troops in the Union army and black soldiers viewed their service as ordained by God. Theophilus G. Steward, an AME minister, best expressed the mindset of black church leaders who evangelized in the defeated Confederacy and collectively declared that “I seek my brethren.” Some started churches and others simultaneously served as officeholders in Reconstruction governments. One AME congregation in Raleigh, North Carolina, explicitly espoused the freedom theme by calling itself the Lincoln Church because it possessed a statue of the martyred president and emancipator Abraham Lincoln. Black Millennialism* supplemented

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the liberationist thrust of black religious thinking in the late 19th c. The search for a glorious African past discovered in Scripture and biblical history provided evidence for contemporary claims of civic and human equality. These perspectives were persuasively presented in Benjamin T. Tanner’s exploration *The Color of Solomon – What?* (1895), Henry M. Turner’s declaration that “God is a Negro” (1898), and other Afrocentric texts.

Although 20th-c. African American churches pursued the salvation* of souls and developed Social* Gospel programs, black religious intellectuals mainly in the 1930s and 1940s in both campus and church settings articulated a theology that aimed morally to discredit legalized Jim Crow. Mordecai W. Johnson, Benjamin E. Mays, Howard Thurman*, William Stuart Nelson, George Kelsey, and other scholars advanced critiques arguing that racial segregation and discrimination were sinful and immoral. Their pastoral counterparts, William Holmes Borders, Archibald J. Carey, Jr., Vernon Johns, Adam Clayton Powell, Jr., and others in pulpits throughout the nation echoed the theme that US apartheid was morally wrong. Inspired by Mahatma Gandhi and the fight for India’s independence from Great Britain, these black professors and preachers embraced *satyagraha*, or soul force, as a philosophical foundation for civil disobedience and nonviolent direct action. Martin Luther King*, Jr., James M. Lawson, and other activists in SCLC, CORE, SNCC, the NAACP and other groups drew from these ideas, and discredited and destroyed legalized racial segregation and discrimination. These African American Christian and Gandhian ideas, however, were engaged with the influential perspectives of the Nation of Islam, which rejected the “beloved community” as an objective for the civil rights movement and nonviolence as a tactic to achieve black equality.

The Black Theology Movement, which formally started in 1966 with the publication of James H. Cone’s classic *Black Theology and Black Power*, challenged white churches and US society to recognize that authentic justice meant that the material