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(12.1–10) were not to his credit, although the OT is never critical of his conduct. According to OT tradition, he and his family established the Israelite priesthood, always held by the clan of Aaron (2 Chr 26.18; 29.21; 31.19; 35.14; Neh 10.39). The Aaronic priesthood is upheld in Num 16.1–18 to be the divinely established priesthood in Israel. Aaron died on Mount Hor, the location of which is uncertain (Num 20.22–29), before the Israelites entered Canaan. Before his death he was stripped of his high-priestly robes, which were placed on his son, Eleazar, thus inaugurating the transfer, within the family of Aaron, of the Israelite priesthood. Heb 7.11 noted the inferiority of the Aaronic priesthood by comparison to the priesthood of Christ. BIBLIOGRAPHY: A. S. Kapelrud, EB (1971) 1:4–5; T. M. Mauch, InterDB 1:1.

AB AEGYPTIIS, an apostolic letter of Gregory IX (July 7, 1228) to the theologians of Paris, some of whom were allegedly giving novel interpretations to traditional theological teachings, attempting to reduce them to merely philosophical truths naturally knowable by human reason, thus rendering faith useless and devoid of meaning. The Pope calls such a procedure rash and impious and insists that human reason must be subordinate to divine faith as is indicated by such scriptural injunctions as 2 Cor 10.4; Gal 4.9; Heb 13.9; and 1 Tim 6.20. BIBLIOGRAPHY: D 824.

[J. H. ROHLING]

AB HOMINE (Lat., from a man), a designation applied to those ecclesiastical censures or penalties that are inflicted either by a special precept or by a condemnatory juridical sentence. The term is used in CIC c. 2217 in contrast to *a jure* penalties which are fixed by the law itself. BIBLIOGRAPHY: Woywod-Smith 533.

[T. M. MCFADDEN]

ABAD Y SÁNCHEZ, DIEGO JOSÉ (1727–79), Mexican Jesuit educator, writer, humanist. Ordained in 1751, A. taught in Jesuit schools in Mexico until the Jesuits were expelled from the Spanish Empire (1767). He then went to Ferrara, Italy, where he devoted himself to writing verse (his *De Deo Deoque homine heroica* was much admired by contemporaries) and treatises in his teaching fields. BIBLIOGRAPHY: N. F. Martin, NCE 1:3–4.

[H. JACK]

ABADDON, Hebrew word meaning “destruction,” “perdition,” found in the OT only in the Wisdom literature (Pr 15.11; Job 26.6; 28.22; 31.12; Ps 88.12). Here it is used simply as a synonym for **Sheol*, the abode of the dead. In rabbinic literature the term came to mean a place of punishment for the wicked, conceived to be located within the earth. In this sense, Abaddon appears in Rev 9.11 under the figure of an angel. The author of Rev correctly translates the term into Greek to mean “destroyer,” the leader of God’s avenging angels who punish the wicked on the earth. BIBLIOGRAPHY: T. H. Gaster, InterDB 1:3; A. Romeo, EncCatt 1:7–8.

ABANDONMENT, SPIRITUAL, an ascetico-mystical term with several not entirely related meanings. (1) In an active sense, it signifies the yielding of self to God’s will, not so much as this is expressed in commandment (for abandonment goes beyond simple obedience) but rather as it is discerned in the unfolding of events manifesting God’s **will* of good pleasure. These events abandonment accepts not only with passive **resignation* but with positive, even joyful acquiescence. Spiritual writers discern different degrees of acceptance, from patient but reluctant submission, to ardent conformity; from a single act, “God’s will be done,” to a habitual state. See J. P. de Caussade, *Abandonment to Divine Providence* (tr. A. Thorold, 1959); M. Villier, DSAM 1:2–25. (2) In a passive sense, abandonment signifies the dereliction of man by God. This may be real, as when God leaves the sinner in punishment for his sin; or it may be only apparent, as in the experience of passive **purification*. Again this admits of degrees from the feeling that God is far away or hiding to the experience of total dereliction. See K. Kavanaugh, NCE 1:5; St. John of the Cross, *The Dark Night*. (3) In an objectionable sense, abandonment means the complete repudiation of all self-interest, including hope of salvation, such as was advocated by **quietism*. See P. Pourrat, DSAM 1:25–49. BIBLIOGRAPHY: E. Underhill, *Mysticism* (1970) 380–412; *Index to the Writings of St. Francis de Sales* (comp. M. L. Lynn and M. G. Glynn; 1968).

[U. VOLL]

ABBA, a transliteration of *abbā* from Aramaic into Greek; emphatic form of *ab*, meaning “father.” *Abbā* was used at the time of Jesus in the family circle as the familiar title for one’s father. In the Gospels it appears explicitly only in Mk 14.36, where it is used by Jesus to address God as his father. Some scholars think that the Greek put on the lips of Jesus by the evangelists as the name he used to speak of his relationship to God (e.g., Mt 7.21; 11.25; Lk 2.49; Jn 2.16) reflects the *abbā* he actually used. *Abbā* appears elsewhere in the NT Rom 8.15 and Gal 4.6 as the name of God upon which Christians have a special claim in virtue of their solidarity with Jesus. It is also used as a title of honor in addressing priests in the Ethiopian Church. BIBLIOGRAPHY: J. L. McKenzie, *Dictionary of the Bible* (1965) 1; A. Wikgren, InterDB 1:3.

ABBA SALAMA (Aram., father of peace), a title originally accorded to St. Frumentius (d. c.383), apostle of Christianity in Ethiopia. It is still used as one of the titles of the head of the Ethiopian Church, the metropolitan of Axum. BIBLIOGRAPHY: EB (1971) 9:974. **ABUNA*; **ETHIOPIAN CHURCH*.

[A. J. JACOPIN]

ABBADIE, JACQUES (Abadie; c.1654–1727), French **Reformed* apologist. A. was pastor of the Huguenot refugees in Berlin, 1680–88, then of the Savoy Church in London, 1690–99; he was dean of Killaloe, Ireland, 1699–1726. His most important apologetic treatise, *Traité de la vérité de la religion chrétienne* (3v., 1684–89; Eng. tr.,

Writers lists his writings in Syriac. His *Book of the Pearl and Introduction to the Trinity and the Incarnation* are a reliable statement of Nestorian theology of the 14th century. BIBLIOGRAPHY: J. Parisot, DTC 1.1:24–27; F. X. Murphy, NCE 1:14.

[F. H. BRIGHAM]

ABDON AND SENNEN, SS. (3d cent.). According to their unreliable *passio*, A. and S. were Persian kings brought to Rome in the persecution of Diocletian and there slain by gladiators in the amphitheater after the beasts had refused to touch them. It is more probable that they were slaves or freedmen from the East martyred in Rome in the late 3d or early 4th cent. and buried in the cemetery of Pontian on the road to Porto. Some of their relics were later sent to Arles-sur-Tech. BIBLIOGRAPHY: W. Böhne, LTK 1:12; C. van Hulst, EncCatt 1:58.

[R. B. ENO]

ABDUCTION, as understood in canon law, is the forcible removal of a woman from a place in which she is free and her forcible retention with a view to marriage. The present law of the Church, in practically the same words as those used by the Council of Trent, provides that no valid marriage is possible between the woman and her abductor as long as she remains in his power (CIC c. 1074.1–3). Thus the fact of abduction, to which forcible detention alone is equivalent, constitutes an invalidating impediment to marriage. The impediment is a conclusive presumption of law that the consent of the woman under such circumstances is insufficient for valid marriage. The impediment ceases when the woman is released from detention and is secure in a place in which she can act freely. BIBLIOGRAPHY: B. F. Fair, *Impediment of Abduction*, CUA CLS (1944); E. Jombart, *Summary of Canon Law* (1960) 137–138.

[U. VOLL]

ABECEDENARIANS, a name that in its religious reference refers to a part of the Anabaptist movement in Wittenberg c. 1522. The *Zwickau Prophets, particularly N. *Storch, proclaimed that the sole rule of faith is interior illumination by the Holy Spirit. The Bible is a dead letter; all human learning, esp. theology, is to be despised; the ABCs are the most learning that anyone should have. In keeping with these ideas, *Karlstadt renounced the doctorate, gave up teaching for a time, and became a manual laborer. BIBLIOGRAPHY: S. Roddy, *Baker's Dictionary of Theology* (1960) 15.

[T. C. O'BRIEN]

ABECEDARIUM, list of letters of the alphabet esp. Greek and Latin, so called from its first four letters and found on both pagan and Christian monuments. There are some indications that some stones of the catacombs so marked may have had a didactic purpose for young students, but many of the arrangements have yet to be fathomed by scholars. Its liturgical use is treated separately. BIBLIOGRAPHY: H. Leclercq, CE 1:35; DACL 1:45–61. *ALPHABET

ABEGHA (ABEL'AY), i.e., celibate, an Armenian unmarried priest, who in the Gregorian Armenian Church is juridically classified as a monk.

[A. CODY]

ABEL, see CAIN AND ABEL.

ABEL, CARL AUGUST VON (1788–1859), Bavarian statesman, Catholic activist. In 1837, he became minister of the interior and a key advisor to King Ludwig I, furthered the foundation of monasteries, championed Catholic traditions against Prussian hostility, but was generally extreme in his emphasis upon monarchical authority and opposition to German unification. A. was friendly toward J. *Döllinger, inviting him to teach at the Univ. of Munich (1838) and urging Döllinger to write a universal history and manual of religion. A. lost his position as minister of the interior (1847) because of his opposition to E. von Lasaulx and the citizenship of Lola Montez. BIBLIOGRAPHY: H. Rall, LTK 1:14; EB (1971) 3:304, 14:334.

[T. M. MCFADDEN]

ABEL, FÉLIX MARIE (1878–1953), Dominican scholar of the École Biblique in Jerusalem, preeminent authority on Palestinian geography. He published his 2-v. masterwork, *Géographie de la Palestine* in 1932, and collaborated with L. H. *Vincent on the monumental *Jérusalem: Recherches de topographie, d'archéologie et d'histoire* (8 v., 1912–26). BIBLIOGRAPHY: R. T. A. Murphy, NCE 1:15.

[T. C. O'BRIEN]

ABELARD, PETER (Abailard; 1079–1142), philosopher and theologian. Born at Le Pallet, near Nantes, in Brittany, he was baptized Peter; the accurate form and the origin of the name Abelard are unknown. In passionate pursuit of learning, he became a student in philosophy of the celebrated masters *William of Champeaux and *Roscelin; later in theology, of *Anselm of Laon. He soon won renown as a teacher himself, by his brilliant opposition on the problems of universals to the primitive realism of William and the no less primitive nominalism of Roscelin; Anselm he ridiculed for uncritical authoritarianism. By 1115 at Notre Dame in Paris A. was lecturing to more than 5,000 students from all over Europe. As he himself later stated, out of passion for Héloïse he had her entrusted to his tutorship by her uncle, Fulbert, a canon of Notre Dame. The course of their tragic love affair ended in the savage emasculation of A. ordered in vengeance by Fulbert. A. became a monk at St.-Denis; Héloïse, at his command, a nun at Argenteuil. In a short time he was teaching again. Rivals arranged the condemnation of a short treatise of his on the Trinity at the Council of Soissons in 1121. Soon, however, near Nogent-sur-Seine A. was surrounded again by hundreds of students at the school he had built and named the Paraclete. In 1125 he was sent as abbot to the monastery of St.-Gildas de Rhuy in Brittany, where for 10 years he struggled to rule the barbarous and recalcitrant

Scotorum (1627), lists A. as a martyr, and adds that he was probably a Benedictine and apologetical writer. BIBLIOGRAPHY: J. Pollen, CE 1:41; DNB 1:41.

[T. M. MCFADDEN]

ABERCROMBY, ROBERT (1532–1615), Jesuit. A. studied for the priesthood and became a Jesuit on the Continent. After 23 years of teaching and assisting refugee Catholics, he was recruited for the Scottish Catholic underground and was notably successful in converting a number of prominent persons. Under his direction Anne of Denmark, the wife of James VI, became a Catholic in 1600. The King appointed him superintendent of the royal falconry to keep him accessible to the queen for Mass and the sacraments. When the Jesuits fell under suspicion on discovery of the Gunpowder Plot in 1605, James put a price on A.'s head. This drove him from Scotland to Braunsberg, East Prussia, where he died. BIBLIOGRAPHY: J. D. Hanlon, NCE 1:19; *Essays on the Scottish Reformation 1513–1625* (ed. D. McRoberts, 1962).

[H. JACK]

ABGAR, LEGEND OF, see APOCRYPHA (NT), 2.

ABGARUS, EPISTLES OF CHRIST AND, see APOCRYPHA (NT), 2.

ABIATHAR, the only son of Ahimelech, priest in the sanctuary at Nob, a town lying probably to the north of Jerusalem. He was sole survivor of Saul's massacre of Ahimelech and the priests of Nob (1 Sam 22.6–23) in revenge for the unwitting aid given David at the sanctuary during his escape from Saul (1 Sam 21.2–10). Because David was the occasion of the massacre, A. was retained by him as one of his priests (1 Sam 22.23; 2 Sam 20.25). In 1 Chr 27.34 he is mentioned as one of David's councilors. A. incurred Solomon's displeasure because of his support of Adonijah and upon Solomon's accession was deprived of his priesthood and confined to his estate. (see also 2 Sam 15.24–29). BIBLIOGRAPHY: R. W. Corney, InterDB 1:6–7.

[C. P. CEROKE]

ABIDING IN CHRIST, a scriptural formula expressive of the new grace-life of the Christian in virtue of his union with Christ and, through Christ, with the heavenly Father. Emphasis on the persevering character of the grace-life is given by the choice of the verb "to abide," *menein*, favored by St. John in the Greek NT: "Abide in me, and I in you" (Jn 15.4); "He who eats my flesh and drinks my blood abides in me and I in him" (Jn 6.56). Source of the grace-life and cause of its imperishableness is indicated by the words "in Christ." The Christian's life of grace is a new life brought to him in virtue of his union with Christ; of its nature it is calculated to endure not merely in this life but throughout eternity. The formula is sometimes reversed (see above: "... and I in him") or paraphrased with added meaning and effect: "He who has the Son has the life" (1 Jn 2.12).

BIBLIOGRAPHY: A. Robert and A. Feuillet, *Introduction to the New Testament* (tr. P. W. Skehan et al., 1965) 866–889; R. Bultmann, *Gospel of John, A Commentary* (tr. G. R. Beasley-Murray, 1971) 236, 534–536.

[E. A. WEIS]

ABILENE, the district, mentioned in Lk 3.1, under the rule of Lysanias at the beginning of Jesus' public life. It was located about 20 miles NW of Damascus, and the city of Abila was its capital. An inscription discovered in the area indicates that it was made into a tetrarchy after 4 B.C. BIBLIOGRAPHY: RevBibi NS 9 (1912) 533–540; G. M. Perrella, EncCatt 1:80–81.

[C. P. CEROKE]

ABIMELECH. (1) King of Gerar in Canaan. He is associated with Abraham in Gen 20.1–18. Led by Abraham to think that Sarah was Abraham's sister, he took her into his harem. Discovering that Sarah was Abraham's wife, Abimelech strongly objected to the subterfuge, freed Sarah, and bestowed valuable gifts on Abraham. For a variant of the same story about A. in connection with Isaac, see Gen 26.1–11. (2) Son of Gideon. He appears in the biblical account of the judges of Israel (Jg 8.31; 9.57). Having persuaded the leading citizens of Shechem to accept him as their king, he murdered the other sons of Gideon, his half-brothers (some 70 in all), except for Jotham, who escaped. But the leaders of Shechem revolted against him after 3 years of his rule. A. broke the back of the insurrection by routing the force of its leader, Gaal. He followed this success with a slaughter of the city's inhabitants, the razing of the city, and the pursuit of its leading citizens, whom he also slew. Approaching a tower during the siege of Thebez, a town near Shechem, he was struck on the head by a millstone thrown by a woman. At his own request he died by the sword of his armor-bearer. BIBLIOGRAPHY: H. Cazelles, DBSuppl 4:1394–1414.

[C. P. CEROKE]

ABINAL, ANTOINE (1829–87), French Jesuit missionary to Madagascar, who wrote an account of his experiences and translated into Malagasy many books of the Old and New Testaments and the *Imitation of Christ*. He also collaborated in the publication of a French-Malagasy dictionary. BIBLIOGRAPHY: Sommervogel 1:14.

[U. VOLL]

ABINGDON, ABBEY OF, Benedictine monastery, Berkshire, England. Abingdon was founded about 675, but was ruined by the Danes in the 9th century. St. Ethelwold restored it about 954 and it became a center of monastic revival. It had 80 monks in the 12th cent. and was known for its generosity to the poor. It was dissolved in 1538; its church was destroyed, but its guesthouse survives. BIBLIOGRAPHY: *Chronicon monasterii de Abingdon* (ed. J. Stevenson, 2 v., 1858); C. H. Lawrence, NCE 1:22–23.

[J. R. SOMMERFELDT]

Chaldea to Haran in Turkey. Upon Terah's death A. left Haran to settle in Canaan. Whether in Haran or in Canaan (the text of Gen is unclear on this point), he received a divine promise of a great posterity, despite the fact that his wife, Sarah, was sterile (Gen 11.30–12.5). At Shechem in Canaan, a second divine promise granted the land of Canaan to his descendants (Gen 12.6–9). After settling near Bethel, he moved on to the Negeb, then down into Egypt because of famine in Canaan.

The Book of Genesis conserves a number of family traditions about A. that recount his adventure in Egypt (12.10–20); his kindness to his nephew, Lot (13.1–13); his rescue of Lot from kidnappers (14.1–16); the honor paid him by Melchizedek, king of Salem (14.17–20); and an adventure in the Negeb with Abimelech similar to the one with Pharaoh in Egypt (Gen 20.1–8). The destruction of Sodom and Gomorrah, probably an ancient tradition that antedated A.'s settlement in Canaan, is associated with him and given a theological explanation of the anger of Yahweh against the sinful inhabitants of those cities (Gen 18.16–19.29). The most important theme in the story of A. is Yahweh's promise to him of the birth of a son from the barren Sarah (Gen 15.1–6; 17.15–22; 18.1–15) in fulfillment of the divine pledge of a great posterity for A. (Gen 12.1–3). A. already had an heir, a son born of Hagar, Sarah's slave, in accordance with the custom of the time in the case of a sterile wife. Upon the birth of Isaac (Gen 21.1–6), Abraham consented to Sarah's urging that his first son, Ishmael (probably named by later Israelite tradition), together with his mother, Hagar, be expelled from the family circle (Gen 16.1–16; 21.8–21). A.'s attempted sacrifice of Isaac is difficult to account for from the circumstances of his life. The story was probably developed as a catechetical lesson against child sacrifice, teaching A.'s obedience in faith to Yahweh. In order to prevent Isaac from marrying a Canaanite woman, A. secured Rebecca for him from his own kinsmen in Mesopotamia (Gen 24.1–67). A. was buried at Hebron in the same plot of ground he purchased for the burial of Sarah (Gen 25.7–11; 23.1–20).

The portrait of A. in Gen depicts him as affable in his dealings with men and staunchly convinced of his unique relationship to God. As evidence of his faith he sealed this relationship in a covenant rite (Gen 15.6–18; cf., 17.1–8), to which probably later tradition added the rite of circumcision (17.9–14). Throughout Israel's history Yahweh's covenant with A. over the land of Canaan was ever retained as the foundation of its faith (Ex 32.13; Num 32.11; Dt 1.8; 2 Kg 13.23; Ps 104–105.9). A. became the symbol of Yahweh's saving acts on behalf of Israel (Is 29.22) and the person in whose privileges it participated (Is 51.1–2). By the time of Jesus he was given the title "father of Israel," as if mere physical descent from him guaranteed salvation (Mt 3.9; Jn 8.39), a point of view that most likely explains the difficulty of Nicodemus in understanding Jesus' teaching (Jn 3.3–4). This strong conception of Israel's relationship to A. was used by the Judaizers in the Galatian communities founded by St.

Paul to urge the observances of Judaism as part of the Christian life (Gal 5.7–12). Paul not only accepted the concept of the Christian's relationship to Abraham, but argued that the apostolic teaching of justification through faith in Christ rather than through the observance of the Law was the actual fulfillment of the promise God made to A. concerning the blessings to stem from him for the Gentiles (Gal 3.6–9; Rom 4.1–25). God's salvific paternity over Israel, reflected in the figure of A., is revealed through Christ to be his salvific paternity over the entire human race. BIBLIOGRAPHY: P. Hinnebusch, "Abraham and St. Joseph," *CrossCrown* 24 (1972) 6–11.

[C. P. CEROKE]

ABRAHAM OF CLERMONT, ST. (Abraham of St.-Cyr; d. between 474 and 481), hermit, abbot. Born in Persia and reared a Christian, A. was arrested in the persecution of the Christians by Kings Yazdagird I and Varahran V. After 5 years in prison he made his way to Gaul and settled at Clermont. His virtuous way of life attracted disciples. He became abbot of the monastery of St.-Cyr and was ordained a priest. A. was invoked during the Middle Ages by those suffering from eye diseases. BIBLIOGRAPHY: AS June 3:534–536; V. Ermoni, *DHGE* 1:161; P. Sfair, *BiblSanct* 1:119–120.

[J. M. O'DONNELL]

ABRAHAM ECHELLENSIS (1605–64), Maronite scholar who participated in the revision of the Arabic translation of the Bible, assisted C. Le Jay as an editor of the *Polyglot Bible, taught Syriac and Arabic in Pisa and Rome, and was made scriptor for Arabic and Syriac at the Vatican Library by Pope Alexander VII. BIBLIOGRAPHY: L. Petit, *DHGE* 1:169–171.

[F. H. BRIGHAM]

ABRAHAM OF EPHESUS, ST. (fl. 550) bishop. Founder of two monasteries, one in Constantinople and another in Jerusalem, A. became bp. of Ephesus and metropolitan in 542 (553?). Two homilies by Abraham are extant, on the Presentation and the Annunciation. The latter is the earliest testimony to the feast of the Annunciation which replaced another older Marian feast celebrated on the Sunday before Christmas. BIBLIOGRAPHY: AS Oct. 12:757–769; PO 16:429–452; G. Morelli, *BiblSanct* 1:117–118.

[J. M. O'DONNELL]

ABRAHAM OF SANCTA CLARA (secular name Johann Ulrich Megerle; 1644–1709), Discalced Augustinian preacher and author of popular devotional works. Most of his career was in Vienna where he was preacher to the imperial court while simultaneously acting as superior in his own order. Although criticized by contemporaries for buffoonery and excessive dramatics in the pulpit, he was admired, not

only by the people but by discerning critics such as Schiller, for his vast erudition, scintillating wit, and literary charm, all of which he used with effective oratory. His collected works begin with a dramatic description of the plague that devastated Vienna in 1679 and continue with an appeal for the Christian world to battle against the Turks. They range from the sober *Grammatica religiosa*, a compendium of moral teaching, to a group of sketches on the fools of the world entitled *Huy! und Pfy der Welt* (Hey, Phooey with the World). His masterpiece is the 4-volume work on Judas the Arch-Knave, which adorns an apocryphal work with moral applications. BIBLIOGRAPHY: A. J. Clark, NCE 1:35.

[U. VOLL]

ABRAHAM THE SIMPLE, ST. (fl. 4th cent.), an Egyptian hermit called "the Simple," or "the Child" (*pais*) because of his innocence and simplicity of character. He was referred to by Cassian (*Collationes* 15, 24) but his identity is otherwise uncertain. He was remarkable for his austerity of life, some of it undertaken to remedy the pangs of homesickness from which he suffered, and for his miraculous powers. BIBLIOGRAPHY: M. V. Brandi, *BiblSanct* 1:121.

ABRAHAM OF SMOLENSK, ST. (d. 1221), a monk in Smolensk who devoted himself to biblical studies and also to preaching a very stern and austere doctrine which earned him a large following among the people. But he aroused the jealousy of the clergy, who brought serious charges against him. As a result the bishop took disciplinary action but later exonerated him. The rest of his life was spent as abbot of a small monastery. BIBLIOGRAPHY: Butler 3:377-379.

[G. T. DENNIS]

ABRAHAM, APOCALYPSE OF, a Jewish apocryphal work, written about A.D. 100 apparently out of reflection upon the destruction of Jerusalem and the Temple in A.D. 70 and the effect of this disaster upon the Jewish people. The work contains an imaginative construction of Abraham's youth influenced by Genesis and rabbinic tradition, that emphasizes his faith in monotheism. It then depicts Abraham as brought to heaven, where he is allowed to view human history, past and future, including the sin of Adam and Eve and the destruction of the Temple. These evils are ascribed to the influence of a satanic being, Azazel, who is identified with the serpent of Gen 3. A real dominion over the earth is conceded to Azazel. Thus the thought of the work tends to be dualistic: the life of man is ruled by one God whose justice cannot be impugned and by a powerful evil being able to influence man's decisions. The text of the work, originally written in Hebrew or Aramaic, exists only in a Slavonic version which in turn is a translation of a Greek version of the original. BIBLIOGRAPHY: L. Ginzberg, JE v.1.

[C. P. CEROKE]

ABRAHAM, TESTAMENT OF, a Jewish apocryphal work, written probably in the 1st cent. A.D. in Hebrew or

Aramaic and now extant only in two Greek versions of different length. The work is a mythical story built around Abraham's death. Abraham refuses to surrender his soul in death to the angel Michael, requesting a vision of all creation before he dies. When in the vision he sees the earth filled with sin, he curses the sinners, who expire at his word. Abraham also sees souls in judgment and succeeds by his prayers in effecting a favorable verdict upon those whose guilt is balanced by their good works. At length Abraham reluctantly surrenders to death and is borne to God. Ginzberg, JE v.1.

[C. P. CEROKE]

ABRAHAMITES (Bohemia), an 18th-cent. sect, also called Israelites. They were mostly peasants of Jewish and Protestant background in the vicinity of Pardubice near Prague. Their name came from their claim to be followers of the patriarch Abraham. While denying all Christian teachings, they made use of baptism and Christian wedding services to avoid legal reprisals. Their whole scripture was the Lord's Prayer and the Ten Commandments. When, after the Edict of 1780, they did not identify themselves as either Protestant or Catholic, the Emperor Joseph II expelled them and the sect soon scattered and disappeared. BIBLIOGRAPHY: E. Winter, *Der Josephinismus und seine Geschichte* (1943); A. Molnar, RGG 1:72-73.

ABRAHAMITES (Syria), a 9th-cent. sect named from Ibrahim (Abraham), their leader. They denied the divinity of Christ. Some associate them with the *Paulicians or the Samosatenes.

[T. C. O'BRIEN]

ABRAHAMS, ISRAEL (1858-1925), English Hebraist and writer who with the collaboration of his friend C. Montefiore founded and edited (1889-1908) the *Jewish Quarterly Review*. Among his more important writings were: *Jewish Life in the Middle Ages* (1896; rev. ed. 1932) and *Judaism* (1907). BIBLIOGRAPHY: *Jewish Studies in Memory of Israel Abrahams* (ed. J. A. Kohut, 1928).

[P. K. MEAGHER]

ABRAHAM'S BOSOM. This figure of speech appears in the parable of the Rich Man and Lazarus, Lk 16.22-23, where Lazarus is described as residing in Abraham's bosom while the rich man abides in torments. In rabbinic literature, "rest in Abraham's bosom" sometimes suggested fellowship with the Patriarch, while at other times it referred to sharing in the messianic banquet (Mt 8.11). In any case the figure was used at the time of Jesus for the happy lot of the just after death.

[C. P. CEROKE]

ABRANTOVIC, FABIJAN (1884-1940), Byzantine-Slavonic rite exarch. After studying for the priesthood at St.

ACCESSION, a term used in law and moral theology to signify a special mode of acquiring ownership, namely, by addition to property already owned through growth, increase, or labor.

[P. K. MEAGHER]

ACCESSION SERVICE, in the C of E, the special forms of prayer for use on the anniversary day of the accession of the British sovereign.

ACCIAIUOLI (also spelled Acciaioi or Acciajuoli), a celebrated Florentine family, originally from the foothills of the Alps (where they dealt in steel, *acciaio*), of merchants, bankers, statesmen, and patrons of the arts. Cardinal Angelo (1340–1408) was an effective supporter of the Roman pontiffs during the *Great Western Schism. Cardinal Niccolò (1630–1719) was one of the *zelanti* cardinals of his period, though his clumsy immuring in a convent of a widow to prevent her marriage to his nephew embarrassed his chances as a *papabile*. Cardinal Filippo (1700–76) was nuncio to Portugal and, doing his best to defend the Jesuits, was declared *persona non grata* by *Pombal and ordered out of the country.

[T. GILBY]

ACCIDENT, an Aristotelian term in general designating something nonessential or adventitious; it is used in philosophy and theology in three different senses. (1) In metaphysics it signifies one of the two kinds of actual being (predicamental accident). One distinguishes in the complex beings of experience between the essentially constituted, permanent subject (*substance) and its nonessential modification (accident). Being is primarily substance; accident is being only in a secondary, though real, sense. An accident has being by inhering in a subject; it exists only in the sense that through it a substance has an accessory and modifying type of existence. Nine of the ten *categories into which being is divided represent the different kinds of accident. The substance-accident composition is a consequence of the variableness and perfectibility of the creature and so cannot be found in God. An accident's need to inhere in a subject poses a problem for the theologian, who must explain the existence of the eucharistic accidents or *species after *transubstantiation. (2) In logic, accident (predicable accident) is a classification of predicates, applicable to a predicate that expresses not the substance but an attribute or condition of a subject. (3) In moral science the term is applied to *circumstances of a moral action, the action itself being regarded as comparable to a substance, or to a consequence of moral action not directly intended by the person acting. BIBLIOGRAPHY: H. Reith, *Metaphysics of St. Thomas Aquinas* (1958); V. E. Smith, *Elements of Logic* (1957).

[T. C. O'BRIEN]

ACCIDIE, a corruption through the Medieval Latin (*accidia*) and Norman French of the Late Latin *acedia*, which

transliterated the Greek *akedia*, a term indicating a state of not caring. In the late Middle Ages, before the revival of Greek learning, the transformation undergone by the word blurred the general appreciation of its derivation and meaning as it had been used in earlier ecclesiastical literature. BIBLIOGRAPHY: OED 1:56. *ACEDIA.

[U. VOLL]

ACCLAMATION (Lat., to exclaim), a term expressing unanimous vocal approval or sometimes denunciation; it has been used with some variety of meaning in civil, ecclesiastical, liturgical, and musical contexts. (1) Originally an Eastern practice, acclamation became common in the Roman republic, e.g., the senate would ratify decrees by this method or emperors were occasionally elected by common acclamation. (2) By extension, bishops were approved and deposed in the early Church by this process; acclamation is even now considered a valid form of electing a pope, should the cardinal-electors be so inspired (ASS 38 [1946] 85–86). (3) Christian liturgical acclamations, probably influenced both by secular practice and Jewish ritual, commonly refer to invocations used in divine worship such as litanies and the reproaches in the old Good Friday liturgy. In the Byzantine rituals for ordination and consecration the candidate is presented to the congregation while the ordaining prelate asks if they deem the candidate worthy. The people respond *Axios* ("he is worthy") three times in approval. (4) In a very specific sense, acclamations refer to musical salutations addressed on state occasions to the Byzantine emperor, or to Church dignitaries. The emphasis in the acclamations was on the dignity of the one acclaimed, and the wishing of long life and good health. Gradually the music for these acclamations became standardized and was normally antiphonal in form. After the Byzantine empire fell (1453) the musical form of acclamation was restricted to the lauding of ecclesiastical dignitaries, usually during the Divine Liturgy. A Western version of the imperial acclamation is the *laudes regiae* (royal praises) which appeared in the Gallican ritual in the 8th cent. and is similar to the *Litany of the Saints. This formulary had a variety of uses and traces of it remain today in ceremonial acclamations for popes and certain secular rulers. BIBLIOGRAPHY: J. H. Crehan, CDT 21–22; Wellesz; E. H. Kantorowicz, *Laudes Regiae: A Study in Liturgical Acclamations and Medieval Ruler Worship* (1946); F. Cabrol, DACL 1:240–265.

[F. T. RYAN]

ACCO, coastal city of Palestine, the medieval Acre, the modern Akka. In the Bible Acco is mentioned in Jg 1.31; elsewhere it is referred to as *Ptolemais, the name it received under Ptolemy II Philadelphus (285–246 B.C.).

[T. C. O'BRIEN]

ACCOLTI, MICHAEL (1807–78), Jesuit missionary. An Italian of noble birth and a Jesuit from 1830, A. was assigned (1843) to the American Indian missions (Oregon); during the

Gold Rush (1849) the need for priests for the mission took him to San Francisco. A few months later he was back in Oregon as superior of the Northwest missions. By 1854 he had obtained from his general superior a decree assigning the responsibility for the Oregon and California missions to the Province of Turin. From 1855 until his death his services were divided between the Jesuit universities of San Francisco and Santa Clara. **BIBLIOGRAPHY:** J. B. McGloin, NCE 1:80; G. J. Garraghan, *Jesuits in the Middle United States* (3v., 1938).

[H. JACK]

ACCOLTI, PIETRO (1455–1532) and **BENEDETTO** (1497–1549), cardinals, uncle and nephew, of a noble Tuscan family. Pietro became bp. of Ancona in 1505 and was made cardinal by Julius II in 1511. During Leo X's pontificate, he was in charge of papal letters. He held seven bishoprics and one archbishopric. Benedetto was abp. of Ravenna and papal secretary. He succeeded to several of his uncle's bishoprics and in 1527 Clement VII named him a cardinal. **BIBLIOGRAPHY:** J. G. Gallagher, NCE 1:80; G. K. Brown, *Italy and the Reformation to 1550* (1933).

[H. JACK]

ACCOMMODATION, here understood as the adaptation of a communication to the person to whom it is given, is a concept with important application in both systematic and practical theology. (1) It is used in the study of divine revelation, for God must adapt or accommodate the expression of his truths to man's capacities, limited as they are by many factors, such as his nature, state of development, place in time, and cultural background. (2) Accommodation is also an important aspect of the communication of divine truth from one human being to another, whether it be effected by preaching, liturgical rite, catechesis, or missionary activity. Such communication, accommodated in and with the aid of faith to the one who receives it, further develops understanding. Although the practice of accommodation is justified by reflection on the nature of God, man, and communication, it also has explicit scriptural warrant; for example, St. Paul wrote: "And I, brethren, could not speak to you as to spiritual men but only as carnal, as to little ones in Christ. I fed you with milk, not with solid food, for you were not yet ready for it, for you are still carnal" (1 Cor 3:1–2).

[E. A. WEIS]

ACCOMPLICE, in moral theology, one who cooperates in the evil act of another. The morality of abetting another in sin is discussed elsewhere (see **COOPERATION IN ANOTHER'S SIN**; **RESTITUTION**). The term accomplice (*complex*) is also used in canon law, often with reference to complicity in sexual sin. The constitution *Sacramentum poenitentiae* (1741) decreed that a confessor who has seriously sinned against chastity with another is deprived of his jurisdiction to absolve his accomplice of that sin, except in danger of death when no other confessor is available. If, despite the fact that he has no

jurisdiction, a confessor attempts to absolve his accomplice, he incurs *ipso facto* the penalty of excommunication reserved in a most special way to the Holy See (CIC c. 2367.1,2). It is understood that the sin in question involves an external act that is gravely sinful on the part of both participants.

[T. M. MCFADDEN]

ACCUSATION, in general, the act of charging self (***CONFESSION**) or another with fault. In moral theology accusation may be either evangelical, i.e., *fraternal correction, or judicial. Public officials, such as the ecclesiastical promoter of justice or a civil district attorney, are bound by their office, more or less gravely as the offense itself and the danger to the common good are more or less grave, to accuse criminals. A private person may also be bound to accuse when the peace of society or the rights of a third person are seriously threatened. Another special obligation to accuse occurs when the precept of a superior, e.g., in canonical visitation, demands it. Accusation in these instances flows from charity, justice, or obedience to a superior and is distinct from *denunciation, an obligation that comes from some law. **BIBLIOGRAPHY:** ThAq ST 2a2ae, 68; J. Fearon, NCE 1:83; Prümmer 2:159.

[U. VOLL]

ACCUSATION, FALSE, in a forensic context, a crime and affront to the public justice of a community, which, according to 13th-cent. jurisprudence, should rightly be visited with the very penalties it sought to procure. When a false accusation has no forensic context, it is simply the moral offense called calumny.

ACEDIA, more generally called sloth through confusion with its most outstanding effect, is a disgust with the spiritual because of the physical labor involved. If the spiritual good from which acedia recoils has the necessary connection with the Divine Good which is the subject of Christian joy, it can be sinful and even seriously so. Moreover, acedia is one of the *capital sins, a common distraction from virtue, producing other, even quite distinct, sins. The word is found not only in the Septuagint Bible, e.g., Sir 6.26, but in Greek and Latin pagan authors. Whatever its possible Stoic origins, the psychology of acedia received careful attention from the desert Fathers of the 4th century. Evagrius Ponticus in 383 seems to be the first to have written a description of acedia (PG 40:1274), obviously drawing more from actual experience than scriptural exegesis. John Cassian faithfully reported this fairly common trouble to Western monasticism in his *On the Spirit of Acedia* (PL 49:359–369). St. Gregory the Great changed the expression to "sadness" (*tristitia*), but the tradition of acedia prevailed in the Middle Ages. See ThAq ST 2a2ae, 35; *De malo*, 11. While theological commentators remain faithful to the Thomist synthesis, a popular tendency to confuse acedia with its principal external effect, sloth (*pigrity*), developed. Those aware of more profound interior implications attempted the spiritualization of acedia

by "baptizing" it as spiritual sloth. This terminology has the distinct advantage of making acedia appear exotic and reserved for the spiritual elite, whereas tradition and experience show it to be a very common difficulty. BIBLIOGRAPHY: PL 49:359-369; ThAq ST 2a2ae, 35; *De malo*, 11; G. Bardy, DSAM 1:166-169; U. Voll, NCE 1:83-84; E. Waugh, "Sloth," *Seven Deadly Sins* (ed. I. Fleming, 1962); S. Wenzel, *Sin of Sloth* (1960, 1967).

[U. VOLL]

ACEPHALI, from the Greek word *acephaloi* (headless), a strict Monophysite, anti-Chalcedonian sect in Alexandria with several subdivisions, so called because its members, who had initially separated from the Patriarch Timothy Aleurus for his leniency toward clerics conforming to Chalcedon, later rejected the Patriarch Peter Mongus when he endorsed the *Henoticon* of the Emperor Zeno (482). BIBLIOGRAPHY: Bihlmeyer-Tüchle 1:299; Daniélou-Marro 1:361-368. *ACTISTAE.

[F. H. BRIGHAM]

ACHAB, see AHAB.

ACHAIA (also Achaea), originally a section of Greece including SE Thessaly and the N coast of the Peloponnesus bordered by Elis and Sicyon, but after its conquest by Rome (146 B.C.) and as Roman senatorial province (27 B.C.) it embraced all of Ancient Greece together with a section of S Epirus, the Ionian Islands, the Cyclades, Euboea, Sycros, Peparethos, Sciathos, and Icos. The cities of Athens, Corinth, and Cenchræa were prominent during NT and early Christian history. Elevated to the rank of an imperial province by Tiberius (15), it became again a senatorial province under Claudius (44). Initially, the Romans disbanded the Greek regional leagues but then reactivated them, allowing a limited exercise of executive powers over the cities within each federation. No group of delegates actually represented all of Achaia, but the Achaian league claimed this prerogative in establishing the cult of the emperor. Under Roman rule, the land of this province was apportioned to its many cities whose rights and standing were varied. Athens and Sparta were practically autonomous, though Trajan and his successors assigned overseers of their internal affairs. Nicopolis, Patrae and Corinth, the capital and largest city, all prospered. St. Paul witnesses the extensive Christian community in Achaia (2 Cor. 1.1; 1 Th 1.8) and Luke correctly names Gallio Proconsul (51-53) in his account of Paul's arrest for sedition (Acts 18.12-21). BIBLIOGRAPHY: J. Keil, CAH 11:556-565; T. Dumbabin, OCD 2; H. Leclerq, DACL 1:321-340.

[F. H. BRIGHAM]

ACHARD, BL. (Aichardus; d. c.1170) monk of Clairvaux, which he entered possibly in the year 1124. Under St. Bernard he was architect of several Cistercian monasteries; the Romanesque abbey of Himmerod (consecrated 1178) in the

Rhineland is among these. As novice master at Clairvaux he wrote "On the Seven Deserts" and "On All the Saints," both extant in MS (Montfaucon, 1299). He has been extolled, somewhat exaggeratedly, by Herbert of Torres, a pupil of his, as a "great philosopher and theologian." BIBLIOGRAPHY: A. Schneider, NCE 1:85; *idem*, NCE 6:1120-21; G. Venuto, BiblSanct 1:147.

[J. R. RIVELLO]

ACHARD OF SAINT VICTOR (d. 1171-72), theologian, canon, and later (1155) abbot of Saint-Victor, Paris. He was bp. of Avranches, France, from 1162 and author of the treatises *De Trinitate* and *De discretione animae, spiritus et mentis*. BIBLIOGRAPHY: J. Châtillon, "Achard de Saint-Victor. . .," *Mélanges F. Cavellera* (1948) 317-337; *idem*, NCE 1:85.

[J. L. GRASSI]

ACHARIUS OF NOYON, ST. (Aighardus; d. c.640), bishop. A. was a disciple of St. Eustace of Luxeuil, the successor of St. Columban. He participated in the synod of Clichy (626-627) as bp. of Tournai-Noyon and summoned Audomar to preach the gospel in Thérouanne. He commissioned St. Amandus, apostle of Belgium, to evangelize Tournai. The report that King Dagobert I forced pagans to receive baptism at A.'s request is suspect. BIBLIOGRAPHY: R. Desreumaux, BiblSanct 1:148-149.

[J. M. O'DONNELL]

ACHAZ, see AHAZ.

ACHEIROPOIETOS, a Greek term meaning "made without hands", having direct reference to the *Image not made by hands.

[F. T. RYAN]

ACHERON, a river in Thesprotia, upper Epirus, which, according to legend, with its murky gorges and underground channels, was a waterway to Hades and a likely location for the oracle of the dead mentioned by Herodotus (*Histories* 5:92). P. Devambez, *Praeger Encyclopedia of Ancient Greek Civilization* (1966) 9.

ACHILLI, GIACINTO, apostate Italian Dominican. Suspended by the Holy Office for immorality, A. became an anti-Catholic propagandist in Malta, Italy, and England. At a public meeting (1851), J. H. *Newman accused him of certain offenses against morality. A. responded with a libel suit. In the judgment of the court, only the fact of A.'s suspension for immorality was sufficiently established; it had been impossible to assemble and bring from abroad enough evidence to constitute legal proof of the other charges. But the fine imposed, slight in view of the gravity of the alleged injury, showed that the court had no high regard for A.'s moral character. He thereafter fell into obscurity, no longer able to find a market for his propaganda. BIBLIOGRAPHY:

readings, and are sometimes contrary to official liturgical legislation. *UNDERGROUND CHURCH.

[T. M. MCFADDEN]

ACTION PAINTING, critical term for the spontaneous painting of *Abstract Expressionism, an American art movement of the 1940s and 1950s. The term was used first in 1952 by Harold Rosenberg, whose thesis was that the artist's life-encounter culminating in spontaneous action on the canvas constituted an event in itself most meaningful. The act of painting had validity beyond subject matter or other traditional references. BIBLIOGRAPHY: R. L. Wickiser, NCE 1:54-55, s.v. "Abstract Expressionism."

[T. FEIDT]

ACTISTAE (Actistetae), members of a strict Monophysite sect, and a later subdivision of the *Acephali, who opposed Severus of Antioch and were so called because they believed that the body of the Lord was "uncreated." BIBLIOGRAPHY: Daniélou-Marrou 1:363.

[F. H. BRIGHAM]

ACTIVE LIFE, that form of living whose predominant operation and principal intent is the ascetic activity of the moral virtues and effective charity, particularly, though not exclusively, through the corporal works of mercy. Although Christian writers used the bleary-eyed Leah and the busy Martha as biblical symbols and exemplars of the active life, the teaching of Augustine, Gregory, and Aquinas may owe more to Platonic and Aristotelian reflection on the *bios practicos*. The active life is generally opposed to the *contemplative life. The term is obviously analogous. In a non-spiritual sense it would be the opposite of the quiet of contemplation. However, it may mean either the preparation for the contemplative life, or the life that flows from contemplation. BIBLIOGRAPHY: J. F. Conwell, NCE 1:98-99; T. Camelot, TL 4; E. Coreth, "Contemplative in Action," TheolDig 3 (1955) 37-45; ThAq ST (Lat-Eng) v. 46, J. Aumann, ed., *Action and Contemplation*.

[U. VOLL]

ACTIVE ORDERS, religious orders or congregations whose purpose and daily life entail external activities, esp. the temporal and spiritual works of mercy, such as the pastoral ministry, teaching, nursing, and social work. These orders are often contrasted with contemplative orders and sometimes with mixed orders which unite the active and contemplative life. Thomas Aquinas maintains that the highest form of spirituality is "the active life which flows from the fullness of contemplation" (ThAqST 2a2ae, 188.6). BIBLIOGRAPHY: A. Bride, DTC 13.2:2168-69.

[T. M. MCFADDEN]

ACTIVISM, a doctrine or tendency emphasizing action as opposed to passivity. Thus in philosophy the functionalism promoted by John Dewey is called activism. So also in

education the Montessori method of teaching children which so emphasizes learning by doing is called activism. As a general philosophic notion activism is opposed to the speculative search for essences and gives precedence to commitment and activity over theorizing. In this sense contemporary *existentialism is activism. However in Catholic circles, esp. in America, activism means an excessive apostolic activity which is detrimental to the spiritual life. The external works of the apostolate so absorb interest that the interior life suffers. This activism is also called naturalism. While not a formal teaching but rather a tendency of human nature, it is called the "heresy of action" and may be said to be the opposite extreme to *quietism. Pius XII, in *Menti nostrae*, refers to activism as that spiritual activity prompted by an indiscreet zeal lacking a spiritual foundation: "that kind of activity not based on divine grace and not making constant use of the aids provided by Jesus Christ for the attainment of holiness." At times authors, esp. Europeans, refer to activism as *Americanism. The spiritual pragmatism condemned by Leo XIII in **Testem benevolentiae* of 1899 warns the American people not to place too great an emphasis on externals and outward activity to the detriment of the spiritual life. BIBLIOGRAPHY: J. B. Chautard, *Soul of the Apostolate* (tr. J. A. Moran, 1941); J. Aumann, "Heresy of Action," CrossCrown 3 (1951) 25-45; J. L. F. Bacigalupo, NCE 1:99-100.

[U. VOLL]

ACTON, CHARLES (1803-47), cardinal. After a preparatory education at Westminster School, A., son of Sir John Francis Acton, studied at Magdalene College, Cambridge (1819-23), then at the Academy of Noble Ecclesiastics in Rome. After some experience in the diplomatic service, he was made secretary of the Congregation of Regulars (1831), then auditor of the Apostolic Camera, and, in 1842, a cardinal. He was present as interpreter at the meeting of Gregory XVI with Nicholas I (1845) and later, at the request of the Pope, published a report of that event. He opposed the restoration of the RC hierarchy in England. BIBLIOGRAPHY: C. S. Isaacson, *Story of the English Cardinals* (1907); B. Fothergill, NCE 1:101.

[G. RUPPEL]

ACTON, JOHN EMERICH EDWARD DALBERG (first Lord Acton; 1834-1902), English journalist and historian. The only child of Sir Richard Acton, A. was educated at St. Nicholas preparatory school near Paris and St. Mary's College, Oscott. Denied admission to Cambridge, he became pupil and companion of Johannes Ignaz von *Döllinger, with whom he traveled in Europe and the U.S. (1855) and under whose tutelage he acquired a proficiency in languages and critical scholarship. After returning to England, he became a Whig member of Parliament (1859-65) and a friend of W. E. Gladstone. In 1859 he became editor of *The Rambler* and was responsible for it until 1864. A stout opponent of every restriction of freedom, he took a stand against papal temporal

the hymns and poems of the preceding gurus, esp. those of Nānak, founder of Sikhism. It is written in ancient Hindi and Punjab verse, and is extremely difficult to understand for present-day Sikhs. The Songs in Praise of God form the largest part of the book and are frequently employed as cultic prayers. Extensive sacred commentaries on the Ādi-Granth have grown up, but are not regarded as canonical. BIBLIOGRAPHY: M. A. MacAuliffe, *Sikh Religion: Its Gurus, Sacred Writings and Authors* (6 v., 1909); Hastings ERE 6:389–390. *SIKHISM.

[T. M. MCFADDEN]

ADIAPHORA (Gr., indifferent things), a term first used in Reformation times among Protestants to signify certain Catholic doctrines and practices that could, it was claimed, be admitted or rejected without prejudice to Protestant belief (see INTERIMS). In later Protestant controversy the term was used in reference to worldly pleasures (alleged to be neither good nor evil in themselves) in which a Christian could legitimately indulge. In both cases there were those who denied that the adiaphora were truly matters of indifference. *ADIAPHORISTS.

[P. K. MEAGHER]

ADIAPHORISTS, Melancthon's followers in the 16th-cent. controversy in Germany precipitated by a compromise attempted in the Augsburg *Interim (1548) as interpreted in Melancthon's modification of it known as the Leipzig Interim (1548). According to Melancthon a number of Catholic ceremonies and rites were "adiaphora," i.e., morally indifferent in themselves, and could be admitted without sacrifice of Protestant principles for the sake of peace. M. *Flacius Illyricus opposed this, declaring that such concessions would bring a return of "popery." The controversy was brought to an unsatisfactory close with Article 10 of the *Formula of Concord (1577), which stated that ordinarily anything not explicitly covered in the Scriptures was a matter for individual churches to decide, but that in times of persecution no such concessions should be made. The term was also applied to a party in a 17th-cent. controversy between Pietists (see PIETISM) and their adversaries. Anton Reiser (1628–86) declared the opera to be anti-Christian, and Pietists generally took the position that amusements and the arts were not compatible with the dignity of a Christian and ought to be condemned. Their opponents held that such things were indifferent in themselves. F. D. E. *Schleiermacher proposed a compromise that many found satisfactory: he denied the concept of indifference but declared that ordinary pleasures were part of the whole of human life and as such were not only permissible to a Christian but could very well be a matter of duty. BIBLIOGRAPHY: A. Baudrillart, DTC 1:396–398; Schaff Creeds 1:298–302.

[P. K. MEAGHER]

ADJURATION, a solemn command using the authority of the divine name or some holy person or thing. As an *oath or

*vow binds him who takes it, and an *obsecration pleads with a superior, adjuration takes the divine name to command a subject. The classical example is that of the high priest in the Passion narrative (Mt 26.63): "I adjure thee by the living God that thou tell us whether thou art the Christ." The *exorcism is a form of adjuration invoking the divine name to compel the demon to leave, e.g., in the exorcism of salt, or of the catechumen himself. Another form of adjuration is the formal precept under the vow of obedience whereby the superior invokes not only obedience of the subject but the power of the Holy Spirit. BIBLIOGRAPHY: ThAq ST 2a2ac. 90; Davis MorPastTh 2:48.

[U. VOLL]

ADJUTOR, ST. (Adjutor of Vernon; d. 1131), crusader, hermit. A., born of a noble and devout family of Vernon (Eure), joined the First Crusade (1095), spent 17 years as a prisoner of the Saracens, and upon his liberation and return to France became a monk at the abbey of Tiron. He lived his last years as a hermit near Vernon. BIBLIOGRAPHY: C. Lefebvre, BiblSanct 1:255.

ADJUTOR FRATRIS (Brother's Helper), a consortium of priests formed to provide spiritual assistance to parishes and dioceses, incorporated with the approval of the abp. of San Francisco in 1966 as a non-profit organization. The assistance primarily given is a priests' placement service. It is sometimes necessary for a priest to obtain a substitute to take his place during a temporary absence (e.g., for a vacation). Priests, esp. in remote areas, are often unable to take a vacation because available substitutes cannot be found, although other priests, able and willing to supply, are unaware of the need. The central office of Adjutor Fratris offers help in establishing contact between priests having such need and others who might be willing to substitute for them. For the address of the central office, see the miscellaneous listings under the heading "San Francisco" in the *Official Catholic Directory*.

[C. O'HERN]

ADLER, ALFRED (1870–1937), Austrian psychiatrist, founder of individual psychology, who settled in the U.S. in 1934. An early associate of Freud, A. broke with his distinguished colleague on several critical points. He rejected the primacy Freud assigned to sex and the libido as the source of psychic disorder and proposed the will to power as the more dominant driving force in human nature. When this is too powerful or too frustrated, the outcome is neurosis. Because the frustration of the will to power comes from the outside world, A.'s thought on mental disorder is more sociologically and less biologically oriented than that of Freud. BIBLIOGRAPHY: P. Bottome, *Alfred Adler* (1939; 2d ed. 1946); H. Ansbacher and R. Anshacker, *Individual Psychology of Alfred Adler* (1964); J. Dominian, *Psychiatry and the Christian* (1962); H. Orgler, *Alfred Adler* (1972).

and mankind, and to him were attributed the functions of forgiveness and punishment.

[P. K. MEAGHER]

AGNOETAE (Gr. for ignorant), a Monophysite sect founded by Themistius, a deacon of Alexandria. Basing their doctrine on Mk 13.32 and Jn 11.35, they attributed an ignorance in some matters to the human mind of Christ. They were condemned by Eulogius, patriarch of Alexandria (580–607) and by Pope Gregory I. The name *Agnoetae* has also been applied to Arians and Nestorians for their derogation of the perfection of Christ. **BIBLIOGRAPHY:** A. Vacant, DTC 1:586–596; V. Ermoni, DHGE 1:992–995. *KENOSIS.

[G. T. DENNIS]

AGNOSTICISM, in general, not knowing about religious truth; more specifically, not having rational certitude about it. The term is not derived from the Latin *agnoscere*, but from the Greek *agnosko*, the alpha being privative. It was first used by T. H. Huxley in 1869 at a meeting of what was later called the Metaphysical Society. There are two accounts of its original meaning, one given by Huxley and the other by R. H. Hutton. According to Huxley the word was designed as antithetic to the “Gnostic” of early church history, and was intended to be opposed not simply to theism and Christianity, but also to atheism and pantheism. He meant the word to cover with a mantle of respectability not so much ignorance about God but the strong conviction that the problem of his existence is insoluble. Hutton’s recollection was that Huxley borrowed it from St. Paul’s reference to the inscription on the altar to the unknown god (Acts 17.23). Both explanations show a want of precision: the Gnostics opposed their spiritual knowledge to the historical revelation of the Church, and the altar of which St. Paul spoke was dedicated to an unknown rather than an unknowable god.

Taken in its broadest sense, agnosticism should always be defined in a given system of reference. It may concern the so-called natural truths of religion: the existence and nature of God, the immortality of the soul, the moral law. Thus as a rationalist a man may be skeptical about these matters and yet as a believer be an ardent Christian. Or it may concern specifically Christian truths of faith, at various stages or periods of articulation: thus a believer may be agnostic about an institutional Church, a Presbyterian about episcopacy, an Anglican about the pope, or a Roman Catholic about a current usage concerning indulgences.

Agnosticism admits differences of degree as well as of object. The absence of certitude that characterizes the agnostic may range from having no more than a merely opinionative judgment to a condition of doubt, either just negative or more positive, that stops short of a definite rejection of religious truth.

Agnosticism has several styles. The reverent agnosticism that hesitates before anthropomorphism or cocksureness about divine things is nobly represented by Moses Maimonides, and indeed by the *theologia negativa* of a high

mystical tradition in Christianity. Then there is the wistful agnosticism of earnest thinkers who would like to believe but cannot honestly bring themselves to do so; they were prominent in the Victorian era, when the term first came to be widely used. Finally there is the complacent agnosticism of those who do not bother or do not care to make the effort required to find out about eternal truths. Culpability enters, if at all, only with these last; it may be assessed in accordance with the rules governing the influence of ignorance on moral responsibility, as when one is too lazy to discover what is important, or fears to discover it, lest it prove awkward.

Philosophical agnosticism is traceable to nominalism. *William of Ockham explicitly denied that the human intellect can with certainty demonstrate the existence of one infinite God. For Ockham and other nominalists the abstraction to universality is not part of the structure of being but only of the signification of words. Later the central emphasis of the empiricism of Hume was that all knowledge came through sense experience. This led him to the affirmation that necessity and causality are purely mental rather than objectively real, and hence the human mind can never reason with certitude to God’s existence. Kant subscribed to Hume’s critique of causality, but viewed the construction of its critical philosophy as a synthesis of empiricism and rationalism. The importance of Kant, esp. in Protestant circles, cannot be overstressed. Kant’s *Critique of Pure Reason* in the minds of most Protestants—and others—has given the *coup de grâce* to any possible proof of God’s existence. Even though Kant attempts to restore the idea of God as a postulate of moral consciousness, and may have intended to defend religion against rationalism, his idea of reason as purely theoretical ultimately leads to skepticism and, more specifically, to agnosticism.

Comte saw the theological and metaphysical explanations of the world as superseded stages of human thought. His “positivism” would not connect phenomena by the principle of causality since only sequences and resemblances can be empirically observed. Under the same influence philosophical agnosticism took the form of “the unconditioned” in the works of W. Hamilton (*Philosophy of the Unconditioned*, 1829) and Herbert Spencer (*Principles*, 1862). These works were widely read and accepted in the 19th century. Their theory of knowledge was based on the major principle that an object which cannot be conditioned by either classification or relation is unknowable. Since God, by all accounts, is infinite and absolute, he cannot be known.

Protestant theologians generally, moved perhaps by implicit Kantianism and by the failure to make any, or at least any sharp, distinction between natural and supernatural knowledge, and devoted to the absolute primacy of God’s Word and the response of faith, could be classified as believing agnostics. RC thinkers, on the other hand, following Aquinas (ThAq ST Ia, 2), have asserted that God’s existence can be proved, even though they admit that this may be possible only to a few over a long time and with admixture of error. Vatican Council I paid what Chesterton called a

high compliment to the power of human reason by insisting as of faith that God's existence can be proved by human reason (Wis 13; Rom 1:20; D 2853, 3004, 3026, 3475, 3538, 3892). **BIBLIOGRAPHY:** H. de Lubac, *Drama of Atheistic Humanism* (1949); J. Collins, *God in Modern Philosophy* (1959); R. Jolivet, *God of Reason* (tr. D. M. Pontifex, 1959).

[T. GILBY; U. VOLL; P. K. MEAGHER]

AGNOSTOS THEOS (Greek for unknown god), used by St. Paul in Acts 17:23 when he said he had seen an altar in Athens with the inscription in Greek "to an unknown god." Honor was often paid to gods whose names were not known to the worshiper but who may have done favors for him and so must not be overlooked.

[C. C. O'DONNELL]

AGNUS DEI, the Latin of the title *Lamb of God given to Jesus by John the Baptist (Jn 1:29). The term has three uses: (1) It stands for the verse employed in the Roman rite at the conclusion of litanies and at the *Fraction at Mass, "Lamb of God, who take away the sins of the world, have mercy on us." This was introduced into the Roman Mass by Pope Sergius I (687-701), probably as a replacement of a variable chant. With the disappearance of the multiple fraction in the 9th cent., the petition was made no more than three times. The conclusion of the third petition, "grant us peace," was introduced in the 10th or 11th cent., either as a preparation for the kiss of peace, or because of the calamities of the time. The chant was reserved to the clerics from the 8th cent. until the modern liturgical movement. The repetitive chanting of the verse was reintroduced in 1967. (2) The term also refers to a wax medallion bearing the figure of a lamb. It is blessed by the pope in the first year of his pontificate and every seventh year afterwards. It is made of the remnants of the previous year's paschal candle. This custom first is referred to in the 9th century. (3) It is the name given to the image of a lamb when used as a symbol either of the Blessed Sacrament or of Christ as victim. Generally the lamb is haloed and bears a cross or pennon. **BIBLIOGRAPHY:** J. A. Jungmann, *Mass of the Roman Rite* (tr. F. A. Brunner, 2 v., 1951-55) 2:332-340; J. Froger, *Les Chants de la Messe aux VIII^e et IX^e siècles* (1950).

[N. KOLLAR]

AGNUS DEI (music), the last sung section of the Mass Ordinary, based on Jn 1:29. This three-fold supplication was added to the Mass during the reign of Pope Sergius I (687-701), though it and the *Kyrie Eleison were reported to have been used long before in the litanies of the rogation days. As with the other sections of the ordinary except for the Credo, the Agnus Dei was originally intended to be sung by the congregation. But W. Apel cites a direction in the *Ordo Romanus Primus* (PL 78:946) "*Archidiaconus . . . respicit in scholam et annuit eis ut dicant agnus dei*" (The archdeacon looks toward the schola and nods to them to sing

the Agnus Dei). The result of this take-over by the schola was the introduction of more elaborate melodies. The three part structure of the Agnus Dei permits a variety of formal schemes. The similarity of the tripartite structure of the opening Kyrie and the closing Agnus Dei led composers to close the form of the polyphonic settings of the ordinary by using the same music for both sections, while in chant the Agnus Dei is usually an independent composition. **BIBLIOGRAPHY:** B. Stäblein, *MGG* 1:148-156; P. Wagner, *Einführung in die gregorianischen Melodien* (3 v., 1901-21); Apel *GregCh*; L. M. O. Duchesne, *Christian Worship: Its Origin and Evolution* (1931).

[P. J. MCCARTHY]

AGOBARD OF LYONS, (769-840), bishop. Consecrated *chorepiscopus* of Lyons (804), he succeeded Leidrad in 816. He vigorously opposed judicial ordeal, the heresy of Felix of Urgel, influence of Jews at court, the machinations of Empress Judith, weather magic and other superstitions, increasing centralization of government, its encroachment on the Church, and the liturgical allegories of Amalarius. He approved the first and joined the second baronial revolt against Louis I. After brief exile in Italy, he returned to his see. Reconciled to Louis, he died on a mission for him. Although he was virtually ignored during the Middle Ages, his works were rediscovered in 1605. His cult, recognized in Lyons, has never been ratified by the Roman Church. **BIBLIOGRAPHY:** A. Cabaniss, *Agobard of Lyons: Churchman and Critic* (1953); I. Cecchetti, *BibSanct* 1:414-422.

[A. CABANISS]

AGONISTICI, roving bands of Donatist terrorists more commonly known as *Circumcellions. The name is derived from the Greek word *agon*, used to designate a martyr's contest. They also called themselves *milites Christi*. **BIBLIOGRAPHY:** Optatus, *De schism. Donat.* 3.4; Augustine, *Enarr. in Psalm.* 132.6. *DONATISTS.

[M. J. COSTELLOE]

AGONY IN THE GARDEN. The passages in Mk 14:32-42; Mt 26:36-46; Lk 22:40-46 that give the Synoptics' account of Jesus' agony in the garden. Mark's version is substantially the same as Matthew's. Luke's is shorter and different. Mark and Matthew mention Peter, James, and John, the three eye witnesses to the suffering of Jesus. It is Mark who calls the place Gethsemani (oil press), a place at the foot of the Mount of Olives which Jesus and his disciples visited frequently. All three Synoptics speak of Jesus' chalice of woe. Luke gives the most vivid portrayal of the agony when he says "his sweat fell to the ground like great drops of blood." (Lk. 22:44). Jesus removes himself a short distance and prays to the Father. The substance of his prayer is his acceptance of the Father's will. Luke alone speaks of an angel from heaven coming to give Jesus strength. Mark and Matthew mention that Jesus returns three times to the sleeping disciples. Luke gives only one time when Jesus

A. Wand, NCE 1:678; Quasten 3:187–189; F. Cavallera, DSAM 1:766–770.

[R. B. ENO]

APORIA (Gr., *aporia*) a term used in Greek philosophy to indicate perplexity in the face of a difficult question, which is to be resolved by finding the right approach or explanation. It plays an essential role in the Socratic method of questioning as exemplified in Plato's *Apology* and especially in the Platonic dialogues in which Socrates is a major character. It is used likewise in the later polemic of the New Academy against the Stoics and Epicureans. Its Platonic employment is usually ironic in tone. Aristotle, however, made *aporia* an essential part of his methodology in his preliminary approach to a new field of knowledge and its problems. BIBLIOGRAPHY: LexAW 223.

[M. R. P. MCGUIRE]

APOSTASY (Gr., revolt), the renunciation of a previous loyalty, ordinarily religious. Like its antonym, *conversion, it is a complex human reality involving a change in the principle(s) that control the synthesis and direction of life. In fact what may be objectively apostasy both from moral and canonical considerations may psychologically and subjectively appear as a conversion in its primordial sense of a change *from* something to something else. Nevertheless the pejorative connotation of such "de-conversion" remains strong, since reasons for it are quite often of a somewhat weak value from an objective and critical perspective. In its theological sense, apostasy represents a departure from God in varying degrees according as the apostate was previously united with God by faith and profession alone, by the living of faith in obedient love, or by some special connection, e.g., vows or sacred orders. Thus RC canon law deals with apostates from the religious life and sacred orders as well as those who are apostates in the complete sense, i.e., from the faith. Such disbelief does not entail a transfer to a non-Christian religion or even transfer to another Christian Church; apostasy is essentially a departure. (ThAq ST 2a2ae, 12.1).

[U. VOLL]

APOSTATE, one who stands apart or who abandons his beliefs (Acts 21.21 and Th 2.3). These two strands embody both the Greek and Hebrew understanding of the word. Its usage became general around the time of Julian the Apostate (see Augustine *Civ Dei* 5:21). It can also mean abandonment of religious life or of orders (ThAq ST 2a2ae, 12.1). A baptized believer who abandons faith totally or who rejects an essential truth is labeled an apostate. Under Justinian even civil penalties were administered because of apostasy. The Vatican Council II decree on religious liberty gives a response to the questions of previous generations about liberty. Earlier, 19th-cent. German theologians had raised questions about the subjective and objective aspects of apostasy. The magisterium of the Church as represented in Vat II RelFreed,

rejects coercion and affirms the obligation of fidelity of truth.

[J. R. RIVELLO]

APOSTLE (from the Gr. *apostellein*, to send), a title commonly given to the 12 principal followers of Christ. According to Matthew (10.2–4), they were Simon Peter and his brother Andrew, James and John of Zebedee, Philip and Bartholomew, Thomas and Matthew, James of Alphaeus and Thaddaeus, Simon and Judas Iscariot. Acts (1.13–14) gives the same list, minus Iscariot, and substitutes the name Jude for Thaddaeus. After the Ascension, Matthias was chosen by lot to succeed Judas Iscariot (Acts 1.26). Paul is regularly called an Apostle in the Acts and Epistles. Although Barnabas is sometimes given the title, tradition does not consider him an Apostle in the same sense as the rest.

Christ conferred on the Apostles the threefold office he had received from the Father: to teach, to rule, and to sanctify. Thus he told them to "make disciples of all the nations" (Mt 28.19). He gave them such authority that "whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven" (Mt 18.18). He communicated to them, among other gifts, the ability to reenact what he had done at the Last Supper: "Do this as a memorial of me" (Lk 22.19); and the power of remitting sins: "As the Father sent me, so I am sending you . . . For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained" (Jn 20.21,23).

These apostolic prerogatives were not merely functional but inherent in the sacramental powers they received from Christ. The Apostles, therefore, were not only commissioned to carry on his work, but consecrated to do so. Their right to teach, govern, and sanctify was intrinsic to their office and included the reception of all the graces necessary to exercise their apostolate effectively for the people of God. They were also empowered by Christ to transmit the essentials of this threefold office to their successors in the ministry by laying on of hands. This is the basis for the historical episcopate and presbyterate, and the fundamental reason why the Church is called apostolic.

The apostles were not only individually called by Christ and sent into the world in his name; they were also a collegial community, bound together by their common loyalty to him and intended by him to work together, under Peter, as the nucleus of his Church.

Among the special privileges generally ascribed to the Apostles were individual infallibility in matters of faith and morals, personal confirmation in grace, and universal jurisdiction, at least implicitly subject to Peter. All but John are believed to have died martyrs.

Among the conditions for being an Apostle, those mentioned by Peter before the election of Matthias were crucial: "We must therefore choose someone who has been with us the whole time that the Lord Jesus was traveling with us, someone who was with us right from the time when John was baptizing until the day when He was taken up from us—and

predestination, A. came instead to reject it himself. His subsequent life was one of controversy, esp. with F. *Gomarus, who contested his appointment to the faculty of Leiden in 1603. A. was charged with *Socinianism and *Pelagianism; political considerations added acrimony to the debates. But A. gradually clarified his own criticisms of strict Calvinism and his defense of human freedom under grace and achieved renown as a theologian of moderation. His works (Eng. tr. J. Nichols and W. R. Bagnall, 3v., 1956) were not a systematized exposition of Arminianism, but were patterned to the exchanges of controversy. Nor were his efforts to modify the *Belgic Confession or the *Heidelberg Catechism successful. Nevertheless, the liberal and humane theological trend he inspired had a considerable influence upon the subsequent history of Protestantism. BIBLIOGRAPHY: Bihlmeyer-Tüchle 3:202; A. W. Harrison, *Beginnings of Arminianism to the Synod of Dort* (1926); *idem*, *Arminianism* (1937); *Man's Faith and Freedom* (ed. G. O. McCulloh, 1962).

[T. C. O'BRIEN]

ARMOR OF GOD, a phrase that occurs twice in Eph ch. 6, in the metaphorical sense of a Christian's spiritual resources against the wiles of the devil. Paul links truth, justice, the gospel of peace, faith, salvation, and the word of God to the various pieces of a fully armed soldier. The image of a battle for the eschatological struggle between God and Satan is common in the Bible, as is the figure of God's spiritual armor (Is 59.16-18; Wis 5.17-23).

[O. N. BUCHER]

ARMORY SHOW, THE, first showing of avant-garde European and American art in the Armory, N.Y. (1913). This International Exhibition of Contemporary Art, meeting with protest and ridicule, confronted 300,000 Americans with modern art, forcefully demonstrating the right of the independent artist to exhibit outside academically controlled boundaries. The Armory Show permanently changed the nature of private collecting and other patronage in the U.S. BIBLIOGRAPHY: L. Goodrich, *Pioneers of Modern Art in America* (1963).

[M. J. DALY]

ARMS, JOHN TAYLOR, foremost etcher of medieval French cathedrals and churches of Spain (1923), Italy (1925), and England (1937), in most precise and dramatic detail, light, and shade. BIBLIOGRAPHY: C. Zigrosser, *Artist in America* (1942).

[M. J. DALY]

ARNALDUS AMALRICI (Arnaud Amauri; c.1150-1225), abp. of Narbonne; Cistercian monk, and later abbot of Poblet in Catalonia and Grandselve in Languedoc; in 1221 he was elected abbot-general of the Cistercians. The Cistercians, traditionally involved in the controversy between the Church and the Albigenses, responded to Innocent

III's commission by sending the monks Raoul and Peter of Castelnaud, as legates to Languedoc. In 1206 A. joined them; A. responded to the murder of Peter (Jan. 14, 1208), believed to have been perpetrated by Raymond VI of Toulouse, leader of the opposing clergy and nobility, by leading a crusade against the Albigenses. After a bloody battle that culminated in the capture of Béziers (July 22, 1209) Innocent III rejected any further attempts to confront Raymond. He did, however, appeal personally to Raymond; when the latter refused reconciliation Innocent III excommunicated him. The Moors were later defeated by A. at the battle of Navas de Tolosa, July 16, 1212. He died at the abbey of Fontfroide (1225) and his body was taken to Cîteaux for burial. BIBLIOGRAPHY: A. Posch, LTK 1:888; A. Sabarthès, DHGE 4:420; H. Wolfram, NCE 1:840.

[J. R. RIVELLO]

ARNAUD, HENRI (1641-1721), Waldense leader. Pastor after studies in Geneva and Basel 1662-66, he fled Louis XIV in 1685 and in 1686 led 3,000 followers to Switzerland away from the king of Savoy. His defiance of French forces in the Alps with 900 men (1689-90) was heroic, but Savoy again expelled him in 1696. His church then received land to clear in Wurtemberg, which it kept after 1703 when allowed back in Savoy. Arnaud made two trips to London during these war years.

[E. P. COLBERT]

ARNAULD FAMILY (Arnaud; Arnault), French family distinguished for its near monopoly of the Jansenist movement (see JANSENISM). The father, Antoine II (1560-1619), further enhanced the established family name in the practice of law and left a legacy of anti-Jesuitism, in his *Plaidoyer . . . contre les Jésuites* (1594-95), for the 10 of his 20 children who reached maturity. The six girls entered the Cistercian convent of *Port-Royal. Catherine (1588-1651), the eldest, entered after a marriage that gave Antoine and Isaac Le Maistre as theologians for the Jansenist cause. Two sisters, Anne (1594-1653) and Madeleine (1607-49), were relatively undistinguished, but Marie Claire (1607-42) had her brief moment of importance by opposing the Abbé de *Saint-Cyran, imperiling family as well as conventual unity. Jeanne, Mère Agnès (1593-1672), is overshadowed by her sister Jacqueline, Mère Angélique, but she wrote, besides valuable source material for history, a mystical work, *Le Chapelet secret du Saint Sacrement* (1627), which played its part in the controversies. Among the brothers it was Antoine, the 20th child, who became "le Grand Arnauld."

The temper of the Arnaulds, despite their theological and ascetic preoccupations, was legalistic. While they concerned themselves with the grand issues of predestination and grace, they did so in a legalistic manner. Moreover, they delighted in controversy and perhaps injured their cause by their implacable hatred for Jesuits. Their endless legal debate and devices, such as Antoine's distinction between law and fact, and their "respectful silence" in the face of papal decisions

did much to discredit their claims of evangelical simplicity.

Mère Angélique (Jacqueline; 1591–1661). She had succession to the abbacy of Port-Royal assured her at the age of 7, although she was close to 11 when she assumed office. At first she drifted with the relaxed discipline of the convent, but she was converted at 16 and began a series of ruthless reforms that extended even beyond Port-Royal. A brief contact with St. Francis de Sales, to which she ever afterward made reference, almost led to her joining the Visitandines, but in 1622 she was back at Port-Royal with her mother and four sisters. In 1625, at the age of 34, she moved the entire convent to the influential Faubourg Saint-Jacques in Paris. Although she was replaced by her sister Agnès as abbess in 1630, she retained her great influence. She was in her 40s when she came under the influence of Saint-Cyran, under whom the community became Jansenist in principle and practice. She was abbess again, 1642–54, and died shortly after signing the formulary of 1661 at the age of 70. Her three volumes of memoirs, conferences, and writings are still extant.

Antoine (1612–94). His father died when Antoine was only 7; through his mother and his Port-Royal sisters, he came under the influence of Saint-Cyran. After studying law he entered the Sorbonne, where his bachelor's thesis on the doctrine of grace (1635) was a brilliant success. While still prominent in intellectual circles of Paris, he received sacred orders and entered into even closer association with the Port-Royal circle of Jansenism. Under the direction of Saint-Cyran he wrote *De la fréquente communion* (1643), which stressed the need for careful preparation for communion and which, according to St. Vincent de Paul, kept at least 10,000 people from the sacrament. Antoine was the real popularizer of Jansenism, for he went beyond the teachings on predestination and grace to elaborate practical conclusions on sacraments, not only the Eucharist but particularly penance, for which he demanded perfect contrition. While a brilliant theologian, he injured his cause by his bitter polemics. The Jesuits protested so vigorously that Antoine was stripped of his titles (1656) by the Sorbonne even though he sought the support of the Dominicans and of *Pascal, who defended him magnificently in the first of the *Provincial Letters. In reply to Alexander VII's *Ad sanctam beati Petri sedem*, published in France in 1657, and condemning five propositions attributed to C. *Jansen's **Augustinus*, A. formulated the distinction between *droit* and *fait*. Accepting the pope's right to condemn heresy, he denied the fact that the five propositions condemned were present in *Augustinus*. Although A. was reinstated at the Sorbonne by Louis XIV in 1669, he imposed exile in Holland on himself from 1679. He wrote against the Calvinists, against Malebranche, on *Gallicanism, on various biblical subjects, as well as on philosophy, science, and mathematics. While less radical than the original Jansenists in his teaching, he was the main source for the diffusion of Jansenist principles. BIBLIOGRAPHY: J. Q. C. Mackrell, NCE 1:840–843; Bremond, *Index* (repr. 1971) 7–15.

[U. VOLL]

ARNDT, ERNST MORITZ (1769–1860), German poet and pamphleteer, professor of history at Griefswald (1805) and Bonn (1818–20; 1840–54), rector of the University of Bonn (1840–41). The spirited prose work *Geist der Zeit* (4 v., 1806–18) and the stirring lyrics (e.g., "Vaterlandslied," "Was ist des Deutschen Vaterland?") were written to awaken German patriotism during the Napoleonic era. His hymns and lyrics are couched in biblical language and reflect his strong Lutheran piety. BIBLIOGRAPHY: Julian 1:79–80.

[M. F. MCCARTHY]

ARNDT, JOHANN (Arnd; 1555–1621), German Lutheran theologian and ascetical writer. After studying theology at Wittenberg, Strassburg, and Basel, A. became pastor at Badeborn in 1538 but was deposed in 1590 by Duke John George for opposing the order to remove pictures from churches and to omit exorcism rites from baptism. He served churches in Quedlinburg, Brunswick, and Eisleben. In 1611 he was made superintendent for Lüneburg through the good offices of Johann *Gerhard, whom he had befriended. A.'s chief works, *Vier Bücher vom wahren Christentum* (4v., 1606–09) and *Paradiesgärtlein aller christlichen Tugenden* (1612), were inspired by St. Bernard, Tauler, and Thomas à Kempis and were widely used as devotional reading. They stress the theme of Christ working in the heart of the believer. Through P. *Spener and *Pietism, his influence on Lutheran theology, hymnody, and devotional life extended into the 19th century. BIBLIOGRAPHY: I. Ludolphy, *EncLuthCh* 1:105–106; M. Braure, *Age of Absolutism* (1963) 73–74.

[M. J. SUELZER]

ARNHEM LAND, region of N central and N coastal Australian aboriginal art, mostly religious in origin. These ancient rock engravings, paintings on rock and bark in a native technique, and incised polychromed wooden ancestor figures in a native technique are superior among Australian carvings. BIBLIOGRAPHY: F. D. McCarthy, *Australian Aboriginal Decorative Art* (1952).

[M. J. DALY]

ARNIM, LUDWIG ACHIM VON (1781–1831), romantic novelist. With C. M. *Brentano he edited *Des Knaben Wunderhorn* (3 v., 1806–08), one of the chief products of Heidelberg romanticism. He is also author of some plays (e.g., *Halle und Jerusalem*, 1811), but his greatest success is as a writer of prose fiction (e.g., the fragmentary historical novel *Die Kronenwächter*, v. 1, 1817; v. 2, 1854, and the novella *Der tolle Invalide auf dem Fort Ratonneau*, 1818). BIBLIOGRAPHY: O. Walzel, *German Romanticism* (tr. A. E. Lussky 1932) *passim*.

[M. F. MCCARTHY]

ARNO (Arn, Aquila; 746–821), abp. of Salzburg, responsible for the preservation of a portion of the correspondence of *Alcuin, whose associate and (probably) disciple he had been. He was also on familiar terms with Charlemagne,

toward penal reform gained momentum and this led ultimately to the abolition of capital punishment in many countries and to the notable curtailment of its use in countries in which it was not abolished. In the U.S. the efforts of abolitionists culminated in 1972 in the decision of the Supreme Court which outlawed capital punishment as opposed to the Eighth Amendment to the Constitution which prohibits cruel and unusual punishment. The Court appeared to be motivated by the inequity of the penalty as it was actually applied under prevailing law and therefore left the way open to its reestablishment under laws framed to make its application more equitable. Since that time a number of states have reenacted the penalty for a variety of crimes in a form designed to make it acceptable to the Supreme Court. Much of the haste with which these new laws have been enacted is attributable to the outrage with which the public has reacted to the growing crime rate and the relative impunity enjoyed by many guilty of serious crime who are freed after short periods of imprisonment to return to their violent way of life. The diversity of opinion that exists on this matter shows a lack of compelling evidence in support of the basic suppositions underlying the conflicting opinions, e.g., does imprisonment effectively rehabilitate the hardened criminal? Is capital punishment a real deterrent? Has the idea of retribution no reasonable role in the punishment of the criminal? Many Christian moralists have taken a somewhat intermediate position, holding that the power of imposing and inflicting the death penalty is within the radical competence of the State, but that the State ought not to use this power except when in the prudent judgment of lawmakers it is deemed necessary for the protection of the common good. BIBLIOGRAPHY: D. R. Campion, NCE 3:79-81; *op. cit.*, J. J. Farraher, 16:48-49; S. Adamo, "Capital Punishment, Yes or No?" HPR 65(1965) 300-306; G. Grisez, "Toward a Consistent Natural Law Ethics of Killing," *American Journal of Jurisprudence* 15 (1970) 64-96.

[P. K. MEAGHER]

CAPITAL SINS. These are sins, or more accurately, *vices, which, esp. as *final causes, lead to other sins. In English they are usually, if imprecisely, called the seven *deadly sins, or even *cardinal sins (OED 2:113; 3:62). The modern listing is *pride, *covetousness (avarice), *lust, *anger, *gluttony, *envy, and *acedia (sloth). While the Bible has lists of sins and mentions all the sins in this list, it does not present any one precisely as capital, i.e., as giving rise to a different kind of sin; this notion had its traceable origins in the desert fathers of Egypt. *Evagrius of Pontus is the first one known to have written of these eight vicious thoughts (PG 40:1271 ff), but the general allegorizing tendency of the Alexandrians using Dt 7.1-2, and Lk 11.24-26, together with the ascetic experience of the hermits established a fairly widespread tradition. John *Cassian reported this tradition to the West in his *Institutes of Cenobites and Conferences of the Fathers* (PL 49:359-611). St. Gregory the Great in his *Moralia* (PL 76:620) slightly rearranged the list, reduced the number to seven, and in this

form it prevailed in the Latin Church. The theme enjoyed enormous popularity in the Middle Ages; with Creed and Commandments it was one of the chief homiletic topics and often seemed to crowd out the virtues. The sermons were reflected in artistic forms. Capital sins were personified in drama, and pictured in gargoyles; they serve as the structure for Dante's *Purgatorio* and conclude Chaucer's *The Parson's Tale*. With the Renaissance and Reformation, emphasis on them diminished. In his theological system, notwithstanding popular medieval interest in them, St. Thomas relegated the capital sins to a subordinate place (ThAq ST 1a2ae, 84.3 ad 4). He relates the term capital to *caput* as meaning source, not as connoting the kind of punishment these sins deserve. The term deadly should be understood in the same way, i.e., as suggesting that they endanger spiritual life, not that they are the worst sins or even always *mortal sins. BIBLIOGRAPHY: U. Voll, NCE 13:253-254; R. J. Ianucci, *Treatment of the Capital Sins* (1942, repr. 1970).

[U. VOLL]

CAPITAL VIRTUES, see CARDINAL VIRTUES.

CAPITALISM, the system where wealth used to produce more wealth is privately owned and directly operated for private profit, by contrast with *socialism where it comes under public ownership. Note first, that the term came into general currency only about the beginning of the 20th century; second, that there is no general unanimity among economists about what capital really is; and third, that the pure extremes of the antithesis, capitalism-socialism, have been historically realized only in small and rudimentary self-sufficient communities.

Judged merely in an economic frame of reference, Christianity has nothing to say for or against capitalism; accordingly the advantages and disadvantages of running the telephone service as a government department can be debated without introducing moral judgments. Thus Pius XI in *Quadragesimo anno* recalled that Leo XIII, though a severe critic of its abuses, had not in *Rerum novarum* considered capitalism to be inherently vicious and irreformable. Its psychological, moral, and social effects may be profound and widespread, as indeed they have been by reason of its association with *laissez-faire* economics and *industrialism. Here Christianity has had much to say, and that in no uncertain terms; the abuses have called, not for whimpers, but for the energetic promotion of remedies.

It spread from Great Britain after the Industrial Revolution; the introduction of machinery brought about large units of production, and in consequence the abnormal concentration of power in the hands of the few. The predominance of the profit-motive often dictated producing as cheaply as possible and selling as dearly; the promotion of a sectional advantage went with an exploitation of the workers and the provision of inferior goods to the consumer, this last fault being aggravated when they were made to wear out quickly in order to support

des Cantiques were signed by Fénelon and Mme. Guyon, but Bossuet, dissatisfied with the temperateness of the Issy condemnation, angered by G.'s sudden departure from his diocese of Meaux, and aided by a now jealous Mme. de Maintenon, had the State arrest G. on Christmas Eve, 1695. She was imprisoned in Vincennes, then in Vaugirard, and finally in the Bastille until her release in 1703 into the custody of her daughter, who brought her to Blois, where she died. During part of her imprisonment Bossuet and Fénelon carried on the great controversy over mystical prayer and *l'amour pur*, pure or disinterested love of God, in which Fénelon never denied G.'s good faith and intentions, despite the obvious excesses in her writings. Contemporary scholarship, which radically challenges the condemnation of Fénelon by Rome in 1699, would also disagree with those who have too readily labeled G. as a quietist. BIBLIOGRAPHY: M. De La Bedoyère, *Archbishop and the Lady* (1956); H. Bremond, *Apologie pour Fénelon* (1910); L. Tinsley, NCE 6:869-871. *SEMI-QUIETISM.

[W. J. MUELLER]

GUZMÁN Y LECAROS, JOSÉ JAVIER (1759-1840), Chilean Franciscan, preacher in the cause of his country's independence from Spain, and author of a popularized portrayal of Chilean cultural and political history, *El chileno instruido en la historia topográfica, civil y política* (1834).

[T. C. O'BRIEN]

GWYN, RICHARD, ST. (c.1537-84), martyr. He was educated at Oxford and Cambridge, became a schoolmaster at Overton, and was converted to the Catholic faith. As an influential person, his absence from Anglican services was noted, and he was arrested in 1579. He escaped to Erbstock, but in 1580 was arrested again, imprisoned, fined, and tortured. After eight indictments, he was found guilty of treason and executed. He was canonized in 1970. BIBLIOGRAPHY: N. Del Re, *BiblSanct* 7:565-566; Butler 4:202-204; T. P. Ellis, *Catholic Martyrs of Wales* (1933).

[V. SAMPSON]

GYNECAEUM, in the Eastern Churches a part of the church building set apart for women (Gr. *gunē*, woman). The separation of the sexes at liturgical functions is still observed in the Eastern Churches.

[T. C. O'BRIEN]

GYROVAGUE (gyrovagus), as the name indicates, wanderer or tramp. They are the fourth kind of bad monk mentioned by the *Rule* of St. Benedict: ". . . who spend all of their lives wandering about diverse provinces, staying in different cells for three or four days at a time, ever roaming with no stability, given up to their own pleasures and to the snares of gluttony." BIBLIOGRAPHY: F. A. Gasquet, *English Monastic Life* (1905).

[U. VOLL]

Notable for his very large library, probably second only to that of his patron, Humphrey, duke of Gloucester, he maintained contacts with humanists in Rome, Padua, and Ferrara. BIBLIOGRAPHY: Emden Ox 2:949-950.

[C. D. ROSS]

HOLINESS. The early biblical concept of the holy embraced two elements: negatively, a removal from the common and ordinary; positively, a reservation for the Lord (furniture, vestments, persons). The uniquely holy One was Yahweh, utterly other, transcendent, removed from the tangible world. Men and other created realities were holy because of their relationship with him, for he was the source of all sanctity: "Be holy, for I, the Lord, your God, am holy" (Lev 19.2). The high priest was "sacred to Yahweh" (Ex 28.36), and the Nazarite was holy while under his vow because "he remains consecrated to the Lord" (Num 6.5-8). This perspective continues into the NT, where Christ is proclaimed as holy because of his divine sonship and the presence of the Holy Spirit in him. Thus Christian holiness is to be like Christ: one dies and rises with the Lord, lives in him, reflects his image, puts him on, and shares in his sonship. Christian holiness retains the positive and the negative in the constant gospel theme of exchange; a man must always give up something in order to have Christ: "none of you can be my disciple unless he gives up all his possession" (Lk 14.33).

The key to Christian holiness is love. Since this is the characteristic of God's relationship with the world, it is also the essential element in Christian life. Since it is love that most effectively unites persons, holiness consists simply in love, and relatively in the other virtues (ThAq ST 2a2ae, 184.1). Love is formally present in every virtuous act and is the fulfillment of all the precepts (Gal 5.14). Nevertheless, since human life is diverse, the concrete acts of love which characterize Christian holiness take different forms. Thus holiness expresses itself in justice, mercy, humility, prudence, etc. Christian love is also worldly insofar as it participates in the redeeming love of Christ for all creation. Holiness manifests itself in a reverence for the total created order. Moreover, genuine love of the world will strive to express itself in action so that the goodness of creation may grow to fullness.

Holiness is also one of the *marks of the Church, since the Church is sustained by Christ precisely as a fellowship of love and service. As Vat II ConstChurch (64) points out, the whole Church must "... preserve with virginal purity an integral faith, a firm hope, and a sincere charity." This is not to deny the great holiness found outside of the Church, since God gives "life and breath and every other gift" to all men, and effectively wills their salvation. (*ibid.* 16). BIBLIOGRAPHY: G. Thils, *Christian Holiness* (1961).

[T. DUBAY]

HOLINESS (IN THE BIBLE). The Heb. root *qds* from which the words *quodes* and *quados* are derived, has the

general Semitic meaning of "separateness" from all that is *profane. A related but not identical term is *purity. (1) In its actual biblical use holiness is said properly of God alone in his absolute transcendence (e.g., 1 Sam 2.2; Ex 15.11); the trisagion of Isaiah (Is 6.3; Rev. 4.8) in whom the reference to the Holy One of Israel is most frequent. The meaning of this holiness is generally taken to be that of Rudolph Otto's "numinous," that mysterious quality associated with the entirely other which is both attractive and frightening (*mysterium fascinans ac tremendum*). (See *The Idea of the Holy*, tr. J. W. Harvey, 1958.) Nevertheless God's holiness is revealed in the Bible esp. as the antonym of sinfulness (Gen 18.16; Ex. 3.5). (2) As a religious, moral quality the divine holiness is the reason and norm for human imitation (Lev 19.2; Mt. 5.48). Human holiness manifests itself as moral irreproachability and stainlessness; both LXX and NT prefer *hagios* and *agnos* (clean) as closer to the Hebrew usage than the more common *hieros*. But while Yahweh demands that Israel be holy (Ex 19.6; 1 Pet 3.9), his covenant is not merely punitive but loving, forgiving, and redeeming (Is 41.14; Hos 11.9). The NT emphasis on the personal, moral character of holiness is even stronger. The holy Father (Jn 17.11) who sent his holy servant Jesus (Acts 4.27) also sends his Spirit who is called holy par excellence because he has a special function in making the people of God holy (Rom 15.16; 2 Th 2.13). (3) This moral holiness has a close connection with cultic holiness. Sometimes the cultic notion became so important, not only in primitive religions but in Israel, that the Prophets and esp. Jesus had to intervene to reassert the spiritual, moral meaning of holiness. Still the union with Christ which is the NT way of holiness is not simply by faith and righteousness but by the liturgical actions of baptism and the Eucharist (Eph 5.26). BIBLIOGRAPHY: J. de Fraine, EDB 1012-18; J. Lachowski, NCE 7:51-52.

[U. VOLL]

HOLINESS, HIS, a title applicable to all bps. in the early Church, but used by patriarchs of the Eastern Church since the early 6th cent. and exclusively by the pope in the West since the 14th century.

HOLINESS, LAW OF (*Heiligkeitgesetz*), name given by Klostermann to ch. 17-26 of Lev, which are characterized by the frequent exhortation, "Be holy, for I, Yahweh your God, am holy." Purportedly "the laws, customs and rules the Lord laid down between himself and the sons of Israel on Mt. Sinai through the mediation of Moses" (26.46), these chapters probably attained their present form during the Exile. The age of the units which now make them up is uncertain, but much of the material is of great antiquity (references to Moloch [18.21; 20.1-5] point to c.750 B.C., and some authors find traces of far earlier dates). No satisfactory logical order governs the chapters; they contain laws about animal sacrifice and blood (17),

IMPRECATION, the utterance of a curse, and particularly in a solemn way. To call down evil on anyone by wish or command with an evil intent is a sin contrary to both justice (ThAq ST 2a2ae, 76.1) and charity (*ibid.* 25.6). The condemnations in Scripture pronounced by the Prophets are imprecations made with good intent, the correction of sin or the affirmation of God's justice (*ibid.* 25.6 ad 3; 83.9 ad 1). The anathema in solemn church documents is a pronouncement of *excommunication, i.e., of the separation of those denying a declared teaching from the body of the faithful.

[T. C. O'BRIEN]

IMPRIMATUR (Lat., let it be printed), term for the permission of the competent ecclesiastical authority that a book touching on religion or morality may be published. Not an endorsement, it indicates negatively that the work contains nothing detrimental to faith or morals. For most works the competent authority is the bp. of the diocese where the work has been written or will be printed or published. Granting of the imprimatur presupposes the **nihil obstat* by appointed censors. According to current canon law the imprimatur, dated, and with the name and place of the bp., must appear at the beginning or end of the work approved (CIC c. 1393.4). This prescription is frequently not observed in practice, esp. since the whole issue of *precensorship has come under discussion in the Church.

[T. C. O'BRIEN]

IMPRIMI POTEST (Lat., it can be printed), formula indicating the permission of a major religious superior for the publication of a work written by one of his subjects. Such permission must be obtained before the work can be submitted for an *imprimatur (CIC c. 1385.3). The *imprimi potest* is usually printed in the work in question, although this is not canonically required. *PRECENSORSHIP.

[T. C. O'BRIEN]

IMPROPERIA (Lat., reproaches), a set of verses deriving from Scripture, formerly chanted or sung as part of the Good Friday veneration of the cross before the reform of the liturgy after Vatican Council II. The words convey the divine reproaches that Jesus' death became necessary. The *Improperia* were given polyphonic musical settings by Palestrina and Luis de Victoria. One possible reason for this suppression in the liturgy is the ridding of the Good Friday service of any suggestion of anti-Semitism.

[J. DALLEN]

IMPROVISATION (LITURGY), see LITURGICAL EXPERIMENTATION.

IMPULSE, the sudden, unthinking stirring of the emotions towards some real or seeming good or away from some harm. In general an impulse cannot have a fully virtuous or fully sinful quality, in that it is not marked by deliberateness. To be virtuous an emotive act must be intentionally directed towards moral good; to be sinful the lack of such

intent must have been deliberate. Yet impulses to good or away from evil are not altogether without any moral quality. They exist not in instinctual isolation, but within the human, moral agent, and that gives them a natural amenability to contribute to the fully human good. They admit of subordination to reasonable direction. An impulse towards a good offers the possibility of a fully virtuous, intended good. An impulse with regard to something morally evil itself lacks the subordination possible for the moral agent to achieve; that is its inordinateness. On these grounds St. Thomas Aquinas recognizes the possibility of such disordered emotional impulses being venial sins. The position represents at once a high idealism with respect to the capacity for virtuous control and a realism with respect to the continuousness of salvation as a process. Any single, indeliberate venial sin could have been forestalled; that is the meaning of the potential for virtue. Actual virtuous control over the whole range of impulses is not possible, both because of their sudden spontaneity, as contrasted with the relatively slower capacity for deliberation, and because of the fallen state of human nature. The implication is the constant need of grace and of its growing domination until the final redemptive reintegration. BIBLIOGRAPHY: ThAq ST 1a2ae, 74.3 & 4; 109.8 *CONCUPISCENCE.

[T. C. O'BRIEN]

IMPURITY, in general, the state or act of sinfulness, often with sexual connotation. (1) The origin is probably primitive disgust with the loathsome. The OT term *tāmē* meant the mysteriously dangerous; in magical thinking, it was closely related to what cultural anthropologists call "taboo," a Polynesian term signifying the prohibition against unleashing powerful and perilous forces. (2) In OT, particularly Lev, the notion of legal impurity is applied to a great series of things: certain foods, sex (notwithstanding legitimacy or even involuntariness), contact with death and diseases such as leprosy. It is difficult to bring all these under a single concept, since apparently the only common element is life itself, esp. in its beginnings and conclusion. Still all of these are considered the areas of divinity. The idea is closely related to that of the *holy; the Semitic root *hrm* (banned, anathema) has a polarity of meaning, signifying both the *sacred and the abominable. (See W. Albright, *Stone Age to Christianity* [1948] 176). (3) The NT along with its moral idea of purity uses the notion of impurity in both its substantive (*akarthasia*) and adjectival (*akartaros*) forms, adapting their original meaning of physical filth or ritual uncleanness to that of moral dirtiness. Because of the sexual decadence of the Hellenistic world, impurity was increasingly used with a sexual connotation, with overtones of unnatural sexuality (Rom 1.24; 6.19; 2 Cor 12.21; Gal 5.19; Eph 4.19, 5.3; Col 3.5). Its synonyms were *sensuality (*aselgeia*) and *fornication (*porneia*). BIBLIOGRAPHY: EDB 1055. For unchastity, *lust, see Davis, *Mor-Past Th.*

[U. VOLL]

Motte. She also wrote vocal religious pieces including a *Te Deum* (1721).

[R. J. LITZ]

LA HAYE, JEAN DE (1593–1661), French Franciscan, biblical scholar, editor, preacher. Returning to France from Spain, where he had become a Franciscan, around 1620, he became preacher to the court of Louis XIII. Noted for his learning, he edited over 40 folio volumes, including works of SS. Francis of Assisi, Anthony of Padua, and Bernardine of Siena. He also prepared two mammoth commentaries on the Bible, the five-volume *Biblia magna* and the 19-volume *Biblia maxima*, of vast but undisciplined erudition.

[R. J. LITZ]

LAICISM, an attitude that passes beyond the reaction of *anticlericalism to a positive and explicit interference into areas regarded as the monopoly of the clergy's influence and competence. Although the term is of fairly recent origin—French Revolution—and has seen its full development in contemporary life, lay intrusion into the doctrinal and sacramental preserves of the clergy is as ancient as the Church's division into the people and their ministers. Such a society in unstable equilibrium is almost bound to result in tensions. *Montanism, e.g., early accorded greater authority to the "charismatic," putting prophet above priest. The Church had hardly emerged from the catacombs when the emperors, esp. Eastern, tried to use their civil power to shape dogmatic definitions and church order; St. Ambrose had to remind Theodosius that the emperor is in, not above, the Church. This was but the beginning of the long struggle, hardly over even now, between lay rulers and church authorities. It reached a peak in the early Middle Ages, a chapter in ecclesiastical history justly named, "the Church in the power of the laity." But the investiture struggle that made the mitre the gift of the crown was but one phase of continuing conflict between an overweening clericalism and a sacristan concern for lay-power even in pulpit and sanctuary. However, it was Luther who, in his *Open Letter to the Christian Nobility* (1520), attacked the very distinction of clergy and laity as oversubtle and hypocritical. Anticlerical feeling had been seething for some time; during the late Middle Ages the quantity of clergy was conspicuously greater than their quality. In his time a St. Bernard took a prophetic stance; and Chaucer indulged in laughing at clerical pretensions. As the *Cathari and *Waldenses gave authority only to the "spiritual," *Wycliffe, and *Hus recognized it only in the predestined. In the era of the Reformation, Erasmus, Rabelais, and St. Thomas More used satire for correction to such an extent that anticlerical literature became almost a genre of its own. One of the key doctrinal positions of Luther was the *priesthood of all believers; Calvin confined NT priesthood to Christ. Protestant secular rulers in large measure ruled the ecclesiastical life. Roman Catholic rulers also profited from the changed climate, and laicism assumed the shapes of *Febronianism and

*Josephinism. A new wave of laicism is observable in the post-Vatican II era; the collegiality of bishops and particularly the emphasis on the Church as the people of God rather than as hierarchical society gives the laicist a strong lever.

All this was within the structures of the Churches; the *Enlightenment and the French Revolution produced what was essentially an anti-Christian laicism; Voltaire may resemble Erasmus in his mockery of clerics, but the underlying motive of his program is not that of a believer. A positive plan for de-Christianization began with the French Revolution, and the laws against religion in Spain, Portugal, and Piedmont of the 19th cent. continued the general attack. France particularly developed a laicist politic that in its most extreme form in the 20th cent. admitted that it was an attempt to destroy the Church and the idea of God. Similarly, Pius XI in the encyclical *Quas primas* (1925) denounced the laicism of totalitarian states as "the plague of our epoch." BIBLIOGRAPHY: B. du Chesnay, NCE 8:323–325; A. Manaranche, *Catholicisme* 6:1643–66.

[U. VOLL]

LAICIZATION, in general a juridic process leading to a rescript that allows one in holy orders to return to the lay status in the Church. Since minor orders and the subdeaconate were abolished in the Latin Church by Paul VI's apostolic constitution *Ministeria quaedam* (1972), the term laicization applies to one who is a deacon or a priest, whether diocesan or religious. In current usage the term usually connotes the contemporary phenomenon whereby a priest's resignation from the priesthood is canonically accomplished. The process of laicization of priests until the Vatican II era did not envision dispensing from the obligation of celibacy. Since 1964, however, the Church has dealt with the problem of men leaving the priesthood by allowing petition for and granting dispensation from all obligations connected with holy orders, including that of celibacy. The process from being a juridic inquiry has moved toward a pastoral approach that seeks to deal both with the crises of those seeking laicization and also to safeguard the common good of the Church and the sacredness of the institution of the priesthood. The most recent instructions were issued by the Sacred Congregation for the Doctrine of the Faith, Jan. 13, 1971, and were accompanied by a circular letter explaining the norms; a further interpretation of these norms was issued June 26, 1972, by the same Congregation. The petition is presented by a diocesan priest through his bishop; by a religious priest, through his major superior. If the petition is granted, the effect is that the recipient cannot lawfully exercise any form of ministry in the Church (he is bound, of course, to administer the sacraments in a case of emergency). Once canonically married he may never be readmitted to the exercise of the priesthood. He is also barred from teaching theology in seminaries or ecclesiastical faculties of theology; he may not teach religion courses. There are some attempts on the part of Catholic learned societies and other groups concerned with the Church's

The Christian standard for such things is guided by the NT: Col 3.8, "But now put them all away, anger . . . foul talk from your mouth"; Eph 5.3, "But immorality and impurity . . . must not even be named among you." See *PORNOGRAPHY.

[T. C. O'BRIEN]

OBSCURANTISM, opposition to enlightenment, scholarship, and intellectual progress, particularly on the grounds of maintaining religious orthodoxy. Use of the term perhaps derives from the **Epistolae obscurorum virorum* (*Letters of Obscure Men*, 1515–17). In the conflicts of religion with contemporary philosophy, historical studies, and science (including scientific criticism of the Bible) obscurantism has been a term of reproach against those who reject the validity of these movements. It is applied esp. to those who reject them without serious study and who try to keep others from having the opportunity to consider them. Obscurantism implies a deliberate refusal to examine evidence or arguments that might lead to a change of outlook. It is associated with such features as censorship of books, dismissal of teachers with liberal views, opposition to an educated clergy, and general indifference to scholarship and other intellectual values.

OBSECRATION, one of the components of a prayer of petition according to the theological interpretation of 1 Tim 2.1 in the Vulg, tr. as "supplication": "I urge that supplications (*obsecrationes*), prayers, intercessions and thanksgivings be made for all men." The Lat. *obsecratio* has the specific force of an entreaty solemnly addressed to God in the name of his own holiness in general, and in particular through Jesus in the names of the divine persons, as in the endings of the Collects of the Liturgy (ThAq ST 2a2ae, 83.17). It expresses an attitude of humility, making God's goodness and mercy, not one's own worth, the sole grounds for asking favors (ThAq *In Rom.* 12, lect. 1). The prayers of the Mass prior to the Consecration come under the heading of obsecration, the invocation of the sacred (*idem*, *In 1 Tim.* 2, lect. 1).

[T. C. O'BRIEN]

OBSEQUIOUS SILENCE, an external compliance that cloaks an inner dissent. In church history it refers to the manner of the Jansenist subscription to a formulary imposed by Alexander VII in 1665 (D 2020) on all ecclesiastics and professors of theology: they were to swear their agreement with the condemnation of five Jansenistic propositions by Innocent X in 1653 (D 2001–06) and by Alexander in 1656 (D 2010–12). Condemnation of the Jansenists' obsequious silence towards the formulary came in 1705 with Clement X's *Vineam Domini Sabaoth* (D 2390). Later theology, esp. after Vatican Council I, drew from the condemnation the conclusion that an interior *obedience is required with regard to doctrinal, authentically approved propositions or decrees of the Church, esp. towards those made by the pope.

In practice it is not always clear which teachings are authentically proposed. The kind of acceptance required where the issue is clear is an obedient and internal assent; it is not, however, an act of theological faith.

[T. C. O'BRIEN]

OBSERVANCE. (1) Commonly observance may be taken in the sense of a monastic *rule or *custom with the related meaning of the assiduous keeping of that rule. Thus the adjective *observant refers to a stricter living, but common or even relaxed observance is not always pejorative; observance is to be judged in relation to its purpose and to the real ability of the person to live the observance undertaken. (2) In the classical sense observance is a virtue annexed to justice and concerned with paying the debt of honor and reverence to other persons in positions of dignity. This spirit of *reverence was taken over by Christian authors from Cicero (Augustine, *Sententiae Ciceronis* PL 40, 21; ThAq ST 2a2ae, 102), but with Pauline authority (Rom 13.7). BIBLIOGRAPHY: N. B. Joseph, *Virtue of Observance* (1954); W. Farrell, "Virtues of the Household," *Thomist* 9 (1946) 337–378.

[U. VOLL]

OBSERVANTS, OBSERVANTINES, those members of a religious order, usually Franciscan but sometimes Benedictine, Dominican, or others, who strictly follow the rule of their order. The Franciscan Observants were the successors of the Spiritual *Franciscans. In the 16th cent., the Observants, as opposed to the Conventual Franciscans, attempted to follow the primitive rule. Other bodies appeared among them with the ideal of greater austerity; such were the Reformed Franciscans, *Recollects, *Alcantarines. All these bodies were subject to the minister general of the Observants. In 1897 Pope Leo XIII by the bull *Felicitate quadam* abolished all these differences in the practice of the rule and abrogated the name Observants, giving the Franciscans their original title of Friars Minor. BIBLIOGRAPHY: Hughes HC 3:451–452.

[U. VOLL]

OBSESSION, generally, a preoccupation of abnormal intensity and persistent frequency with some image, feeling, or even idea that the victim declares he does not want. Contemporary psychology inclines to an explanation in terms of compulsive neuroses and *repression, particularly of sexual feeling or the drive for self-assertion. In fact, when external stimulation seems insufficient, such temptations (if and when they are that) may often be interpreted as some form of auto-suggestion, even though this is unconscious. Nevertheless Catholic thought does not exclude another possibility, that of diabolic attack. The Bible depicts Adam, Job, Christ himself, and the early Christian Church undergoing the onslaughts of the devil. Thus, mystical theologians confronted with the data in the lives of the saints categorized internal (images and feelings) and exter-

something of a carnival spirit, with production of Purim plays since the 17th century. An oft-quoted rabbinic injunction says that at the festive meal on the evening of Adar 14 one should drink until he can no longer distinguish "Cursed be Hamaan" from "Blessed be Mordecai." It is also a time for distributing gifts of food to neighbors and for almsgiving.

Modern scholars, who generally consider the Book of Esther legendary, disagree as to the historical origins of the festival; the Persian feast of the dead, Farwardigan, and the Persian New Year's festival are among the suggestions. It was possibly brought to Palestine by Diaspora Jews, later crowding out Nicanor Day (see 2 Macc 15.36 where Purim is called Mordecai's day). BIBLIOGRAPHY: T. H. Gaster, *Purim and Hanukkah in Custom and Tradition* (1950).

[T. EARLY]

PURITANISM, a quality of mind and spirit conspicuous among the *Puritans, from whom it takes its name, but by no means confined to them, for it transcends confessional lines and in analogous form may be found even among people without religious faith. Its prominence in England in the 17th cent. was due largely to its systematization and organization under Calvinist inspiration, a movement to which powerful economic, social, and political forces, in addition to influences of a religious nature, contributed greatly. Elsewhere, even in France and the Low Countries where it was organized and influential for a time in the form of Jansenism, it never achieved stable predominance. Its spirit is complex and paradoxical. Haunted by a consciousness of sin, it honors hard work and thrift, and lays great stress upon a discipline of plain and godly living, reproducing some of the severity and decorum of the Latin Stoics. It tends to find the OT more to its liking than the New (hence its severe Sabbatarian preoccupation), takes much of its inspiration from the consideration of God's wrath; has little sympathy for human frailty, and is overly distrustful of human pleasure. The tendency toward Puritanism has probably always been present in the Christian Church, but generally it has been tempered by the coexistence of an opposing tendency, so that the two forces exercise a mutually mitigating influence upon each other. In certain times and places, however, circumstances cause them to polarize, and purer types of both Puritanism and its counter-movement emerge to take structured shape in opposing religious or philosophical sects (as, e.g., in the Stoic-Epicurean polarity in ancient philosophy). Both tendencies have contributed much to human culture; and both, when they exist in isolation, appear morbid. The roots of the tendency to Puritanism probably lie deep in human nature, in the suspicion and distrust men have of their creaturely ambivalence as this is aggravated by sinfulness, innate or acquired. In some of its manifestations in individuals it represents a clinical entity for medical or pastoral psychology. BIBLIOGRAPHY: W. Haller, *Rise of Puritanism* (1938); A. Simpson, *Puritanism in Old and New England* (1955); Knox Enth.

[T. GILBY]

PURITANS. (1) In England as a proper name the term referred in the 16th and 17th cent. to those accepting episcopacy, but wanting to rid the C of E of ritual; to those favoring a Presbyterian *polity (see WESTMINSTER ASSEMBLY); or to the Separatists favoring *congregationalism and complete independence from the Established Church (see INDEPENDENTS). After the *Restoration of Charles II in 1660 the term was no longer used; those rejecting the C of E were called Dissenters or Nonconformists. (2) In the American colonies the term applies mainly to the settlers of the Plymouth Colony, who were Separatists, and to those of the Massachusetts Bay Colony; the church polity in Massachusetts was congregationalist. Puritans from England also colonized Virginia and the Carolinas.

[T. C. O'BRIEN]

PURITY is the state of cleanliness (*tāhēr*) or freedom from contact and/or mixture with what is relatively base (see IMPURITY). The primitive idea of the pure was neither exclusively physical (hygienic) nor moral, though related to both. Purity is more closely connected with *holiness for which it is the prerequisite condition. The OT (esp. Lev) prescriptions for purity, while fostering monotheism and morality, were often the occasion of formalism. The Prophets protest against this formalism, and the Wisdom-writers, especially the Psalmists, celebrate moral purity. Jesus, continuing and completing the prophetic tradition, teaches that moral purity is the important consideration (Mk 7.15); nevertheless, the early Christian community had the problem of formalism in regard to ritually forbidden foods (cf. Acts 10.15; Rom 14.14). At the same time that OT concepts of ritual purity were being abandoned, the apostolic authority had to warn against the sexual impurity of the pagan world. The motive presented for sexual purity was the indwelling of the Holy Spirit who had cleansed the Christian from sin (1 Cor 6.11). Later Christian authors sometimes put undue emphasis on this, thus giving some occasion to the unfortunate inference that sex itself is impure. St. Thomas Aquinas saw *chastity rather in terms of control and discipline, and purity in a sense wider than chastity, as a raising of the spirit toward God (ThAq ST 2a2ae 7.2; 81.8). The earliest English meaning of the term purity was chastity (OED 8:1022), and this usage continues, although it is sometimes avoided for the sake of theological preciseness. BIBLIOGRAPHY: J. Lachowski, NCE 11:1031-32; P. Van Imschoot, EDB 1962-64.

[U. VOLL]

PURITY OF INTENTION, *simplicity or singleness of purpose toward achieving the virtuous good. Virtuous acts do not just happen; they mean intending the true moral good. The very meaning of the virtues is the possibility of that *intention, which gives any act its dominant moral quality. Purity of intention, however, does imply the possibility of *mixed motives, even of conflicting impulses copresent with the primary motivation in any action. That does not negate the primary intention, but is a sign of the

Art (1931); *Philosophy of Modern Art* (1952) and monographs on H. Moore (1944), P. Klee (1948), and J. Arp (1968).

[M. J. DALY]

READER, a lay minister who assists at the liturgy by proclaiming the Scriptures and also by instructing the faithful in the meaning of the day's liturgy. With the office of acolyte, this is one of the two lay ministries universal in the Church since Paul VI's *motu proprio, Ministeria quaedam* (1972). A person becomes a reader not by ordination, as was the case prior to *Ministeria quaedam* when the office of reader was a minor order, but by a rite of "institution." Persons may exercise the function of reader without formal institution, but such institution is desirable so as to give proper expression to the permanence of this ministry in the life of the Church. *Ministeria quaedam* excludes women from institution as readers, but not from exercising the ministry.

READING, ABBEY OF, a reformed Benedictine monastery in Berkshire, England. Founded by Henry I in 1121, it became one of the richest and most important abbeys in England. Its first abbot was Hugh of Amiens, who was made abp. of Rouen in 1130. Reading had strong ties with Cluny, although it was not a member house; one of its abbots, Hugh II (1186-99) became abbot of Cluny. Known for its relics, i.e., the head of St. Philip, the abbey was the setting for many important marriages and meetings. The last abbot, Hugh Cook Faringdon, was executed for not accepting royal supremacy; the abbey was dissolved in 1539 and is now a ruin.

[M. A. MCFADDEN]

READING, SPIRITUAL, the nourishment of the mind and heart with material calculated to protect and increase the life of faith. Although the recent past thought of it as private, somewhat in the way Shakespeare's plays became "closet drama," present reform in the Church tends to return to the primitive practice of public performance by professional lectors for the benefit of listeners. The Church inherited from the synagogue a fundamental pattern of reading and prayer which was adapted for the Mass, other Sacraments, and the Office (Lk 4.16-22; Acts 13.27). Mental prayer as distinct from liturgy followed almost the same procedure beginning with *lectio divina* ("divine" reading) which was designed to provide material for the rumination of meditation. This arrangement is not merely fortuitous nor arbitrary; in fact, it answers the demands of sound psychology. But more than that, the primacy of reading corresponds to the very nature of the economy of salvation. God is the author of salvation; we receive his revelation when we hear or read his word. The psychology of belief, which is necessarily of unseen truths, requires as a practical corollary frequent, even daily, perusal of the divine message, esp. those ideas and ideals which are relevant to our present situation.

As preparation, if not proximate at least remote, for common celebration of the mystery of salvation as well as for the union of personal prayer, spiritual reading is essential.

The Bible of course keeps its pride of place as spiritual reading par excellence. Christ himself "starting with Moses and going through all the Prophets, explained to them the passages throughout the Scriptures that were about himself" so that "they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the Scriptures to us?'" (Lk 24.27, 31). While the Church has never stopped reading and defending the OT, the Christian community was also assiduous in reading "the teaching of the Apostles" (Acts 2.42) esp. the words and deeds of Jesus in the Gospel. Still, reading the Bible from Genesis to Revelation is likely to be spiritually arid for long stretches unless there is some planned route to the centrality of the mystery of Christ. (cf. ThAq ST 2a2ae, 82.3 ad 2). Moreover what is best in itself may not even be good for this person in this situation; the material needs tailoring to the shape of the individual.

Thus the experience of the Church through the ages added even to the liturgy itself the homilies of the Fathers; their devout exegesis is preserved in *florilegia* and works such as Aquinas's *Catena aurea* which illumines each gospel verse with relevant patristic texts. Hagiography's preoccupation with the marvelous has made it less fruitful; brilliant exceptions such as the *Life* of Teresa of Ávila or Thérèse of Lisieux's *History of a Soul* show that the writings of saints are better than their legend. An entire genre of spiritual readings for beginners developed in the course of Church history; some like the *Imitation of Christ* have enjoyed a popularity second only to the Bible.

Since the Christian life is a business of constant conversion the dialogue between the Church and her Spouse, the Christian individual and Christ must ever reopen with a hearing of the Word (which implies reading) so that the Spirit may lead to complete truth (Jn 16.13-15). BIBLIOGRAPHY: J. Leclercq, *Love of Learning and the Desire for God* (1961); P. Journel, "Bible in the Liturgy," *Liturgy and the Word of God* (ed. Martimort et al., 1959); P. Philippe, "Mental Prayer in the Catholic Tradition," *Mental Prayer and Modern Life* (tr. F. C. Lehner, 1950).

[U. VOLL]

READING OF HEARTS, when authentic, a *charismatic gift of knowing the spiritual condition of another person or the secrets of hearts. It is a supernatural gift since only God has the power to know the mind and will of a person. This gift of spiritual clairvoyance is attributed to such saints as St. Catherine of Siena and St. John Vianney.

[T. C. O'BRIEN]

REAL PRESENCE, expression denoting an actual and literally true presence of Christ's body and blood in the bread and wine of the Eucharist or Lord's Supper. The RC

SANCTITY, the quality of *holiness. In its strictest sense, sanctity belongs to God alone (the *Gloria* of the Mass addresses Christ, "You alone are holy.") However, it has come in a derived and participated sense to be used of those creatures which in some way belong to God. While this may have originally been used in a liturgical context to refer to *sacred furniture, vessels, and ministers, it is now generally used in reference to the spiritual condition of persons. The emphasis is on moral living, implying a purification from sin and a firmness in the service of God (ThAq ST 2a2ae, 81.8). However, the deeper, theological reference to those ontologically sanctified by God's action (ordinarily through the sacrament of baptism) should not be lost, for this divine initiative alone makes sanctity in any sense possible. While the term is now generally restricted to its heroic manifestation, St. Paul does not hesitate to apply the word to the entire Christian community.

[U. VOLL]

SANCTORAL CYCLE, the chronological arrangement of saints' feasts in the Church's liturgical calendar. It is contrasted with the temporal cycle which contains the events of Redemption, the feasts of Christ, and the Sundays and ferial days of the year. The two cycles, while distinct, run parallel and are intertwined. In the early centuries of Christianity, the cult of saints was local and was principally a veneration of the dead. The evolving of a universal sanctoral cycle began in the 5th and 6th cent. when the local Churches began to add saints of universal interest to their calendars. In the Middle Ages, the emphasis changed from an honoring of the dead to reflection upon the contribution the saints had made to the life of the Church, and at this time numerous feasts were added to the cycle. Vat II SacLit, Appendix sought to restore a proper emphasis upon the mysteries of salvation itself and declared that only those saints who are of truly universal significance should be commemorated in the universal calendar. The General Roman Calendar of 1969 carried out the Council's decree and greatly reduced the number of saints given liturgical place during the year.

[B. ROSENDALL]

SANCTUARY, holy place. The term is frequently used for the worship area of a church, and in liturgical churches particularly, for the area around the altar. Until modern times criminals could often gain immunity at a sanctuary. Consequently, the term came to be used for the privilege of safe refuge.

[T. EARLY]

SANCTUS, the "Holy, holy, holy," a hymn of adoration and praise sung or said by the priest and people at Mass. It continues the Preface and links it with the rest of the anaphora. It is the participation of all in the sacrifice of praise continually being offered to the Father. It is divided into two parts, "Holy, holy, holy Lord God of hosts.

Heaven and earth are filled with your glory. Hosanna in the highest," and "Blessed is he who comes in the name of the Lord. Hosanna in the highest." The first part is based on Is 6.3 and Rev 4.8, and may have passed from the *kedushah* of the synagogue service by way of the Syrian liturgy to the rest of the Church. By the late 4th cent. it was a general feature of all the liturgies. The second part, "Blessed is he . . ." entered the Western liturgy a short time after the "Holy, holy, holy," and was used by most of the Church by the 8th century.

With the passage of time the musical text of the *Sanctus* became so extensive and elaborate that the first part of it was sung before, and the rest after, the consecration. This practice disregarded the essential communal nature of the hymn and it is now forbidden. Indeed the celebrant should not proceed with the Canon until the singing or recitation has been completed.

[N. KOLLAR]

SANCTUS (MUSIC), hymn (Eng., Holy, Holy, Holy), based on Is 6.3 and Mt 21.9, sung at the beginning of the Canon of the Mass after the Preface. There are numerous plain song, polyphonic, part, and congregational settings of the text in Latin and in the vernacular.

[M. T. LEGGE]

SANCTUS BELL, in the Roman rite, a small handbell rung at the Sanctus of the Mass and at the elevation; also, in some places, at the *Hanc igitur* and at Communion. Its purpose was to inform the congregation of what part of the Mass was taking place, a necessity in large churches. Though no longer required, its use remains customary in some parishes.

[J. DALLEN]

SANCTUS CANDLE, in the Roman rite, a candle on the epistle side of the altar, fastened on the wall or placed on a candlestick on the altar step, lighted at Mass at the Sanctus and extinguished after Communion. Though rubrically called for, its use was never universally customary and is now obsolete.

[J. DALLEN]

SAND, GEORGE (pseudonym of Aurore Dupin; 1804–76), French novelist and humanitarian socialist, who at the age of 26 broke with family and class to pursue the romantic ideal of freedom in life and art. Educated at the convent school of the English nuns in Paris (1817–20), she experienced a period of religious fervor, was influenced by Chateaubriand's aesthetic apology for Christianity, and contemplated entering an order. Disillusioned in marriage with a country gentleman, she began in Paris (1830) a literary career during which she composed over 100 works falling into four periods. The first, one of tempestuous romanticism, included love affairs with Sandeau, Musset, and Cho-

Africa, and narrates the work of Dominican missionaries and the conquest of Africa by the Portuguese during the 16th century.

[R. J. LITZ]

SAO BENTO OF RIO DE JANEIRO, MONASTERY OF, a Benedictine *abbey nullius, dedicated to Our Lady of Montserrat and St. Benedict, located in Rio de Janeiro, Brazil, founded in 1590 restored in 1903. **BIBLIOGRAPHY:** Cottineau 2: 2469.

[E. J. DILLON]

SAPIENTI CONSILIO, apostolic constitution of Pius X (June 29, 1908) reorganizing the Roman Curia and defining its functions and competencies. Its directives were incorporated into Book II, part 1, ch. 4 of the CIC, promulgated in 1917, which regulated the Curia until Paul VI's reorganization, by the apostolic constitution *Regiminis ecclesiae universalis* (Aug. 15, 1970). *CURIA ROMANA.

[T. C. O'BRIEN]

SAPIENTIAL BOOKS, see WISDOM LITERATURE.

SAPIENZA, see ROME, UNIVERSITY OF.

SARABITES, a name of doubtful derivation given in early monasticism to a class of ascetics who lived, without regular superiors, either at home or in little communities near cities. St. Benedict in his Rule castigates them as "the third and most baneful kind [of monk]; whatever they think fit or choose to do, that they call holy, and what they like not, they consider unlawful." But Sarabite has come to mean generally a relaxed, bad monk. **BIBLIOGRAPHY:** F. A. Gasquet, *English Monastic Life* (1905).

[U. VOLL]

SARACENI, MAURUS (1540–88), Italian Conventual Franciscan, exegete, theologian, and missionary. He taught in colleges of the order at universities in Bologna, Florence, Milan, Naples, Padua, and Urbino before being elected procurator general (1578) and later visitor general of the order to Sicily and France. He held the chair of Hebrew at the Sorbonne (1583–86) until he went to Lithuania as a missionary and teacher. Ministering to the sick of Vilna during a plague he himself died.

[R. J. LITZ]

SARAH (Sara), wife of Abraham and mother of Isaac. She was originally named Sarai (Gen 17.15). Childless (Gen 11.29–30), she gave Abraham her maid Hagar, who became the mother of Ishmael (Gen 16). In accordance with God's promise, S. had a son Isaac in her old age, after which she made Abraham cast out Hagar and Ishmael (Gen 21.1–14). She died at Kiriath-arba at the age of 127, and Abraham bought the Cave of Mach-pelah as a burial place (Gen ch. 23). S. is mentioned several times in the NT (Rom 4.19;

9.9; Heb 11.11; 1 Pet 3.6; and Gal 4.21–31). S. figures in the allegory on the covenant of the Law and the covenant of the promise made to Abraham.

[T. EARLY]

SARAZU, ANGELES (Florencia; 1873–1921), abbess from 1904 of the cloistered monastery of the Purísima Concepción, Valladolid, mystic. She entered the cloister in 1891, taking the name María de los Ángeles. In works written out of obedience to her directors, she left highly prized descriptions of the mystical and contemplative union of the soul with God. Posthumous, they include: *La vida espiritual coronada por la triple manifestación de Jesucristo* (1924); *Autobiografía* (1929); *Exposición de varios pasajes de la Sagrada Escritura* (1926).

[T. C. O'BRIEN]

SARCOPHAGUS, a coffin made of stone, terra-cotta, lead, wood, or other material. These coffins hold whole corpses, and the name does not apply to the smaller chests that hold ashes of cremated bodies. The word comes from *lithos sarcophagos* (flesh-eating), a kind of stone found near Assos in the Troas that has the peculiar property of completely consuming corpses within 40 days after they are laid in it (Pliny, *Natural History* 2. 211). Usually coffins are only inlaid with this stone to hasten decomposition.

Earliest examples of sarcophagi come from Egypt. Typically their shapes are rectangular with heavy stone covers. However, the anthropoid type of sarcophagus, made in the shape of the mummy enclosed in it, is frequently found in Egypt, Cyprus, and Phoenicia. Terra-cotta sarcophagi in the shape of tubs and chests often come from Crete. The two most important examples of Cretan terra-cotta sarcophagi are from Palaikastro and Hierapetra. Another famous Cretan sarcophagus, made of painted limestone, comes from Hagia Triadha. While records reveal that the majority of sarcophagi were of wood, these only survive exceptionally. Examples of lead sarcophagi come mostly from Roman Syria.

Sarcophagi are *bisomus*, *trisomus*, or *quadrisomus* according as they have two, three, or four compartments. A *quadrisomus* in the Vatican Cemetery contains the bodies of the first four popes called Leo.

The East used sarcophagi extensively; but before the 6th cent. B.C., sarcophagi were relatively rare in Greece proper because of the widespread use of cremation. Most of the early examples of Greek sarcophagi come from the city of Clazomenae in the 7th and 6th centuries B.C.. Good examples of these painted terra-cotta sarcophagi are in the British Museum. These often depict scenes of war, of legend, and of games. In Hellenistic times the Greeks affirmed the imprint of architecture by including such elements as columns, architraves, and pediments. An outstanding example of this kind, carved and painted in imitation of a temple, is the sarcophagus of Alexander the Great found near Sidon and now in the Istanbul Museum. This sarcophagus, made by a

possible that a sinful act that is deformed on two counts amounts to two distinct sins; adultery, e.g., is both unchastity and injustice. Similarly, a person who kills several people by an act of terrorism is guilty of multiple homicide. A further basis for numbering sins is the continuity of willful engagement in a sinful act. A continuity interrupted by first revoking the sinful intention then renewing it means two distinct acts. On the other hand an act that takes some time to bring about the intended end, e.g., a series of petty thefts in order to steal a large amount, is morally a single sin. The numerical distinctness among internal thoughts or desires is less easy to determine than that of outward actions. The essential point of the sacrament of penance is, of course, *contrition. It is a distortion to regard the moral life as only a series of numerically isolated deeds. The general shape and habitual intent of a person's life are a more telling index than is a mere numerical recitation of sins.

[T. C. O'BRIEN]

SINS AGAINST THE HOLY SPIRIT, *despair, *presumption, impenitence, obstinacy in sin, resistance to the known truth, envy of another's gifts of grace. The enumeration was developed from a considerable patristic literature (Athanasius, Chrysostom, Ambrose, Augustine, Gregory, for example), prompted by the expression in Mt 12.31, "the sin of blasphemy against the Holy Spirit will not be forgiven." These specific sins are singled out because they imply a resolute wickedness or *malice that impugns the sources of salvation and forgiveness, the workings of the Holy Spirit in the soul. Despair destroys regard for God's mercy; presumption, for his justice; impenitence is a fixed purpose against repentance; obstinacy, to continue to sin; resistance to the known truth is a blinding of self against the malice of sin in order to sin with more abandon; envy of grace in another is a loathing of grace itself and its workings. Such sins are said to be unforgivable, not because God is powerless to forgive, but because they are a direct obstacle to and contempt for grace, and because, unlike sins of *weakness or *ignorance, these have no mitigating element and deserve absolutely never to be forgiven. BIBLIOGRAPHY: ThAq ST 2a2ae, 14.

[T. C. O'BRIEN]

SINS CRYING TO HEAVEN FOR VENGEANCE,

willful murder, sodomy, the oppression of the poor, and defrauding laborers of their wage. In Gen 4.10 Yahweh speaks to the first murderer, "What have you done? Listen to your brother's blood crying out to me from the ground." The background of this expression seems to be the primitive belief that exposed blood is seen by God and avenged. This is reflected in Gen 37.26 when the brothers of Joseph in plotting his murder plan to cover the blood with the earth. Job 16.18 prays, "Cover not my blood, O earth," and Ezek 24.8 says, "The Lord makes His anger overflow to take revenge by putting blood on the naked rock." Isaiah 26.21 says, "The earth will reveal its blood and no longer hide its

slain." The sin of *sodomy is also included in the list of sins crying to heaven for vengeance in the expression of Gen 18.20-21, "The outcry against them has come up to me." The oppression of the poor is also considered from the expression of Ex 2.23, "The sons of Israel groaning in their slavery cried out for help and from the depths of their slavery their cry came up to God." Finally, defrauding laborers of their wages listed in Jas 5.4, "The laborers mowed your field and you cheated them. Listen to the wages that you kept back calling out; realize that the cries of the reapers have reached the ears of the Lord of Hosts."

[U. VOLL]

SINZIG, PEDRO (1876-1952) Franciscan writer. Born in Germany, S. became a friar in Brazil and was ordained in 1898. A prodigious worker for Catholic cultural causes, he was a journalist associated as founder or editor with a dozen periodicals, among them *Música Sacra*, established in 1941. S. was a novelist of note and a critic. Among his novels was *Pela mão de uma Menina* (1913). Two critical works were *Em Plena Guerra* (1912) and *Através dos Romances* (1928). The influence of S. on Brazil's cultural life was profound.

[J. R. AHERNE]

SION, see ZION.

SIRACH, BOOK OF, in the RC canon of the Bible, one of the deuterocanonical books; for Jews and Protestants, one of the apocrypha, i.e., a non-canonical book. Sirach is part of the name of the author, Joshua or Jesus, son of Eleazar, son of Sira (see 50.27). The Wisdom of Jesus Son of Sira is sometimes given as the title, because of this verse and a subscript to 51.38. In the 3d cent. in the Latin Church, the book received the title *Ecclesiasticus* (The Church Book), from its frequent ecclesiastical use, and possibly because the Church accepted its canonicity. The book is a Greek translation written in 132 B.C. of a Hebrew original composed by the translator's grandfather, Sira, c.180 B.C. Substantial fragments of the Hebrew original have been pieced together from a number of MSS that have been discovered, amounting in all perhaps to three-fifths of the total work. These exhibit notable departures from the Greek version which we actually possess.

The purpose of the author seems to have been to provide his fellow Jews, who were in danger of being overimpressed by Hellenistic wisdom, with an alternative rooted in their own biblical tradition. Thus the wisdom and skill that a man needs to apply in the ordinary circumstances of practical living in the world are regarded as deriving from the divine wisdom, which was planted, took root, and flourished at Zion (see ch. 24), and which is identified with the Law (24.23-34). The topics treated of are similar to those of Proverbs: patience in times of affliction (2.1-18), obedience to parents (3.1-16), friendship (6.1-17), relations with women (9.1-13), the treatment of slaves

figures as Ralph Waldo Emerson (1803–82), George Ripley (1802–80), Orestes Brownson (1803–76), Bronson Alcott (1799–1888), and Henry David Thoreau (1817–62). Basically eclectic, the Transcendentalists held widely differing views but were bound together by their belief in an “order of truths that transcends the sphere of the external senses.” And since “the truth of religion does not depend on tradition, nor historical facts, but has an unerring witness in the soul,” they rejected all external authority. For a short period they organized a community of their own at *Brook Farm. BIBLIOGRAPHY: W. R. Hutchinson, *Transcendentalist Ministers* (1959); *Transcendentalists: An Anthology* (ed. P. Miller, 1960).

[M. CARTHU]

TRANSEPT, part of a cruciform church lying at right angles to the nave. The area where the transept intersects the nave is known as the crossing and is often surmounted by a dome or tower. A transept normally crosses the nave just in front of the choir, though a second transept is sometimes placed behind the choir.

[T. EARLY]

TRANSFERENCE, a psychological phenomenon, first detected by Freud, that occurs in *psychoanalytic, therapeutic, and *counseling situations. It is an emotional or attitudinal relationship arising from the unconscious of the patient or counselee and attaching to the doctor or counselor. The relationship does not arise as a product of the interviews but represents rather a displacement or “transference” of a relationship the person had early in life towards a parent or parent substitute. As such, it is valuable insofar as it reveals unconscious attitudes and provides a trust and dependency rapport on the basis of which therapy becomes effective. Jung sees it as unavoidable, but the client-centered therapy of Rogers pays little attention to it. Experience of counter-transference, i.e., the counselor’s subconscious reaction to the patient, also shows the importance of taking it into account as a factor in the therapeutic process. BIBLIOGRAPHY: K. Menninger, *Theory of Psychoanalytic Technique* (1958); J. Dominian, *Psychiatry and the Christian* (1962) 87–88.

[M. E. STOCK]

TRANSFIGURATION, etymologically signifying a change in appearance, is an expression used in the NT to designate the incident in Christ’s life when the divine glory shone through his humanity (Mt 17.1–13; Mk 9.2–13; Lk 9.28–36; cf. 2 Pt 1.16–19). While traditionally the place of this miracle is at Tabor, it may possibly have been *Hermion; the Gospels say simply a high mountain. Its purpose, according to Leo the Great (PL 54.310), seems to be the heartening of the disciples for the approaching scandal of the cross; the careful placing of the incident by the evangelist immediately after the first Passion-prediction bears this out. Peter, James and John are the chosen inner circle to witness this glory as they will be witnesses of the

*Agony in the Garden. With the transfigured Jesus appear Moses and Elia who not only represent the *Torah and the prophets, but the mystics of the OT who had some vision of the sanctity of God manifesting itself through his glory. They speak with Jesus about his *exodus*, that is, his Passover (Lk 9.31). Peter suggests making tents which may be a recollection of the tabernacles of the desert. Mark (9.6) and others legitimately criticize Peter, as the hesychiasts were later to be legitimately criticized, for making the promise something permanent. The vision of Transfiguration is temporary; it is a foreshadowing of the glory of the Resurrection and the parousia, and the way to these is the way of the cross. BIBLIOGRAPHY: J. de Fraine, “Transfiguration,” EDB, 2487–89; ThAq ST 3a, 45.

[U. VOLL]

TRANSFORMING UNION, a technical term used by RC mystical theologians for the cleaving to God which is the final stage of Christian perfection in this life and is the immediate prelude to the beatific vision. Sometimes described as the “mystical marriage,” it marks the highest peak of the spiritual life. Though still in the darkness of faith, the sharing by grace in the divine nature which comes with divine grace now, in the transforming union, is not only glimpsed but also experienced in a manner beyond that of the “conforming union.” As described by St. Teresa, this culmination of the Christian life is different in degree from the earlier stages of prayer through which the soul has passed by its awareness of the permanence of the mutual love between God and self (*Interior Castle*, “Seventh Mansions,” ch. 1, 2). After the sufferings of the purgative and illuminative ways the soul now enjoys with only brief interruptions an almost constant realization of his presence, and a lasting peace which nothing can disturb. Self is of no concern, forgotten now in the greater absorption in God’s majesty. Suffering counts for nothing in the reliance on his will, even the wish to die and to be with him is now replaced by a willingness to remain in life for many years if thereby one can help souls through Christ to the Father.

TRANSFORMISM, the gradual succession of varying external structures in which these forms pass in succession from the less complex to the more complex. There is an accumulation of paleontological evidence to substantiate the fact of transformism, but it is difficult to substantiate the process itself since within it the material traces of one species passing into another are lost. We are confronted with the species of origin and the species of term, but the intermediary species are lost. The law of the suppression of peduncles means that intermediary species are too weak to leave paleontological traces of themselves, whereas the original species and the terminal species are sufficiently fixed. Biologists and paleontologists have generally limited their consideration of transformism to the exterior structures of matter. *Teilhard de Chardin, however, also considers transformism to be operative on the psychological level,

all their affective and drive charges. The process of symbol analysis is in large part a process of unravelling the course of displacements and condensations.

Unconscious processes, therefore, are not so much those of which we are totally unaware as those which are not yet integrated into the logical, reality-oriented mental processes. In Freud's words, they involve thing-images to which we have not attached word-images, or thing-images from which word-symbols have been detached. While the entire concept of unconscious has been criticized as self-contradictory, as if consciousness and mental were coextensive, the objection can be answered in a conception of the unconscious mind as simply inarticulate. Many thinkers before Freud were somewhat aware of its existence and influence, but his great contribution was in devising effective techniques for exploring the unconscious mind systematically and in developing the first extensive analysis of its dimension and dynamic. **BIBLIOGRAPHY:** Sigmund Freud, *Unconscious* (1957).

[M. E. STOCK]

UNCREATED LIGHT. The Son of God is described in the Creed as "light from light," an incorporation of the metaphor of light as a description of the divine being (Jn 1.8,12). Pseudo-Dionysius in his *On the Divine Names* extensively develops the theme of "intelligible light" as one of the names proper to the Good, God as enlightening by knowledge and the light of grace (ch. 4; cf. St. Thomas Aquinas *In de divinis nominibus* 4, lect. 4). The Dionysian influence formed part of the background of a particular, historical usage of the theme, Uncreated Light, namely in the mystical movement in the Eastern Church known as hesychasm, and esp. in the theology of Gregory *Palamas. By it he intended to establish that only by uncreated grace can man be truly deified, as deification is taken to mean the proper effect of grace. He applied his distinction between the transcendent divine being and the communicative divine energy to the case of Christ's Transfiguration and describes the illumination surrounding Christ on Mount Tabor as the Uncreated Light of divinity. Similarly, the soul in grace is deified by uncreated grace, the Uncreated Light of the Holy Spirit illumining it. *HESYCHASM.

[T. C. O'BRIEN]

UNCTION, an obsolescent term: (1) for anointing, whether sacramental—as in the former designation of the sacrament of the anointing of the sick as extreme unction, in the ritual anointings of baptism, confirmation, and holy orders; or consecratory—as in the medieval anointing of the Holy Roman Emperor: (2) following scriptural use (2 Cor 1.21; 1 Jn 2.20, 27; Lk 4.18; Acts 10.38), a metaphor about the life of grace, referring to its inner enlightenment and strength in holding fast to the word of God. Thus unction is a term for the quality of writing or preaching that outwardly expresses an inner intensity of grace. St. Thomas Aquinas extends the metaphor by describing the attitude of the devout as an

unction or anointing of Christ by tears, devotion, pure intention, praise, and thanksgiving (*In Is* 61).

[T. C. O'BRIEN]

UNDE ET MEMORES, see ANAMNESIS.

UNDERGROUND CHURCH, a movement to create a new form of ecclesial community in place of the *institutional Church. The term "underground," to which some participants object, connotes that the views and practices of groups involved in the movement are at odds with established structures, laws, conventions, and that, consequently, the existence and meetings of such groups are kept secret from ecclesiastical authorities. Participants share generally in the conviction that only by revolution, not simple, gradual adaptation within existing patterns, can there be a Church genuinely relevant to actual human conditions. Among Roman Catholics the underground movement appeared first as the expression of a desire for free liturgical experimentation. While spontaneous liturgical celebration, often at variance with church law, continues to be a mark of underground groups, their objectives have widened into an intense social concern, a desire to discard the parish system, and to change or bypass the basic authority structure of the Church. Among Protestants the underground movement is equally strong and has similar goals. Protestant underground groups have often been motivated by ecumenical and social interests contrary to policies of their denominations. There is in fact little reason to differentiate sectors of the underground movement on any denominational basis. Participants are united in an essential humanism and minimize doctrinal differences separating Christian from Christian, or even Christian from atheist. **BIBLIOGRAPHY:** *Underground Church* (ed. M. Boyd, 1968). *FLOATING PARISH.

[T. C. O'BRIEN]

UNDERHILL, EVELYN (1875–1941), Anglican authority on mystical theology. Brought up in an agnostic, albeit tolerant atmosphere, at the age of 32 she experienced a sudden conversion at a Catholic retreat which convinced her of the truth of Catholicism. She postponed entrance into the Church because of her fiancé whom she later married, but she resolved not to enter the Church at all when the papal encyclical, *Pascendi*, condemned Modernism with which she sympathized. In 1910 she published her book entitled *Mysticism*, which has become a classical work on the subject. About the same time she came under the influence of F. von *Hügel who led her to active membership in the C of E, then herself undertook to give private spiritual direction. She also wrote books of devout scholarship on religious experience, and under the pseudonym John Cordelier, symbolic interpretations of the stations of the cross and the mysteries of the rosary. In the later years of her life, she conducted retreats and gave lectures on theology which received great academic acclaim. Just before the outbreak of

World War II, she was an ardent pacifist. BIBLIOGRAPHY: J. T. L. James, NCE 14:389; M. Cropper, *Life of Evelyn Underhill* (1958).

[U. VOLL]

UNDERSTANDING (*intellectus*), a gift of the Holy Spirit. It can be described by analogy with the *nous* of Greek philosophy, with the qualification that it is a quality of knowledge less through conceptual judgment than through sympathy in friendship with the divine. It provides an insight within the darkness of faith into what the Christian mysteries do and do not imply both for our thinking and our conduct. Whereas belief is an assent, understanding is rather an appreciation; it complements and endows faith with a certainty and security that is a fruit of the Holy Spirit. According to St. Augustine, it is matched by the sixth Beatitude, "Blessed are the clean of heart, for they shall see God." Its character appears from its opposite vices, indicated by St. Gregory, which rise from preoccupation with the flesh, namely, the blindness (*caecitas*) of mind that fails to recognize spiritual truths, and the more common and remediable obtuseness (*hebetudo*) which cannot penetrate into them. BIBLIOGRAPHY: ThAq ST (Lat-Eng v. 32, ed. T. Gilby).

[T. GILBY]

UNDOING, a psychological defense mechanism discovered by psychoanalysts by which a person tries by ritualistic gestures or behavior to disprove or "undo" the harm he unconsciously imagines may be caused by wishes and impulses, whether these are sexual or hostile. Operating unconsciously, it relieves vague guilt feelings. It is often associated with obsessional symptoms, and when found in a person deeply affected by religious sentiments, it may become in fact the motivation behind repetitions of formulas of prayers, genuflections, signs of the cross, etc. It probably has its roots in the magical thinking of childhood when mind and reality were not distinct, and thoughts were believed to be as efficacious as deeds.

[M. E. STOCK]

UNDSET, SIGRID (1882–1949), Norwegian novelist, daughter of a Norwegian archeologist and a Danish mother. Her early novels reflect modern life in Oslo. Her study of archeology and of Christianity in early Scandinavian countries led her to become a Roman Catholic (1925). Her two great historical novels of the Middle Ages, *Kristin Lavransdatter* a trilogy (U.S. ed. 1923–27) and *The Master of Hestviken* a tetralogy (1923–36), have been considered as the most beautiful novelistic portrayal of the Catholic spirit of life ever written; they are also superb in their portrayal of medieval life and in their character creation. Later novels handle modern spiritual problems. She married in 1912 and separated from her husband in 1925. She lectured widely in the U.S. against the Nazi occupation of Norway; her son was killed in the war. In 1928 she received the Nobel prize

for literature and in 1947 was the first woman not of the nobility to receive the Grand Cross of the Order of St. Olaf. BIBLIOGRAPHY: A. H. Winsnes, *Sigrid Undset: A Study in Christian Realism* (tr. P. G. Foote, 1953).

[M. M. BARRY]

UNFORGIVABLE SINS, according to Mt 12.31, sins of blasphemy against the Holy Spirit. They are termed unforgivable, not with respect to the power and mercy of God, but because they are sins of *malice, with no mitigating element, and because they are directly contemptuous obstacles to the workings of the Holy Spirit in the soul. BIBLIOGRAPHY: ThAq ST 2a2ae, 14.3.

[T. C. O'BRIEN]

UNGUENTARIUM, antique vessel often of alabaster or faïence, used to contain ointments. The Greek unguentarium was distinguished by a narrow neck for controlling the flow of oil, a witness to the rationale of form and function of that intellectual people. The alabastron, aryballos, and ampulla were shaped in the same manner. In Christian art Mary Magdalen holds an unguentarium, in the form of a jar with lid, for the ointment with which she will anoint Christ.

[M. J. DALY]

UNIATISM, a term often used in a depreciatory sense in reference to the type of union established between certain Eastern Christian Churches or communities and the Roman Church, the methods used to bring such union about, and the subsequent development of those Churches or communities within the Catholic Church. In its pejorative sense it implies in particular a betrayal of the Eastern tradition of those communities as is apparent in the corruption of their original characteristics and in the presence of non-Eastern, mainly Latin and Western, elements. It is frequently decried as a handicap to true reunion and even to good interchurch relations.

Uniatism, however, is a complex phenomenon, which cannot be considered without regard to certain historical, canonical, liturgical, and theological aspects. The historical circumstances existing at the time of a group's entering into union with Rome were in most cases such that the group was politically dependent on a Latin Catholic power capable of exerting moral pressure in favor of the Latin case in the agreed form of reunion. Such was the situation of the Armenian and Maronite Uniates when they entered into union with Rome at the time of the Crusades, of the Italo-Greeks of Southern Italy, the Malabar Uniates of South India under the Portuguese, the Ukrainians under Poland, the Ruthenians and Romanians under Habsburg Austria. Much the same is true of certain unions effected in a non-Catholic country, but with the favor and support of a Western Catholic power (more often France), as was the case with the Bulgarian, Greek, Melkite, Syrian, and Coptic Uniates in the Turkish Empire and the Ethiopian Uniates in