

Bibliography

We offer this bibliography to direct the reader to more in-depth discussion of certain topics. We also wish to identify our main sources of inspiration and work. We present a brief appreciation of most of the books, which simply attempts to evaluate them in terms of their usefulness with regard to the topics we have developed.

Bea, Cardinal Agustín, *La historicidad de los evangelios*, Ediciones Razón y Fe. Madrid, 1965.

**One of the most important works in recent decades on the opening of Catholicism to modern exegesis. Written with scientific rigor and a deep sense of the Church and its pastoral mission.

Boff, Leonardo, *Jesucristo, el Liberador*, Ed. Cristiandad. Madrid, 1984.

***An important contribution to liberation theology.

Bonnard, Pierre, *Evangelio según San Mateo*, Ed. Cristiandad. Madrid, 1986.

***Solidly researched exegetical commentary.

Bornkamm, Gunther, *Jesús de Nazaret*, Ed. Sígueme. Salamanca, 1975.

Brown, Raymond, *El nacimiento del Mesías*, Ed. Cristiandad. Madrid, 1984.

**Highly recommended. Perhaps the most complete Biblical study of the infancy narratives.

Brown, Raymond, *El Evangelio de Juan*, Ed. Cristiandad. Madrid, 1983.

**Reference work. One of the best exegetical commentaries of the fourth Gospel.

Brown, Raymond, *Dios y Hombre*, Colección Mundo Nuevo, Ed. Sal Terrae. Santander, 1972.

**Serious attempt to examine deeply the meaning of the Chalcedon dogma from a Biblical perspective.

Bultmann, Rudolf, *Teología del Nuevo Testamento*, Ed. Sígueme. Salamanca, 1978.

***One of the most significant works of modern exegesis. Some of its assertions now seem dated. A pillar of Biblical theology.

Calvo, Angel and Ruiz, Alberto, *Para leer una Cristología elemental*.

**Useful, didactic book for teaching young people.

Camacho y Mateos, *El Evangelio de Mateo (Comentario)*. Ed. Cristiandad. Madrid, 1978.

Campenhause, Von Hans, *Los Padres de la Iglesia*, (2 vols.). Ed. Cristiandad. Madrid, 1974.

***A book that presents simple but accurate summaries of Greek and Latin Patristics. Magnificent introduction to the dogmatic development of the first centuries.

Cazelles, H., *La historia política de Israel*, Ed. Sígueme. Salamanca, 1983.

Comentario Bíblico San Jerónimo, Volume V, Ed. Cristiandad. Madrid, 1983.

***A magnificent reference work for those beginning their study of Sacred Scripture. Aside from brief commentaries on the New Testament, it contains important monographs on key topics of exegesis and Biblical theology.

Concha, Miguel, *Cristología*, Cuadernos de la UIA. Mexico City, 1984.

*Useful workbook for independent study.

Daniélou, Jean, *Los evangelios de la infancia*, Ed. Herder. Barcelona, 1969.

**Solid book, but somewhat dated. Important for a better understanding of the infancy narratives in Luke and Matthew. It addresses the problem of the historicity of the Gospel.

Dodd, C. H., *Las parábolas del reino*, Ed. Cristiandad. Madrid, 1981.

****An important in-depth Biblical study of Jesus' way of preaching about the kingdom of heaven.

Dodd, C. H., *La predicación apostólica y sus desarrollos*, Ediciones Fax. Madrid, 1974.

**Brief but substantial book, excellent summary and highly useful guide to apostolic preaching.

Dodd, C. H., *El cuarto Evangelio*, Ed. Cristiandad. Madrid, 1985.

***An important book that presents the Gospel of John in the ideological context in which it was written.

Dodd, C. H., *El fundador del Cristianismo*, Ed. Herder. Barcelona, 1974.

**This book presents a summary of the thought of one of the leading modern exegetes. Highly recommended for understanding the role played by the figure of Jesus in the formation of early Christianity.

Duquoc, Christian, *Cristología*, Ed. Sígueme. Salamanca, 1975.

***Magnificent systematic presentation of present-day Christology.

Duquoc, Christian, *Jesús, hombre libre*, Ed. Sígueme. Salamanca, 1974.

****Good, solid book. Important source for the chapters on the freedom of Jesus and his Christological titles.

Eichholz, Georg, *El Evangelio de Pablo*, Ed. Sígueme. Salamanca, 1977.

***A wide-ranging and in-depth look at Paul's theology. Highly recommended for a better understanding of the Christian message.

Flavius Josephus, *La Guerra de los Judíos*, Ed. Sepan Cuantos. Mexico City, 1984.

**One of the few non-Biblical documents from the times when Christianity was taking shape. Valuable for situating Jesus and early Christianity in their historical context.

Flusser, D., *Jesús en sus palabras y en su tiempo*, Ed. Cristiandad. Madrid, 1975.

Fries, D., *Conceptos fundamentales de teología*, Ed. Cristiandad, Madrid, 1982.

***Very useful reference work.

Fuller, R. H., *Fundamentos de la cristología neotestamentaria*, Ed. Cristiandad. Madrid, 1979.

**Good explanation of Biblical Christology.

Galot, Jean, *La persona de Cristo*, Ed. Mensajero. Bilbao, 1971.

Galot, Jean, *La conciencia de Jesús*, Ed. Mensajero. Bilbao, 1974.

*Important contributions to the work of dogmatic Christology on the person of Jesus.

González, Carlos Ignacio, S.J., *Él es nuestra salvación*, CEM, Mexico City, 1987.

**Summary of Christology with a decidedly traditional orientation.

González de Cardenal, José, *Jesús de Nazaret*, Ed. B.A.C. Madrid, 1972.

***Solid, well-researched book that looks at Biblical data and dogmatics.

González Faus, José Ignacio, *Acceso a Jesús*, Ed. Sígueme. Salamanca, 1983.

**Easy-to-read explanation of certain important topics in Christology.

González Faus, José Ignacio, *La humanidad nueva*, Ed. Sal Terrae. Santander, 1981.

***Magnificent explanation of Christology. A book that makes the core Christian message understandable and relevant to life.

González Faus, José Ignacio, S.J., *Clamor del reino*, Ed. Sígueme. Madrid, 1982.

**Complete discussion of Jesus' miracles, from both a Biblical and dogmatic perspective.

González Faus, José Ignacio, *La teología de cada día*, Ed. Sígueme. Salamanca, 1976.

***This book contains important chapters on Christological dogma, the celibacy of Jesus and the meaning of faith in Jesus. Important source for the chapter on Christological dogma.

González Faus, José Ignacio, *Carne de Dios*, Ed. Herder. Barcelona, 1969.

****Highly recommended. In-depth examination of the salvific meaning of the Incarnation in the theology of Saint Irenaeus. Important source for the chapters on the incarnation, redemption and Jesus Christ as creator and judge.

González Faus, José Ignacio, *Éste es el hombre*, Ed. Sal Terrae. Santander, 1980.

**This book contains diverse articles of interest about Christian identity and ways of giving it practical expression.

Gray, Donald P., *Jesús, camino de libertad*, Ed. Sal Terrae. Santander, 1984.

Greeley, Andrew M., *El mito de Jesús*, Ed. Cristiandad. Madrid, 1973.

Guardini, Romano, *Los sentidos y el conocimiento religioso*, Ed. Guadarrama. Madrid, 1975.

**Reflective book. In-depth look at the meaning of knowing divine things and of the miracle as an event in the world.

Guardini, Romano, *El Señor*, RIALP. Mexico City, 1972.

**A Gospel commentary focused on the figure of Jesus. Perhaps Guardini's most successful work.

Guardini, Romano, *La imagen de Jesús en el Nuevo Testamento*, Ed. Cristiandad. Madrid, 1981.

***Presents the features of the person of Jesus that stand out the most in the New Testament. A valuable complement to scientific studies.

Guerrero, José Ramón, *El otro Jesús*, Materiales Sígueme. Madrid, 1978.

Irenaeus of Lyon, *Contre les hérésies, livre IV*, Les Editions du SERF. Paris. (Trilingual edition).

***One of the most important treatises on the faith in early Christianity.

Jeremías, Joachim, *Las parábolas de Jesús*, Ed. Verbo Divino. Navarra, 1981.

****Solid, well-researched work. Indispensable for New Testament scholars.

Jeremías, Joachim, *Teología del Nuevo Testamento*, Ed. Sígueme. Salamanca, 1983.

***A classic of Biblical theology. Useful source for the chapters on Jesus' message and the kingdom.

Jeremías, Joachim, *Palabras desconocidas de Jesús*, Ed. Sígueme. Salamanca, 1983.

**Fascinating book. It investigates the possibility that some texts contained in non-Biblical literature may have their origin in words pronounced by Jesus himself. It helps to enlighten certain Gospel passages.

Jeremías, Joachim, *Jerusalén en tiempos de Jesús*, Ed. Cristiandad. Madrid, 1983.

*****Fundamental work that offers a thorough examination of the social, economic and religious context in which Jesus grew up, preached and acted. Important source for the chapters on Jesus and his circumstances, The information about Jesus and others.

John Paul II, *Encyclical Redemptor Hominis*, Ed. Clavería. Mexico City, 1983.

Kasper, Walter, *Jesús, el Cristo*, Ediciones Sígueme. Madrid, 1985.

*****Excellent, up to date. One of the best explanations made so far.

Kasper, Walter, *El Dios de Jesucristo*, Ediciones Sígueme. Madrid, 1985.

*****A very good and clear explanation of the doctrine on the Trinity.

King, Hans, *Ser cristiano*, Ed. Cristiandad. Madrid, 1982.

***A work that submits fundamental points of Christianity to historical and religious revision, from a contemporary stance and using present-day criteria. Despite its arguable points, the work is of great value as an exposition and summary of contemporary discussion.

King, Hans, *El desafío cristiano*, Ed. Cristiandad. Madrid, 1982.

***Summary of the book *Ser cristiano*.

Lehman, Karl, *Jesucristo Resucitado*, Ed. Sal Terrae. Santander, 1982.

*This book presents important implications that the message of the resurrection of Christ has for Christian life.

Leipoldt, J. and Grundmann, W., *El mundo del Nuevo Testamento*, (2 vols.), Ed. Cristiandad. Madrid, 1973.

***Well-researched presentation of the historical-cultural world where Christianity was born. One of the best reference works on the topic.

Leon Dufour, Xavier, *Resurrección de Jesús y mensaje pascual*, Ed. Sígueme. Salamanca, 1983.

***Highly recommended. After an exegetical study, the author tries to elucidate the meaning of Jesus' bodily resurrection and its significance for the world and all people.

Leon Dufour, X., *Diccionario del Nuevo Testamento*, Ed. Cristiandad. Madrid, 1977.

***Its conciseness and documentation are very useful.

Leon Dufour, X., *Los milagros de Jesús*, Ed. Cristiandad. Madrid, 1984.

***Highly recommended. It discusses the sense and meaning of the miracles on the basis of their historical-literary context and of the purpose for which they were told.

Levine, Etan, *Un judío lee el Nuevo Testamento*, Ed. Cristiandad. Madrid, 1980.

*This work contains interesting reflections on the New Testament, made by a rabbi and exegete.

Magnus Löhrer, *Third volume of the Mysterium Salutis Encyclopedia*, Ed. Cristiandad, 1982.

***Very good systematic and dogmatic presentation of Christology.

Manson, T. W., *Cristo en la teología de Pablo y Juan*, Ed. Cristiandad. Madrid, 1975.

**Concise and dense work offering a good summary of the doctrine of the two greatest theologians of early Christianity.

Los milagros del Evangelio, Cahiers Evangile Team. Ed. Verbo Divino, Navarre, 1982.

**Outstanding introductory study. Solid and dense content, and easy to read.

Misterio y Palabra (several authors), Ed. Sal Terrae, Santander, 1974.

**Interdisciplinary work. Collection of highly interesting articles, like the one by Karl Rahner on the incarnation and Bible-based studies of the resurrection.

Perrot, Charles, *Jesús y la historia*, Ediciones Cristiandad. Madrid, 1982.

***Very important work due to its documentation, clarity and method. Very useful for situating Jesus in his social, historical and geographical context.

Pikaza, Xavier, *Los orígenes de Jesús*, Ed. Sígueme. Salamanca, 1976.

*****Fundamental work of contemporary Biblical theology. Oriented toward underscoring Jesus' human reality, this book makes an in-depth examination of the context in which the first reflections on the origins and being of Jesus the Christ took place. Important source for the chapter on the origins of Jesus.

Rahner, Karl, *Curso fundamental sobre la fe*, Ed. Herder. Barcelona, 1984.

***A superb summary of Rahner's thought. A work with speculative strength that considers scientific data, Biblical exegesis and Church teaching.

Rahner, Karl, *Escritos de teología* (seven volumes), Ed. Taurus. Madrid, 1973.

***The topics that discuss Christology clarify the dogmatic sense of Christian faith.

Rahner- Thusing, *Cristología*, Ed. Cristiandad. Madrid, 1982.

*Original book, clearly organized, interdisciplinary (Biblical and dogmatic theology).

Ratzinger, Joseph, *El Dios de Jesucristo*, Ed. Sígueme. Salamanca, 1980.

*Links theological reflection to the Christian's spiritual life. Contains important reflection on the Incarnation.

Schierse, Franz Joseph, *Cristología*, Herder. Barcelona, 1983.

**Useful summary of current Christology.

Schillebeeckx, Edward, *Jesús, historia de un viviente*, Ed. Cristiandad. Madrid, 1974.

***In-depth and complete presentation of Christology.

Schillebeeckx, Edward, *Cristo y los cristianos*, Ed. Cristiandad. Madrid, 1985.

***Important work for reflecting on the meaning of the experience of Jesus as Lord and Savior.

Schoenenberg, Piet, *Un Dios de los hombres*, Ed. Herder. Barcelona, 1972.

***Original, in-depth work. Presents the closeness of God in history and especially in Jesus Christ.

Six, Jean Francios, *Jesús*, Ediciones Daimond. Barcelona, 1974.

Thomas Aquinas, *Summa Theologica* (third part). B.A.C. Madrid, 1968.

**Thomas Aquinas' work, now dated in many respects, is still a source of inspiration as an in-depth, rigorous and systematic study.

Torres Queiruga, Andrés, *Recuperar la salvación*, Ed. Encuentro. Madrid, 1979.

**A book that poses the question of sin and salvation in new terms, from the perspective of God's love.

Trocmé, Etienne, *Jesús de Nazaret*, Ed. Herder. Barcelona, 1974.

**Interesting attempt to present the image that Jesus left among his contemporaries.

Verges, Salvador and Dalmau, José María, S.J., *Dios revelado por Cristo*, B.A.C. Madrid, 1976.

***Very complete dogmatic presentation of the treatise on the Trinity. Panorama of contemporary theology.

Von Balthasar, Hans Urs, *Ensayos teológicos* (Volumes I and II), Ed. Guadarrama. Madrid, 1978.

***In-depth essays on rarely-discussed topics in Christology.

Von Balthasar, Hans Urs, *Puntos centrales de la fe*, B.A.C. Madrid, 1985.

***Presents points of faith as they are traditionally understood, but in new language and in dialogue with history, culture and the problems of modern humanity.

Von Balthasar, Hans Urs, *¿Nos conoce Jesucristo, lo conocemos?*, Ed. Herder. Barcelona, 1983.

**In this little book, written from a solidly Biblical perspective, the author presents the need for a truly personal relationship with Jesus Christ in order to really know him.

Von Balthasar, Hans Urs, *The Christian State of Life*, Ignatius Press. New York, 1985.

***An important work about following Jesus in everyday life. Offers concrete criteria for discernment.

Von Balthasar, Hans Urs, *Gloria, una estética teológica*, Ed. Encuentro. Madrid, 1985.

***One of the most original contributions to Catholic dogmatics in this century. Faith in revelation is made possible by the perception of God's Glory in Jesus Christ.

Von Balthasar, Hans Urs, *El cristianismo es un Don*, Ed. Verbo Divino. Madrid, 1971.

**Collection of articles that summarizes some of this author's central positions on decisive topics of theology.

Von Rad, Gerhard, *Teología del Antiguo Testamento*, Ed. Sígueme. Salamanca, 1978.

****Classic work on modern theological exegesis and reflection. Very important for penetrating the riches of the Old Testament.

Watson, David, *Jesús entonces y ahora*, Promoción Popular Cristiana. Madrid, 1984.

*Book that can serve as a text for introductory courses. Didactic, up to date.

Wolff, Hans Walter, *Antropología del Antiguo Testamento*, Salamanca, 1974.

**Fundamental book. A clear presentation of the Old Testament view of humanity.

Glossary of Christology

ADOPTIONISM: Concerned with the faith in one God and with the challenge of tritheism (admission of three gods), the defenders of adoptionism maintained that Jesus is a man like anyone else, with no eternal divine sonship; his only special trait is that he possesses God's Spirit in a unique way and was "adopted" as a son by God the Father. Its main proponent was Paul of Samosata (3rd century).

ANCHORITE: Monk who retreats from the world and other people to live a life of prayer.

ANTHROPOCENTRISM: System or mentality that places human beings in the center of doctrines and scales of value: human beings, the measure of all things.

ANTHROPOMORPHISM (anthropomorphic): "Humanization of God": talking and conceiving of God in "humanized" forms and images (for example, God's face, hand) or through expressions of human activities and sentiments, for example, God's repentance, joy, anger.

APOCALYPSE: Literary genre that cloaks its revelations in visions of the future, especially of the end of the world, with cosmological descriptions.

APOCALYPTIC: General designation for a literary genre and religious doctrine of late Judaism (Book of Daniel) and even of Christianity (for example, Mk 13:2; 2 Th 2:1-12). The apocalyptic genre typically makes use of images, visions, parables and symbolic numbers for describing the immanence and "revelation" of the end of the world, or else of the coming Messiah and judge of the world.

APOCRYPHAL: In Catholic usage, this term designates books that have been presented as revealed, but that have been excluded from the canon by Church tradition.

APOLLINARIUS OF LAODICEA: (310-390). Bishop of Laodicea in 361, defender of the Council of Nicaea and of the Church against Emperor Julian. He maintained a doctrine that denied Christ's human soul, and therefore did not consider him authentically human. He was condemned by Pope Damasus in the year 377, on the insistence of Athanasius and Basil.

APOLOGIA: Defense of a certain doctrine by refuting objections or manifesting the harmony between faith and reason or between faith and the aspirations of the human heart. Treatise or discourse concerned with defending the truths of faith.

ARCHEOLOGY: Science that produces a better understanding of the past by studying objects and monuments that are uncovered.

ARIANISM: Heresy of the 4th century professed by Arius and his disciples; it denied the divinity of the Word, considering it a secondary or subordinate creature. It was condemned by the Ecumenical Council at Nicaea in 325.

ARIUS: A priest of Alexandria, he taught a heretical doctrine regarding Christ's divinity. Condemned by the Council of Nicaea in 325, exiled to Illyria, rehabilitated by his disciples at the Council of Jerusalem, he died mysteriously the day he was to be solemnly reintroduced into the Church of Constantinople in the year 336.

ARTICLE OF FAITH: The revealed truth contained in each one of the articles of a symbol.

ARTICLE OF THE SYMBOL: One of the dogmatic propositions contained in the symbols of the Christian faith, especially the symbol of the apostles.

ASCETIC: Person who practices intensive asceticism and lives an austere life.

ASCETICISM: Set of exercises for attaining spiritual peace and communion with God. In the Christian sense, methodical effort, exercise of sustained will through grace, for the purpose of controlling one's tendencies and developing virtuous activities, so as to become the master of one's own actions and pleasing to God.

ATHANASIUS (Saint): Patriarch of Alexandria (298-373) who by the force of his personality and intelligence contributed to the Council of Nicaea's condemnation of the Arian heresy (325).

BEELZEBUB: Philistine god of Ebron, probably identified with Baalzebul (prince of Baal) of Ugarit. In Jesus' times, the Jews used the name to refer to the prince of the devils.

BETHANY: Village on the eastern slope of the Mount of Olives, 3 km from Jerusalem. Famous as the home of Lazarus and his sisters Martha and Mary, where Jesus stayed on

several occasions. Place where John baptized on the eastern bank of the Jordan (Jn 1:28).

BETHLEHEM: Canaanite city 7 km to the south of Jerusalem. Conquered by the Jewish clan of Ephrata, it was the homeland of outstanding members of the tribe of Judah: Boaz, Jesse, King David, and Jesus, the Messiah (Mi 5:1-3). Constantine had a five-nave basilica built in the place where Jesus was born; it is still standing.

BETHSAIDA: Village located on the northern shore of the Sea of Galilee. Home of the apostles Peter, Andrew and Philip. The desert region to the east was the site of the multiplication of the loaves. Of this small city only ruins are left. Pool of Bethsaida, located north of Jerusalem, where Jesus cured a lame man (Jn 5).

BIBLE: Singular noun that comes from the Greek "ta biblia", meaning "the books". It refers to the collection of sacred books written under the inspiration of the Holy Spirit. The Christian Bible includes the Old and New Testaments, 73 books according to the Catholic canon.

BIBLICAL ARCHEOLOGY: Science of Biblical antiquities; it contributes to a better understanding of Bible events and texts by situating them in their geographical, historical and cultural contexts.

CANON: From the first centuries A.D. the word refers to Church (as opposed to civil) rules and laws, governing issues of faith and discipline.

CANON OF SCRIPTURES: The official list of books considered by the Church to be inspired by God.

CASUISTICS: Resolution of particularly difficult cases, in the moral, legal, social, liturgical spheres, etc.

CHALCEDON: City in Bithynia, on the Bosphorus, across from Constantinople.

CHALCEDON, COUNCIL OF: Held in that city in 451, called by the Emperor Marcian to straighten out the situation created by the Robber Council of Ephesus, to condemn the heresy of Eutyches and to define Christological doctrine. It promulgated an important formula of faith which defined the unity of the person or hypostasis of Christ in two natures, perfect man and perfect God, without confusion or change, without division or separation.

CHARISMA: (fr. Greek Kharisma, gift). In the New Testament, it designates, in general, a free and irrevocable gift given to people in Jesus Christ that leads to eternal life. In a strict sense, it is a special gift of God given to a person, or a group of people, for the good of the community (1 Co 12:1-12).

CHRIST: Latinized form of the Greek term "Xristos", meaning "the Anointed One", which in turn is a translation of the Hebrew word "mashia" (Messiah).

CHRIST-CENTERED: The word describes a theology and spirituality that have Jesus Christ as their center. Its basis and strength reside in the totality and fullness of the revelation by which God communicates himself to people through Christ, and in which people come to know the true God and communicate with him thanks to Christ and through him. Christ-centered theology and spirituality do not displace, but rather presuppose the relationship with the three-person God and with the Mother of Jesus.

CHRISTOLOGY: The theological doctrine about the person of Jesus Christ. It examines the meaning and interpretation of Jesus' person, message and work. As early as in the New Testament itself we find different interpretations, and Christologies, in the different evangelists and in Saint Paul. The treatise on Jesus' redeeming work is usually called soteriology.

CIRCUMINCESSION: The word refers to the reciprocal presence, of each in the others, of the three divine persons of the Trinity. It also serves to translate the presence of the Word in humanity through the hypostatic union; there is circumincession of the two natures of Christ in the unity of his person.

COMMUNICATION OF IDIOMS (comunicatio idiomatum): Since a divine person is subject and possessor of both divine and human nature, properties and attributes of either divine or human nature can be applied to him. The communication of idioms is a consequence of the dogmatic formula of the "hypostatic union" and, therefore, of classic Chalcedonian Christology.

CONSTANTINE the Great: Roman emperor from 306 to 337. As a catechumen he protected the Church, in spite of his meddling in Church business. In Milan he promulgated an edict establishing the freedom of worship for Christians (313). He moved the imperial seat from Rome to Byzantium, a city that he renamed Constantinople (324).

CONSTANTINOPLE, SECOND COUNCIL OF: Council called by the Emperor Justinian to condemn the "Three Chapters", excerpts from works by Nestorian fathers: Theodore of Mopsuestia, Theodoret, Ibas. Pope Vigilius, taken to Constantinople, refused to follow the Council, but he later reversed himself.

CONSTANTINOPLE, THIRD COUNCIL OF (680-681): Called by Emperor Constantine IV Pogonatus to put an end to the Monothelistic controversy. At the Council the adherents of Monothelism were condemned, including Pope Honorius (638), accused of negligence. The Council published a dogmatic decree that defined the two wills and the two operations in Christ.

CONSUBSTANTIAL: Theological, not Biblical term, adopted by the Council of Nicaea (325) to define the perfect unity and the identity, not only specific but also "numerical" of substance, essence and nature between the Father and the Son. Later it was extended to the Holy Spirit as well: the three divine persons, truly distinct as persons, are consubstantial (one nature and three persons).

COUNCIL: Regular assembly of Bishops.

CYPRIAN: Bishop of Carthage who died a martyr in 258. He concerned himself with the Christians who had wavered under persecution, and with the validity of baptism of heretics, on which issue he differed with Pope Stephen. He insisted on the unity of the Church as guaranteed by the consensus of the Bishops.

DAMASUS (Saint): Spanish Pope from 366 to 384. Pope Damasus faced serious problems in the Church: the anti-pope Ursinus; the slander spread by Isaac; the Arian, Macedonian and Apollinarian heresies. He held a number of councils in Rome and opened many places of worship.

DEMYTHOLOGIZE: Submit a text to critical scrutiny that attempts to separate the intangible truth that it proposes from the literary forms and images it uses to formulate this truth.

DIOSCORUS I: Patriarch of Alexandria (444-451), deposed by the Council of Chalcedon as a proponent of Monophysitism, after having orchestrated the "Robber Council of Ephesus", together with Eutyches. He died in the desert in 451.

DIVINE PERSON: Subsistent relationship in God, i.e., relationship identified with the divine being. What constitutes the Father as Father is the fact of having begotten the Son. In theological language, person corresponds to two Greek terms, "prosopon," or character such as those represented in Greek theater; and "hypostasis," subsistence. The concept of divine person is not identified with the human person; divine persons are not psychological persons, i.e., distinct centers of consciousness, freedom and responsibility.

DOCETIC: Gnostic adherent of Docetism.

DOCETISM: Primitive heresies that denied the reality of the incarnation and maintained that Christ only seemed to have a human body.

DOCTOR OF THE CHURCH: Title given officially by tradition or by decision of the Holy See to Church writers who stand out both for their holiness and for the importance and orthodoxy of their work.

DOGMA: Truth of faith, contained in revelation, proposed in the Church and by the Church, either through ordinary and universal teaching (dogma of faith) or through extraordinary teaching (dogma of defined faith).

DUALISM: Doctrine in which reality is made up of two opposite principles (one good, spiritual; the other bad, material) that are irreconcilable (dualist systems: Docetism, Gnosis, Manichaeism).

ECUMENICAL COUNCIL: Universal assembly of Bishops, along with major superiors of the religious orders, united among themselves and united to the Bishop of Rome, who presides over the assembly either personally or through his legates. The Ecumenical Council united to the Pope is the highest authority in the Church and decides on the most important issues involving the Church's faith and life.

EPHESUS: Port city in Asia Minor, in Ionia, on the Aegean Sea, evangelized by Paul and Apollo during the Apostle's third missionary journey.

EPHESUS, COUNCIL OF (431): Third Ecumenical Council called by Emperor Theodosius II to settle the controversy regarding Nestorius, who tended to admit two persons in Christ. Cyril, the Patriarch of Alexandria, with the support of Pope Celestine I, presided over and opened the Council before the arrival of Nestorius' followers, who formed an opposition Council. Nestorius was condemned and the doctrine defining Mary as the Mother of God (Theotokos) was approved.

EPHESUS, ROBBER COUNCIL OF: Council called by Emperor Theodosius II in 449 to deal with the issue of Eutyches, condemned in 448. Dioscorus, Patriarch of Alexandria and adherent of Monophysitism, rehabilitated Eutyches and the orthodox Bishops were deposed. Pope Leo the Great rose up against this assembly, which he called a Den of Thieves.

EPIPHANY: Appearance, manifestation of God or Christ in the world, or the act of their letting themselves be seen or of showing themselves. (The appearances of God are also called theophanies; those of Christ, christophanies.)

ESCHATOLOGY: Etymologically, doctrine about the final things. Collection of teachings about the individual's other life, about the end of the world and about the fate of humanity and the universe after the Last Judgment.

ESSENES: Members of a sect that lived a partly cenobitic life. Pliny wrote that they lived on top of Ein Gedi, on the Dead Sea, which has been confirmed by the excavations at Qumran. The manuscripts found there in 1947 shed light on the doctrine and life of this sect.

EUTYCHES: Archimandrite of a monastery in Constantinople in the 5th century. He fought the Nestorian heresy and is attributed with the opposing heresy (Monophysitism). He was deposed in 448, rehabilitated at the Synod of Ephesus, but definitively condemned at the Ecumenical Council of Chalcedon in 451. Emperor Marcian exiled him to Egypt.

EXEGESIS (in Greek, explanation): Scientific commentary on the Bible, using all the disciplines that can help to clarify a text.

GLORIFICATION CHRISTOLOGY: Post-paschal doctrine that arose in Judeo-Christianity, and interprets Jesus' Resurrection as glorification (Ps 2:7; 110:1; Mk 14:62; Ph 2:9; Heb 2:32-36; 7:55-56; Jn 3:14; 8:28; 12:32-34).

GNOSIS: A religious movement dating back before the time of Christ that was a serious rival to Christianity and tried to penetrate Christian communities. It is a doctrine with a distinct spiritualist-dualist bent, oriented toward salvation, which ascribes good to God and the spirits, and evil to matter and the body. Through "knowledge" (gnosis), people can free themselves from the stain and impurity that come from contact with matter. Redemption is obtained through knowledge, not by the incarnation and death on the Cross of the Son of God.

HERESY: Willful denial of one or several affirmations of faith.

HERETIC: Author or propagator of a heresy. Only a person who has fallen into juridically demonstrable heresy does not fully belong to the Church (Dz 714, 2286).

HERMENEUTICS: Collection of general and particular rules for determining the true sense of the Scriptures and their correct interpretation.

HETERODOX: Opposite of orthodox, refers to a person who does not agree with the precise expression of faith.

HISTORICAL: Belonging to history, understood in the two senses of the word:

HISTORY OF FORMS (Formgeschichte): The evangelists, before they actually sat down to write the Gospels, already had a certain amount of material available to them in the form of small literary fragments (sayings, words, stories, etc.). The history of the forms attempts to determine in each case the literary genres that appear, and to discover in which "life situation" (Sitz im Leben) these forms arose.

HOMOIOUSIANS: Name given to the Eastern Bishops who were hostile to Arianism, but uneasy with the doctrine of consubstantiality proclaimed in Nicaea in 325, and so adhered to the formula: The Son is similar to the Father in being (homoi ousios). Also known as Semi-Arians.

HOMOI- OUSIOS: Greek term meaning "of similar essence" or "similar in being". Applied to Christ, it means that Jesus is not the eternal Son of the Father or one in being with the eternal Father, but only similar to the eternal Father. It denies the identity of nature.

HOMO- OUSIOS: Greek term meaning "same in essence", identity of nature. Applied to Jesus, it means that Jesus is the eternal Son of the Father and one in being with the Father (consubstantialis: of the same substance): God from God, Light from Light.

HONORIUS I: Pope from 625 to 638, known especially for his clumsy intervention in the Monothelite controversy, which earned him a condemnation for "negligence" at the Fourth Ecumenical Council (Constantinople, 680).

HYPOSTATIC UNION: Literally: union in a person (hypostasis). The divine and human natures are united, without confusion, without mixing and without alteration (against Eutyches) in a single divine person, that of the eternal Logos, without separation or division (against Nestorius). The overly static focus on the God-man (hypostatic union) makes it easy to overlook the historicity and authenticity of Jesus' humanity.

INSPIRATION: Special influence and assistance from God for the authors of the sacred books of the Old and New Testaments, making God the ultimate "author" of these books without underestimating the freedom and literary peculiarities of the human authors. It guarantees the freedom from error or inerrancy of revealed truths (2 Tm 3:16; 2 P 1:21).

JERUSALEM: Capital of Palestine, political and religious center of Israel from the time of King David, who took it over (1 S 5:6-10). Jerusalem, often called "Zion" by the prophets, forms the core of the Jewish religion, is their center of pilgrimage, the place where the community is founded, location of the Temple where God encounters his people, sanctuary of religious practice, and city that bears witness to God's predilection for his chosen people.

JESUS: The proper name "Jesus" comes from the Hebrew term "Jeho-shuah" (abbreviated: Josuah or Jeshuah = Yahweh is the redeemer, Yahweh redeems): We find it frequently in the Old Testament (Gn 46:17; Nb 13:16; 1 Ch 7:30; 24:11; 2 Ch 31:15; Ezr 2:2; Ne 3:19; 9:4; 12:8, 24, etc.) and in the New Testament (Lk 3:29; Col 4:11). To distinguish him from others of the same name, the son of Mary (Lk 1:31) was called "Jesus of Nazareth".

JEWS: Originally inhabitants of the Kingdom of Judah. After the return from exile, a common term for Israelites. In the New Testament the term is used in opposition to Gentiles and Christians and sometimes means the Chosen People, and sometimes Jesus' adversaries.

JOACHIM JEREMIAS: Biblical theologian, exegete, Protestant. His theological positions, his studies and his books are fully recognized and esteemed by the Catholic Church.

JUDEA: Southern province of Palestine; capital: Jerusalem. In the New Testament, the name refers to both this territory as distinct from Galilee and Samaria, and to the entire province governed by Roman procurators (Lk 3:1).

JUSTINIAN: Emperor of Constantinople from 527 to 565. Directly intervened in the theological controversies over the incarnation. Repressed Monophysitism and imposed Neo-Chalcedonianism, which he pushed through at the Council of Constantinople in 553. He had certain theological doctrines condemned in the face of opposition from Pope Vigilius.

KERYGMA: Greek word meaning proclamation, message. First proclamation of the Good News (Gospel) by the Apostles to call non-believers to conversion, faith and baptism. The proclamation of the kerygma is the essential task of evangelization. Contents of the first preaching of the faith.

KYRIOS: Greek word, translation of the Hebrew word "Yahweh". In the New Testament, the title "Kyrios" (Lord), which was used in the Roman emperor cult, was applied to Jesus Christ as the glorious Lord who is worthy of worship (1 Co 12:3; 16:22).

LEGATE: Formerly, a prelate appointed by the Pope to govern one of the provinces of the states of the Church.

LEO THE GREAT (Saint): Pope from 440 to 461. His action was decisive in the Christological controversy that was flamed back into life in the East by Eutyches. The doctrine contained in his dogmatic letter to Flavian (449) directly inspired the definition of the Council of Chalcedon (451).

LEVITE: Member of the tribe of Levi, consecrated for liturgical functions (Dt 10:8). In a restricted sense, descendant of the minor branches of the tribe of Levi, with the exception of the Aaronites (Nb 3:5-9).

LIBERIUS: Pope from 352 to 366. defender of Saint Athanasius and the doctrine of the Council of Nicaea against the Arian Emperor Constantius, he was exiled to Thrace in the year 355. Upon his return to the West he fought against Arianism.

LITERARY GENRES: Stylistic peculiarities of the Biblical books (historical accounts, edifying narratives, legal and juridical texts, religious lyric poetry, epistolary literature, midrash, etc.) used to express religious truths.

LOGION: Refers to a brief phrase of the Scriptures. Here the word is understood to mean brief aphorisms pronounced by Jesus.

LOGOS: (In Greek: word, reason, treatise, science). In Greek philosophy, the Logos is God was source of ideas. In the Bible, the term refers to Jesus as pre-existent (Jn 1:1-2), and to Christ Incarnate (Rv 19:13).

MARCION: Ancient Roman Christian historian (140). Head of a heterodox church. (Heretic). He opposed the God of the Old Testament to the God revealed by Christ in the New Testament.

METAPHYSICS: Term of Greek origin. It now refers to a field of philosophical research that studies being, its main bases, values and ultimate causes.

MIDRASH: Edifying commentaries on the Sacred Scripture written by rabbis.

MIRACLE (from Latin "Mirari", admire, wonder): Perceivable event, outside of the normal course of things, produced by God in a religious context as a sign of his presence and of the supernatural.

MODALISM: An interpretation regarding Christ that, out of concern for the dogma of the unity and oneness of God, affirms that God manifests himself outwardly (creation, redemption and sanctification) in three different ways. The trinity of persons is apparent only or is reduced to these modes of action. Christ is simply a mode of manifestation of the one God, not the second Divine Person. See the terms adoptionism, Monarchianism, Patripassianism.

MONOTHELITISM: Doctrine that affirms that there is only one will in Christ, the divine will. Monothelitism, proposed in the 7th century by Patriarch Sergius on Constantinople in the hope of attracting the Monophysites back to the fold, was condemned by the Lateran Council in 649 and the Ecumenical Council of Constantinople in 681.

NESTORIUS: Monk and priest of Antioch, elevated by Emperor Theodosius II to the patriarchal seat of Constantinople. His teaching provoked scandal, and the intervention of Cyril of Alexandria and of Pope Celestine, who condemned him in the year 430. The Council of Ephesus (431) declared one of his doctrinal letters heretical and deposed him. He was exiled to Arabia and died in Libya in 451.

NICAEA: City in Asia Minor where two Ecumenical Councils were held. The first Council of Nicaea met in 325, called by Emperor Constantine to condemn and depose Arius. This Council produced a profession of faith, the symbol of Nicaea, that declares that the Son of God is one in being with the Father. The second Council was held in the year 787, against the iconoclasts.

OUSIA: In Greek, it originally meant property, or the wealth that was transmittable from father to son. In philosophy it refers to that which by which something is what it is. Translated into Latin and English as "Substance". In the symbol of Nicaea (325), Jesus Christ, the Son of God, is said to be begotten from the "Ousia" of the Father. The symbol of Constantinople (382) fine tunes this doctrine by saying that the Son is "homoousios" (consubstantial, of one being) with the Father, i.e., that the Son has the same being as the Father.

PAROUSIA: Name given by the early Church to the triumphal coming of the Lord in his messianic majesty at the end of time.

PATRIARCH: Title given since the 6th century to the Bishops of the 5 great sees of Christianity: Rome, Constantinople, Alexandria, Antioch and Jerusalem, and later extended to other important sees.

PERICOPE: A fragment of Scripture about a certain topic; thematic unit.

PHARISEES: The name comes from Aramaic and means the "Separate Ones", because they shunned all those whose lifestyle was not as rigorous as theirs. They strove to base their way of living on the Law. In the time of Christ, they had no political aspirations, only religious.

PHYLACTERIES: Ribbons that, according to Rabbinical tradition, all men of Israel must wear during morning prayers. They were used to tie a square box containing four passages of the Mosaic Law (Ex 13:1-10; 11-16; Dt 6:4-9; 11:13-21) written on parchment. One phylactery was tied around the head that it would fall over the forehead, and another to the left arm. This custom was a literal interpretation of the commandment given metaphorically in Dt 6:8: "You shall fasten them (the words of this law) on your hand as a sign and on your forehead as a circlet."

PRAXIS: That which refers to practice, as opposed to theory. Orthopraxis refers to correct action, just as orthodoxy refers to correct doctrine.

PREDICATES OF JESUS: To clarify the mystery of the person of Jesus, both the apostolic preaching and writings of the New Testament applied different predicates (titles of honor and dignity) to him, taken either from Biblical language (Old Testament) and non-Biblical (Greek and Roman). The predicates of Jesus mark the road of early Christian thinking and faith. The most important are: Prophet, Teacher (Rabbi), Son of David, Messiah, King (of the Jews or else of Israel), Son of Man, Lamb of God, High Priest, Mediator, Savior, Lord (Kyrios), King, Judge, Holy One of God, Son of God, Logos.

PRE-EXISTENCE (of Christ): Term that refers to Jesus of Nazareth's eternal meaning and presence. It is the concrete relationship of the historical Jesus to the eternal God, to his communication and revelation, with the world and everything that is not God. It is an attribute that corresponds only to Jesus; it is not said that the Father and the Holy Spirit pre-exist. It is not an attribute that corresponds to the Second Person of the Trinity, but to Jesus of Nazareth; by virtue of his being the Second Person, his concrete historical being has eternal significance. The idea of pre-existence, which in the New Testament is linked to the mission of the Son of God, has an important function in assuring and expressing Christ's divinity.

PRIMITIVE COMMUNITY (of Jerusalem): The primitive community of Jerusalem, also called the mother community, possesses a theologically unique and normative character for the Church.

PROSOPON: Greek term that originally meant mask, role to play, face. In the Trinitarian and Christological debates it took on the sense of hypostasis, person.

QUMRAN: Convent located northwest of the Dead Sea, famous for the discovery of certain manuscripts in 1947. Important pre-Christian testimonies of the Old Testament text and the Essenes' spiritual world.

RABBI: In Hebrew Teacher. Title of honor given in Israel to the doctors of the Law. Now, minister of the Jewish religion.

SADDUCEES: Official representatives of the priesthood, they were the defenders of doctrinal conservatism and of the political "status quo". They disdained any books that were not the Torah, any moral or cult regulations that were not the law, any beliefs that were not doctrines from the Pentateuch, any attitude other than submission to the established powers. They were often reproached for their laxity and Hellenist tendencies.

SAMARIA: City and capital of the Kingdom of Israel after the separation of the 10 tribes. Province of Palestine located between Judea and Galilee. The fall of the city in 721 B.C. marked the end of the Northern Kingdom's independence, as it became an Assyrian colony invaded by pagans.

SAMARITANS: Name used to refer to the Israelites of the Northern Kingdom after the fall of Samaria. The Samaritans, faithful observers of the Law of Moses, were considered enemies and heretics by the inhabitants of the Southern Kingdom. Jesus showed them benevolence. They were the object of the first apostolic mission directed at non-Jews.

SANHEDRIN: Supreme administrative authority of the Jewish people. It was made up of 70 members grouped in three classes: the elders, the high priests and the scribes.

SCRIBES: From the time of Ezra, this name was used to refer to the experts and interpreters of the Law. Their activity consisted of *c a s u i s t i c a l l y* interpreting the precepts of the Law, teaching it and applying it in judicial practice, for example, in the Sanhedrin, where they formed one of the three groups.

SEPTUAGINT (LXX): Greek version of the Bible produced in Alexandria from 250 B.C. to 150 B.C. Its name comes from the legend passed down by the Letter of Aristeas, which says that the translation was done by a team of 72 wise men in 72 days.

SERGIUS OF CONSTANTINOPLE: Patriarch of Constantinople from 610 to 638. He was the inspiration behind the Monothelite doctrine, which he formulated in an attempt to

put an end to Monophysitism and to win the Monophysites back over to the Church. Supported by the Emperor Heraclius, he attracted many followers in the East and tried to secure the adhesion of Pope Honorius. His action finally resulted in an imperial edict imposing Monothelitism.

SHEOL: The abode of the dead, imagined to be a pit in the depths of the earth (Dt 32:22) where darkness reigns. Those who have left the world go there and never come back.

SOTER: Greek word, translated as savior, used in the Roman emperor cult and in the New Testament as one of the predicates of Jesus.

SOTERIOLOGY: Doctrine dealing with the salvation achieved by Jesus Christ and its meaning for all of creation.

SUBSTANCE: What exists in itself and not in the other and constitutes the foundation for that which "exists in". The opposite of accident. Substantial: that which is one's own, that which persists. Accidental: that which can change or disappear.

SYMBOL OF THE FAITH: Abbreviated formula containing the main articles of faith; symbol of the apostles, Nicene-Constantinopolitan symbol, the symbol known as Saint Athanasius' symbol.

SYNOPTIC: The Gospels of Matthew, Mark and Luke are called the Synoptic Gospels because of the correspondence among them, which permits an overall vision of their common elements.

TALMUD: Teachings about the Scriptures, transmitted first orally and set down in writing in the 2nd century B.C. They were the object of commentaries in the rabbinical schools of Palestine (Galilee) and Babylon. Talmud refers to the complete collection of these teachings and their commentaries.

THEOCRACY: Government whose authority comes from God, and is exercised by his ministers. Characterized by a perfect union between religion and politics; divine precepts are equivalent to civil laws. Society is structured in accord with religious values.

THEODORE OF MOPSUESTIA: Bishop of Mopsuestia (Syria) in 393, he died in 428. He was a remarkable pastor and exegete. The audacity of this theology brought his orthodoxy into question. On the basis of interpolated texts, his work was one of the "Three Chapters" that were condemned at the Council of Constantinople in 553.

THEODORET OF CYRUS: Bishop of Cyrus in 423. Main theologian and exegete of Antioch in the 5th century. He fought against Cyril of Alexandria regarding Nestorianism and defended the theology of Antioch in subsequent controversies. He denounced the Monophysitism of Eutyches. Deposed by the Robber Council of Ephesus (449), rehabilitated by Chalcedon (451), he was condemned in 553 by Emperor Justinian for

the "Three Chapters," considered to be contaminated with Nestorianism. He died in 466.

THEOLOGICAL SCHOOL OF ALEXANDRIA: In Alexandria in Egypt, a catechetical school arose at the end of the 2nd century; its theological work was characterized by the following traits: notable interest in the metaphysical-philosophical contents of Christian preaching; dependence on Platonic philosophy; idealistic intellectual orientation; allegorical method of interpreting the Sacred Scriptures. In Christology it stressed divinity to such a degree that it was almost impossible not to find traces and seeds of Monophysitism (Alexandrine Christology). Main representatives: Pantaeus + ca. 200; Clement + ca. 215; Origen + 254; Heraclas + 248; Dionysius ca. 265.

THEOLOGICAL SCHOOL OF ANTIOCH: The Theological School of Antioch, in Syria, was characterized (as opposed to the School of Alexandria) by the logical-grammatical method of interpretation of the Sacred Scripture and by its strong tendency to highlight Jesus' humanity. Main representatives: Lucian + 312; Diodore of Tarsus + before 394; John Chrysostom + 407; Theodore of Mopsuestia + 428; Theodoret + ca. 460.

THEOTOKOS: In Greek, Mother of God. Title given to Mary, symbol of faith of the Church, solemnly defined by the Council of Ephesus in 431 in response to the denials of the Nestorians.

THREE CHAPTERS: Name given in the 6th century to the works of three theologians of Antioch who were suspected of heresy in the eyes of the Monophysites (the writings of Theodore of Mopsuestia on the incarnation, the writings of Theodoret of Cyrus against the Council of Ephesus and against Saint Cyril, and the letter of Ibas to Maris). They were condemned by the Council of Constantinople (553), which produced divisions in the Church.

TITLES (of Jesus): Titles of Jesus refers to the predicates that the New Testament applies to Jesus. Titular Christology (subsequent) is preceded by pre-titular, or non-titular Christology from the earlier tradition (that of Jesus' historical activity).

TORAH: The Hebrew word for law, especially the Law of Moses or of Yahweh. TORAH is also used to refer to the Pentateuch.

VIGILIUS: Pope from 537 to 555. First he opposed Emperor Justinian's policy in the matter of the "Three Chapters". The Council of 553 condemned him as "negligent", but he refused to accept the judgment until a year later, when he was sick and in prison, notwithstanding the outspoken opposition of the West.

ZEALOTS: Members of a fanatical nationalist-religious movement that unleashed the insurrection against Rome in the year 66 A.D.

