

CHURCH HISTORY 101

A Journey from the Time of Christ to the Reformation

Why Study Church History?

- To see the marvelous hand of God at work in the history of the church (Ps 77:11-12; 107:8).
- To be challenged by the lives of those who have faithfully followed Christ (Philippians 3:17; Hebrews 11, 12:1-2).
- To gain a greater appreciation for the heritage that we have received, passed down from generation to generation, from our spiritual “family tree” (2 Timothy 2:1-2).
- To learn from the church’s past so that we do not repeat the same mistakes in the church’s present (1 Corinthians 10:11-12).

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. —Hebrews 12:1

Without understanding the past, we are unable to understand ourselves, for in a sense the past still lives in us and influences who we are and how we understand the Christian message.

—Justo Gonzalez

He who forgets his own history is condemned to repeat it. If we don’t know our own history, we will simply have to endure all the same mistakes, sacrifices, and absurdities all over again.

—Aleksandr Solzhenitsyn

How shall we labor with any effect to build up the church, if we have no thorough knowledge of her history or fail to apprehend it from the proper point of observation? History is, and must ever continue to be, next to God’s Word, the richest foundation of wisdom, and the surest guide to all successful practical activity.

—Philip Schaff

To test the present, you must appeal to history.

—Winston Churchill

“One of the saddest experiences I have had lately is to share with those who have loved ones who have grown old and lost their memory. A friend of mine was shattered recently when his aging parent did not remember him and did not know that he had ever had any children or grandchildren.

In a way our society is becoming like that. We are quite different from most cultures that inhabited the world for most times in history, in most places of the globe. For the greater part of the human journey on this planet, the past was held precious, elders honored, the stories of what went before treasured and carefully preserved.

That is no longer the case in our society. To a frightening degree our contemporary world has forgotten where it came from. Or perhaps it is more accurate to say that most have never really bothered to find out. And if we don’t know where we came from, we can never know who we really are. We are like orphans who have no idea of who our parents are or were. If we don’t know where we came from, we have little guidance for where we are going.”

—Dr. Ken Curtis

President of Christian History Institute

Overview of Church History

MODERN CHURCH (1914-Present) **Age of Challenges**

C.S. Lewis, Dietrich Bonhoeffer, Billy Graham

REVIVED CHURCH (1793-1914) **Age of Missions**

William Carey, D. L. Moody, Charles Spurgeon

REORGANIZED CHURCH (1598-1793) **Age of Orthodoxy**

John Wesley, Jonathan Edwards, John Newton

REFORMED CHURCH (1517-98) **Age of Reformation**

Martin Luther, John Calvin, Ulrich Zwingli

MEDIEVAL CHURCH (590-1517) **Age of Power**

Gregory the Great, St. Bernard of Clairvaux, St. Francis of Assisi

IMPERIAL CHURCH (312-590) **Age of Prosperity**

Athanasius, Augustine, Jerome

EARLY CHURCH (30-312) **Age of Persecution**

Polycarp, Irenaeus, Tertullian

1914 *The Fundamentals*; World War I

1793 William Carey Sails to India

1611 Publication of King James Bible

1598 Edict of Nantes

1545 The Council of Trent (Catholic)

1517 Martin Luther's 95 Theses

1380 John Wycliffe Condemned

1095 Beginning of Crusades

1054 Great Schism (East-West Church)

800 Pope Leo Crowns Charlemagne

622 Mohammed's Flight to Medina

590 Gregory the Great

325 The Council of Nicea

313 Edict of Milan (Constantine)

AD 70 Destruction of Jerusalem

AD 30 Christ's Death

The Early Church (AD 30 - 312)

The Early Church period was a time of persecution. The earliest believers in Jesus Christ were not persecuted by the Romans but by the Jews. Ironically the earliest Christians often turned to Roman authorities for protection from Jewish persecution (Acts 18:12-15, 21:27-40, 23:12-35).

Many Jews saw Christianity as a heretical sect within Judaism and as a threat to Jewish identity, traditions, and nationalistic fervor. The fear was that if people started following the way of Christianity they would lose their “Jewishness.” This fear was amplified when Christianity began to spread among Hellenistic Jews (Jews who were open to Greek culture and influence), Samaritans (half-Jews), and eventually the Gentiles.

The Romans, for their part, tried to stay out of the religious tension between Jews and early Christians. They only intervened when the public peace was disrupted. Judaism was a tolerated religion in the Roman Empire. As long as Christians were seen as a sect of Judaism, they were tolerated as well. This all began to change around AD 64...

NERO AND THE FIRE OF ROME



Nero became Roman emperor in AD 54. His family history is so dysfunctional that it reads more like a bad soap opera than real life. His father was a cruel Roman official who apparently once ran over a child with a chariot just for fun. His mother was sexually promiscuous, being in relationships with her brother, Caligula (Roman emperor, 37-41), an older cousin, Nero's father, and eventually her uncle, Claudius (Roman emperor, 41-54). Nero eventually reached the throne when his mother apparently poisoned Claudius with mushrooms.

Nero was only seventeen when he began to reign as emperor. His mother exercised a lot of power behind the scenes until Nero had her killed in AD 59. Nero was a _____, convinced in his own mind that he was a great ruler, lover, athlete, actor, poet and musician. He booked himself at Roman theatres and forced people to listen to his songs and poems. He had his first wife killed and killed his second wife while she was pregnant with his child. Along the way, he had numerous male and female lovers to try to meet his insatiable appetite for pleasure and acclaim.

In AD 64, Rome caught fire and the majority of the city was destroyed. Rumors soon circulated that Nero was behind the fire as a way of rebuilding the city according to his liking. As the anger among the people began to rise, Nero needed a scapegoat. He found such a scapegoat in the small community of Christians in Rome.

Tacitus (56-117), a Roman historian, records the following:

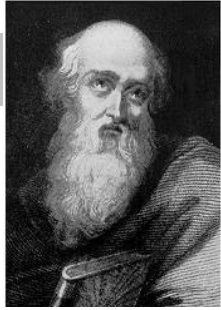
But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the fire was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christ, from whom the name had its origin, was executed during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or rode around in his chariot. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed. (Annals, 15:44)

WHY CHRISTIANS WERE OFTEN PERSECUTED IN THE ROMAN EMPIRE

- Being committed to purity and separation from sin, Christians were often labeled as “_____ of mankind.”
- Submitting only to Jesus Christ as Lord, Christians were considered a _____ to the order, peace, unity, and religious pluralism of the empire.
- Being misunderstood by many and mischaracterized by some, Christians were accused of such things as _____, _____, and _____.
- Being powerless in social and political circles, Christians were easy targets for the _____ and _____ of many people.

THE SEVEN MAJOR PERIODS OF PERSECUTION

1. **Nero (54-68).** Crazy and cruel. Persecuted Christians because they were an easy target.
2. **Domitian (81-96).** Strong, strange, and self-absorbed. Persecuted Christians (and Jews) because they refused to give him the absolute veneration he thought he deserved.
3. **Trajan (98-117).** Skilled ruler. Implemented “don’t hunt down, but execute Christians if so charged” policy. Persecuted Christians because he saw them as insubordinate.
4. **Marcus Aurelius (161-180).** Humanitarian and Stoic philosopher. Persecuted Christians because he saw them as obstinate in their beliefs and dangerous to the empire.
5. **Septimius Severus (193-211).** Soldier at heart. Forbade conversions to Christianity.
6. **Decius/Valerian (249-260).** Both emperors sought to strengthen a weakening empire by unifying Romans under Roman tradition and emperor deification. Christians were seen as detriment to empire and were blamed for empire’s problems.
7. **Diocletian/Galerius (284-311).** Sought the total extinction of Christianity because Christians were reluctant to serve in the army and considered a threat to the empire.



Polycarp: the Martyr

70-156

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Tradition says that Polycarp was actually a disciple of the apostle John.
- Polycarp was the pastor of the church at Smyrna—one of the seven churches mentioned in the book of Revelation (cf. Rev 2:8-11). Smyrna was located north of Ephesus in Asia Minor (modern-day city of Izmir in Turkey).
- The account of Polycarp's martyrdom is the earliest eyewitness account we have of a Christian martyr outside of the NT and provides a glimpse into the early church age.

His Time

Until 250, persecution of Christians in Roman Empire was generally localized and sporadic. The emperor Trajan had implemented a policy that stayed in effect for over a hundred years—Christians were not to be hunted down but, if arrested, charged and brought to trial, they could be executed for their refusal to sacrifice to the gods and/or swear allegiance to the emperor.

Trajan's policy was in place when Christians were suddenly targeted in Smyrna around AD 156. Apparently a city-wide celebration of a pagan festival caused people to call for the arrest and execution of known Christians in the city. In the Roman Empire, executions often took place in public arenas. They were seen as a deterrent to further crime, an appeasement to the gods, and, in many cases, simple entertainment for the masses.

His Arrest

According to "The Martyrdom of Polycarp" (an ancient source dated ~AD 200), several Christians were arrested (some voluntarily) and threatened with execution. At least one was executed while apparently the others "repented" and sacrificed to the gods. The crowd still eager to see executions suddenly began to clamor for the arrest of Polycarp—the most well-known and respected Christian in the city.

Polycarp was warned of the call for his arrest and he left Smyrna, taking refuge at a nearby farm. The authorities, however, were able to track him down. When they arrived to arrest him, they were amazed by his response. He welcomed them into the house, prepared a meal for them, and asked if he could pray for them. They consented and Polycarp prayed for close to two hours—praising God and interceding for his captors. Apparently the soldiers were so moved by the prayer that they apologized for having to arrest him.

His Trial

The account of Polycarp's trial was recorded by eyewitnesses at the scene. His words to the Roman proconsul are a testament to Christ's promise that the Holy Spirit would speak through His followers when they were confronted by antagonistic authorities (Matthew 10:18-20).

Proconsul: *Have respect to thine age. Swear by the genius of Caesar. Say, "Away with the atheists!"*

Polycarp: (Turning to the crowds and sweeping his hand) *Away with the atheists!*

Proconsul: *Swear, and I will release thee; curse the Christ!*

Polycarp: *Eighty-six years I have served Him and He has done me no wrong. How can I blaspheme my King who saved me?*

Proconsul: *I have wild beasts. If thou repent not, I will throw thee to them!*

Polycarp: *Send for them. For repentance from better to worse is not a change permitted to us; but change from cruelty to righteousness is a noble thing.*

Proconsul: *If thou dost despise the beasts, I will make thee to be consumed by fire, if thou repent not!*

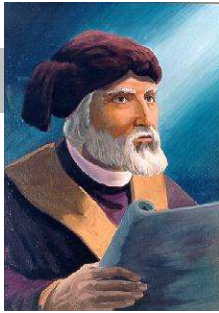
Polycarp: *You threaten with the fire that burns for an hour and in a little while is quenched; for you do not know of the fire of the judgment to come and the fire of the eternal punishment reserved for the ungodly. Why do you delay? Bring what you will.*

Polycarp appeared to gain more strength as the trial proceeded. The people lost patience and cried out for his death. A pile of wood and a stake were assembled. The executioner grabbed Polycarp and went to nail him to the stake. Polycarp objected, "Let me be as I am. He that granted me to endure the fire will grant me also to remain at the pyre unmoved, without being secured with nails."

The fire, being hastily assembled, failed to consume Polycarp and the executioner was eventually called upon to pierce him with a sword. The flow of Polycarp's blood quenched the fire but, at the same time, ignited the hearts of many to follow Christ.

Lessons from Polycarp's Life

1. **There is no retirement from serving Christ.** Polycarp was still ministering as the bishop of Smyrna at the age of 86. Apparently he was also still making an impact on the city for the pagan mob to cry out for his death.
2. **There is a cost to following Christ.** Living for Jesus calls for a daily sacrifice in time, money, social acceptance, etc. Some are even called ultimately to sacrifice their lives. Though there is a cost to following Christ, the dividends are eternal!



Tertullian: the Lawyer

~150-229

AD 30 Church Begins	313 Edict of Milan	1054 Great Schism	1517 Luther's 95 Theses	1914 World War I
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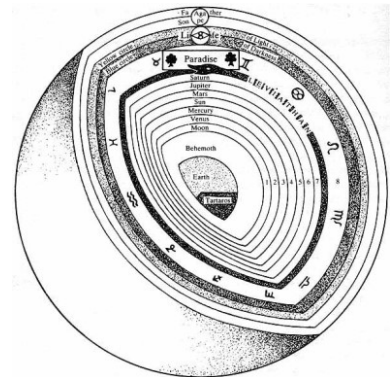
His Significance

- Tertullian was the first Christian writer to write in _____ and is considered by many to be the founder of Western theology.
- He is the first to use the word _____ in explaining the relationship of God the Father, God the Son, and God the Spirit.
- He is the author of numerous books (thirty-one survive today) which define and defend Christianity against attacks from pagans and from heretics.

His Time

Persecution is still the word of the day. Tertullian lived under the reigns of Marcus Aurelius (161-181) who favored persecution of Christians because of their obstinacy and offense to the gods and Septimius Severus (193-211) who made conversion to Christianity illegal in 202. Justin Martyr was martyred under Marcus Aurelius' reign (~165) presumably because Justin's philosophical defense of Christianity was upsetting many prominent philosophers in Rome.

While persecution attacked the church from without, heresy attacked the church from within. One of the earliest heresies that impacted the church was **Gnosticism**. The term "Gnosticism" comes from the Greek word, *gnosis*, which means "knowledge." Gnostics believed they possessed a special, mystical knowledge that led to salvation. In general, Gnostics were both _____ (only the enlightened could understand) and _____ (combining the beliefs of many different religions and philosophies). Gnosticism came in a variety of forms (some "Christian," some not) but generally it held to three main beliefs:



- The material world and the physical body are _____. This belief either led to asceticism (denial of the body) or to hedonism (gratification of the body). It also led to a de-emphasis on any kind of gender distinctions.
- There are _____ of the divine in most people (some are hopelessly carnal).
- "Salvation" occurs as we nurture the _____ and progress closer to the divine (whatever path we take or spiritual guide we follow).

The most prominent “Christian Gnostic” in the 2nd century was **Marcion** (85-160). Marcion was a wealthy shipping magnate who had an interest in Christianity. He traveled to Rome and made a large donation to the church of 200,000 sesterces (~\$80,000). He then began to teach in Rome and gain a following. When the church in Rome discovered what Marcion was teaching, they returned his money and declared his teaching as heretical. Marcion split off from the church in 144 and started his own brand of Christianity. Marcion basically mixed Gnostic philosophy with basic Christian belief. The result was the following:

- Since the material world is evil, the God of the OT must be _____.
- Since the God of the OT is evil, he is different than the God and Father of Jesus Christ. The God of the NT is the true God; the God of the OT is a false god.
- Since the physical body is evil, Jesus was not _____ nor did he have a “normal” human body. Jesus was an enlightened “spirit being” who “appeared” as a man.
- The OT is to be completely rejected as well as any NT writings which quote the OT. This left only the epistles of Paul and the gospel of Luke (minus any OT quotes).

Marcion’s wealth and progressive teaching attracted a following, particularly among the more “elite” and “refined” in society. His Gnostic “cult” had the trappings of Christianity with its emphasis on love and enlightenment without the bothersome details of sin and judgment. It also reinterpreted Christ into a figure that the Roman world would find less offensive and exclusive.

Irenaeus (130-202), an early church pastor and apologist, wrote five volumes, entitled *Against Heresies*, which argued against Marcion and Gnostic teachings. He described the ambiguity of Gnosticism in their baptismal procedures:

Some bring candidates to the water, and baptize them with these words: “In the name of the unknowable Father of all things—in truth the mother of all—in him who came down upon Jesus—into union and redemption and the fellowship of the Powers.”

The teaching of Marcion and the Gnostics caused the early church to do two major things:

1. Identify the _____ that make up the Christian Scriptures.
2. Identify the _____ that make up true Christian faith.

The Apostles Creed was developed around AD 150 probably in response to Gnostic teaching.

*I believe in God, the Father almighty, creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended into hell. On the third day he rose again.
He ascended into heaven and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic church, the communion of saints,
the forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen.*

His Life

Not much is known of Tertullian's life. What is known has been gleaned from his own writings and the writings of others who refer to him.

Tertullian (Quintus Septimius Florens Tertullianus) was born in Carthage sometime around 150. Being the son of a Roman military captain, Tertullian received the finest education of the day. He became a lawyer, being trained in rhetoric (the persuasive use of language) and in Roman law. He also became a first-class sinner, engaging in all the pleasures afforded to him. However, around the age of 40, he began to study the claims of Christ and to observe the conduct (and martyrdom) of Christians. What he found impacted his heart and he converted to Christianity.

His Writings

Tertullian was a prolific writer and apologist. His style has been described as "aggressive, sarcastic, and brilliant." Copies of thirty-one of his works are still around today. It is believed that Tertullian wrote many other works that have not survived. Some of his works include...

- ***The Apology.*** Tertullian's most significant work, written in 197. He defends Christianity against false accusations such as cannibalism, incest, atheism, treason, causing natural disasters by angering the gods, obstinacy, and intellectual barbarianism.

Every misfortune is ascribed to the Christians - as if earthquakes never happened until 33 AD! If the Tiber rises too high for the walls, or the Nile too low for the fields, if the heavens do not open, or the earth does, if there is famine, if there is plague, instantly the howl is, "The Christians to the lion." What, all of them, to a single lion?

To us murder is once for all forbidden; so even the child in the womb, while yet the mother's blood is still being drawn on to form the human being, it is not lawful for us to destroy. To forbid birth is only quicker murder. It makes no difference whether one take away the life once born or destroy it as it comes to birth. He is a man, who is to be a man; the fruit is present in the seed.

But you tell me that the Romans rule the world because of the gods, and we endanger state security by our failure to worship them, risking their anger. Well, since you captured those gods from foreigners, whom they failed signally to defend, it doesn't seem as if their help is worth much! So our refusal to worship them doesn't hurt you. On the contrary, we ask the Creator to help the empire. A real God is rather more useful than a fake one.

But be serious - is it really the Christians who assassinate the emperors? And wasn't every one of the assassins worshipping the emperor, right up until they stabbed him; and even giving the Christians the name of public enemies while they themselves plotted? Of course we aren't treasonous - if we were, we are so numerous in even your own estimate that we outnumber your soldiers! If you killed us all, who would be left for you to rule?

[You] sneer at the way Christians call each other 'Brothers' - because among pagans such usage always means fraud. We share everything except our wives - you share nothing except your wives.

You say that the community suffers because of us—we are unprofitable in business. Yet we have to live, and buy and sell like everyone else. The only people to suffer are the pimps and magicians! But the state really does suffer when the honest and hardworking can be executed because they are Christians - that really does decrease the public revenue.

So are we the only ones who are innocent? Well, we are certainly the only ones living by a philosophy that makes us so!

You say we are just another spin-off of philosophy. Well, why don't you persecute your philosophers then, when they say the gods are fake, or bark against the emperors. Perhaps it is because the name of 'philosopher' does not drive out demons like 'Christian' does.

We are not a new philosophy but a divine revelation. That's why you can't just exterminate us; the more you kill the more we are. The blood of the martyrs is the seed of the church. You praise those who endured pain and death - so long as they aren't Christians! Your cruelties merely prove our innocence of the crimes you charge against us. When you chose recently to hand a Christian girl over to a brothel-keeper rather than to the lions, you showed you knew we counted chastity dearer than life.

And you frustrate your purpose. Because those who see us die, wonder why we do, for we die like the men you revere, not like slaves or criminals. And when they find out, they join us.

- **Against Marcion.** Five volumes written against Marcion and his teachings.

One flower from the hedgerow by itself, I think—I do not say a flower of the meadows; one shell of any sea you like—I do not say a pearl from the Red Sea; one feather of a moor fowl—to say nothing of a peacock—will they speak to you of a mean Creator? ...Imitate, if you can, the cells of the bee, the hills of the ant, the webs of the spider, and the threads of the silkworm... If I offer you a rose, will you scorn its Creator?

- **On the Prescription of Heretics.** In this work, Tertullian uses legal language to argue against heretics. His basic premise is that heretics have no claim on Scripture since it is the possession of the church.

What indeed has Athens to do with Jerusalem?

You are to seek until you find, and once you have found, you are to believe. Thereafter, all you have to do is to hold to what you have believed. Besides this, you are to believe that there is nothing further to be believed, nor anything else to be sought.

- **Against Praxeas.** Tertullian corrects and counteracts the doctrine of *modalism*—the belief that the Father, Son, and Holy Spirit are three modes in which God appears. To describe the relationship of the Father, Son, and Spirit, Tertullian uses the term *trinity*—

His Later Life

Later in life, Tertullian became a Montanist. **Montanism** was a movement which emphasized direct revelation from God through the Spirit, emotional experiences, and practical holiness. It is unclear what attracted Tertullian to this movement which, though never officially declared a heresy, was considered suspect by most church leaders. Many believe that Tertullian was drawn to Montanism by its strict moralism and its fresh emphasis on the power of God's Spirit. The early church warned of four major dangers with Montanism:

- 1) It over-emphasized emotional ecstasy.
- 2) It had little controls or accountability.
- 3) It often relied more on personal revelation than on Scripture.
- 4) Many of its leaders were guilty of false prophecy.

Lessons from Tertullian's Life

1. God uses all kinds of people (and raises them up just when He needs them).
2. We must stand for truth boldly and unashamedly (Romans 1:16).
3. All of God's leaders have "clay feet." We should expect our leaders to have proven character and a good reputation but we should not expect or demand perfection.

The Imperial Church (AD 312 - 590)

If persecution is the key word for the first three hundred years of the church's existence, then _____ can describe the next three hundred years. What made the change?

THE GROWTH OF CHRISTIANITY IN THE ROMAN EMPIRE (AD 30-300)

Despite the threat of persecution and the challenges of heresy (such as Gnosticism), Christianity continued to grow in the Roman Empire. It is estimated that by AD 300, Christians comprised ten percent of the population of the Empire...or roughly _____ million people! The church that started with three thousand on the Day of Pentecost had grown exponentially in 300 years.

Christianity primarily grew among the “ordinary folk” of the Empire. In fact, Christianity was derided because it appealed to the “woolworkers, cobblers, laundry workers, and the most illiterate and bucolic yokels, who could not dare to say anything at all in front of their elders and more intelligent masters” (Celsus, *On True Doctrine*). Simple people with little resources, no political influence, and constant opposition began to change the world through their great faith.

Several factors played a role in Christianity's growth: (Rodney Stark, *The Rise of Christianity*)

1. Christians had high moral standards and lived longer, healthier lives.
2. Christians ministered to the practical needs of people.
3. Christians were committed to everyday evangelism.
4. Christians were intentional and serious about discipleship.
5. Christianity had a strong appeal to woman and to outcasts.
6. Christians stood firm in the face of persecution.
7. Christians preached a message of truth and love. *For God so loved the world...*

Though the Christian church lacked political or economic power, it could not be ignored. Some emperors tolerated it. Some restricted it. Some openly persecuted it. The apex of persecution occurred between 303-311 AD under the rule of Diocletian and Galerius.

THE GREAT PERSECUTION (AD 303-311)



Diocletian became the emperor of Rome in AD 284. Since the emperor Valerian died (AD 260), the church had experienced relative peace. This peace seemed likely to continue when Diocletian came to power since both his wife, Prisca, and his daughter, Valeria, were Christians.

Diocletian was a great organizer who realized that the task of governing the Empire was too large for one person. He set up a tetrarchy—a team of four emperors. Two ruled the eastern side of the Empire (Diocletian with Galerius); two ruled the west (Maximian with Constantius).

Galerius was a military man who did not care too much for Christians. In his experience, Christians either refused military service or refused to obey orders for “needless violence.” Thus, to Galerius, Christians were not only bad for military morale but also a detriment to the Empire. Galerius began to use his newfound authority in the Empire to curtail Christianity.

- **First Policy (295).** All Christians are to be _____ the military.
- **Second Policy (303).** Christians are to be removed from all _____ positions. All Christian _____ are to be destroyed.
- **Third Policy (304).** All Christians must _____.

During the years of peace (over forty years), Christians had grown fairly comfortable. Now under new laws, they were forced to sacrifice to the gods. Many complied. Some fled to areas outside of the Empire. Many were tortured and killed.

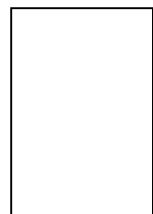
In 305, Diocletian and Maximian both abdicated their thrones (Diocletian due to health reasons; Maximian due to pressure from Galerius). Constantius did not pursue persecution of Christians in the West, but Galerius, and his new caesar, Maximinus Daia, began full-scale persecution in the East. Their goal was to wipe Christianity off the face of the earth.

Violent persecution in the East continued for seven years until apparently God intervened. Galerius was suddenly _____. He thought it was God’s punishment for his actions and Christians did not disagree. In fear for his life, Galerius issued a proclamation throughout the empire, ending persecution of Christians and asking for _____ from Christians. Nevertheless, five days after the proclamation, he died.

THE RISE OF CONSTANTINE (AD 311-313)

After Galerius’ death, the empire was divided among four rulers –Maximinus Daia and Licinius in the East and Constantine (son of Constantius) and Maxentius (son of Maximian) in the West.

Without warning, Constantine began to march from his territory near Britain toward Rome, the territory of Maxentius. Constantine defeated Max’s troops up to the city of Rome. At Rome, the stage was set for the final battle. That night something “miraculous” happened. Constantine had a vision in which he saw a sign in the sky and a voice saying, “In this you shall conquer.” This sign was put on all the shields of Constantine’s troops and they won a convincing victory the next day.



313 The result of this battle was the _____, an agreement between Constantine and Licinius which officially ended all persecution of Christians.

With the passing of time, Licinius was able to defeat Maximinus Daia to take full control of the eastern part of the empire. Then, in 322, Constantine and Licinius went to war. Constantine again put the sign on his shields and won a decisive victory.

Constantine now had total control of the Roman Empire. To stabilize his rule over the eastern empire, Constantine expanded and established the city of Constantinople (modern-day Istanbul) as the empire’s new capital.



Athanasius: the Defender

~300-373

AD 30 Church begins	313 Edict of Milan	1054 Great Schism	1517 Luther's 95 Theses	1914 World War I
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His Significance

- Athanasius was the primary defender of the deity of Jesus Christ against the Arian heresy.
- His Easter letter in 367 is the first official church document listing the complete NT canon.
- He is the author of *The Life of Antony*, a best-selling biography of a venerated monk that impacted early Christians and called them to a simplistic, committed lifestyle.

His Time

Athanasius saw one of the most dramatic religious and political turnarounds in all of history. At around age 13, he experienced the transformation of Christianity from a despised, persecuted faith in the Empire to an accepted, and even popularized, one. The almost overnight reversal in public opinion, social standing, economic opportunities and political power presented new challenges to the church. Five major changes took place in church life and functioning:

1. M _____ began to flourish.
2. B _____ were built for church meetings.
3. H _____ developed.
4. P _____ influenced church practices.
5. H _____ was turned from heaven onto earth.

In 319, in Alexandria, Egypt, a controversy erupted over the nature of Jesus Christ. Alexander, the bishop of Alexandria, was teaching his elders on the subject of the trinity when Arius, a popular elder, chose to interrupt him. Arius disagreed with the concept of Jesus being “one substance” with the Father. Arius believed that since Jesus was “begotten” He was a creature and not God. Arius developed a credo (which he actually put into songs that he wrote and sung):

🔊) _____.

After later discussions proved fruitless, Alexander removed Arius from his position. This caused a public outcry since Arius was immensely popular. Soon churches all over the area were drawn into the controversy and Constantine, counting on Christianity to unify the empire, called together a church council to resolve the issue.

In 325, the Council of Nicea met. Four hundred bishops and countless elders, deacons, and layman came from all over the empire to hear both sides of the issue. Many attendees were missing eyes, had burn marks on their bodies, or were crippled from torture and persecution. However, now, they were given first class treatment by the emperor of the Empire.

The council lasted for seven weeks. In the end, the council rejected the views of Arius and established the Nicene Creed to clarify the church's beliefs on the nature of God. Arius' teachings were publicly declared as heresy. And Constantine ordered Arius to be exiled and all his writings to be burned. But the controversy was far from over.

At least three significant things emerged out of the Council of Nicea:

1. It was the first _____ church council (not counting Acts 15) bringing together the entire church to resolve a doctrinal issue.
2. The _____ was developed.
3. Constantine oversaw the council, setting the stage for a "marriage" of _____ and _____.

His Character

Athanasius was probably born among the lower classes in Egypt sometime around 300. He was so dark and short that he was mockingly called the _____.

Athanasius was not exceptionally brilliant or eloquent but his disciplined life, humility, dogged determinism, and genuine love for people earned him wide respect. He attended the Council of Nicea as a deacon with Bishop Alexander. When Alexander died in 328, the people called for Athanasius to take his place. When Athanasius heard, he hid in the desert! Eventually he returned and became bishop of Alexandria.

His Convictions

Athanasius was convinced that the incarnation—God's taking on human flesh in the person of Jesus—was at the heart of Christianity. To deny Christ's deity was to deny Christianity. His early work *On the Incarnation of the Word* (~319) argued passionately that the incarnation is the basis for our salvation, our future resurrection, and our renewal in God's image.

NICENE CREED (325)

We believe in one God, the Father Almighty, maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten of the Father, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten not made, of the same substance as the Father, through whom all things were made, both in heaven and on earth, who for us humans, and for our salvation, descended and became incarnate, becoming human, suffered and rose again on the third day, ascended to the heavens, and will come to judge the living and the dead.

And in the Holy Spirit.

But those who say that there was when He was not, and that before being begotten He was not, or that He came from that which is not, or that the Son of God is of a different substance or essence, or that He is created, or mutable, these the catholic church anathematizes.

The results of the incarnation of the Savior are such and so many, that anyone attempting to enumerate them should be compared to a person looking upon the vastness of the sea and attempting to count its waves.

Athanasius' convictions put him in direct conflict with the teachings of Arius. And whenever Arianism resurged in the empire, Athanasius became its primary target.

Constantine (306-337)	<p>Exile #1 (335-337) Eusebius of Nicomedia, a supporter of Arius, befriended Constantine. Over time he persuaded Constantine to revoke his sentence against Arius. Athanasius was aware the tide was turning so he tried to gain a hearing with Constantine. Constantine was convinced that Athanasius was crazy and so exiled him to Trier (northern France).</p>
Constantine II (337-340)	<p>Exile #2 (337-340) After Constantine's death, Athanasius returned to Alexandria only to find that Gregory had been made bishop in his absence. Gregory threatened to use force to keep his position and so Athanasius fled to Rome to avoid the situation. While in Rome, Athanasius was able to speak to many western bishops regarding the dangers of Arianism. In 340, he was called back to Alexandria to replace Gregory.</p>
Constantius II (337-361)	<p>Exile #3 (353-361) Between 340 and 350, Athanasius was able to write many works against Arianism. However, in 350, Constans (who was orthodox in belief) died. Constantius II now ruled the empire alone and he was favorable to the Arians. After several attempts to persuade Athanasius out of Alexandria, Constantius condemned Athanasius and sent soldiers to arrest him. Athanasius escaped during a church service and fled to the desert.</p>
Constans (337-350)	
Julian (361-363)	<p>Exile #4 (362-363) Upon Constantius' death, Athanasius was allowed to return. However, the new emperor, Julian, was a pagan and soon Athanasius was on his case as well. Julian sent men to arrest Athanasius but he escaped on a boat and once again found refuge in the desert.</p>
Jovian (363-364)	
Valens (364-378)	<p>Exile #5 (364-365) The new emperor, Jovian, supported Athanasius and the Nicene Creed. Athanasius returned. However, within a year, Jovian died, and Valens, a staunch Arian, became the new emperor. Anticipating more trouble, Athanasius fled into the desert. But soon it was clear that Valens was unwilling to take on the feisty bishop and so Athanasius returned to Alexandria where he died in 373.</p>

The epitaph which was later used to describe Athanasius' life was UNUS ATHANASIUS CONTRA MUNDUM, which translated means: *One Athanasius against the world.*

Lessons from Athanasius' Life

1. **Character over career.** Athanasius was not a man concerned about his position or his prominence. He could care less whether he was bishop, deacon, or common layman. He was concerned about his character. In an age where the church experienced prosperity and popularity like never before, Athanasius felt more at home with the desert monks.

2. **Conviction over comfort.** At the age of twenty, Athanasius expressed his deep conviction that the incarnation—God’s taking on human flesh—was the centerpiece of Christianity. Over the remaining 53 years of his life he held on to that conviction whether it was “politically correct” or not. His conviction cost him his comfort as he spent at least fifteen years of his life in exile or on the run.
3. **Christ above all.** Athanasius lived out the words of *I Have Decided to Follow Jesus*. “Though none go with me, I still will follow. No turning back, no turning back.”



Fighting Modern-Day Arianism

The Jehovah’s Witnesses today follow the teachings of Arius — Jesus is not God in the flesh. He may be the highest of God’s creations but He is definitely not God.

In confronting Jehovah’s Witnesses, remember that you are fighting a 1700-year old heresy so don’t think that you are going to defeat it or stamp it out easily. Be firm. Be knowledgeable. Be loving.

Jesus Called God: *God with us* (Matt 1:23); *Word was God* (Jn 1:1); *God and Savior* (Tt 2:13; 2 Pet 1:1); *True God* (1 Jn 5:20); *Fullness of the Godhead* (Col 2:9); *My God* (Jn 20:28); *Eternally blessed God* (Rom 9:5).

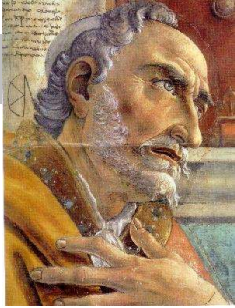
Titles of YHWH and Jesus: *First and Last* (Is 41:4, 44:6; Rev 2:8, 22:13, 16); *I AM* (Ex 3:14, Is 43:10; Jn 8:58); *Judge* (Gen 18:25; 2 Tim 4:8); *Light* (Is 60:19; John 1:9, 8:12); *Savior* (Is 43:11, 45:21; Titus 3:4,6); *Shepherd* (Ps 23; Jn 10:11,16); *Creator* (Gen 1:1; Is 44:24; Col 1:16, Jn 1:3); *Rock* (Deut 32:4; 1 Cor 10:4); *Lord* (Deut 6:4; 1 Cor 12:3; Rev 17:14).

Actions of Jesus: *Forgives sin* (Mk 2:5-10; Acts 5:31); *Receives worship* (Matt 14:33; Heb 1:6); *Receives prayer* (Jn 14:14; Acts 7:59); *Receives glory* (Rom 11:36 w/ 2 Pet 3:18); *Gives life* (Jn 1:4, 11:25; 14:6); *Gives eternal life* (Jn 17:2); *Gives peace* (Jn 14:27 w/ Rom 15:33); *Upholds all things* (Col 1:17; Heb 1:3).

All creatures will bow before Jesus and confess Him as Lord (Isaiah 45:22-23; Phil 2:9-11)!

All divine names and titles are applied to Him. He is called God, the mighty God, the great God, God over all; Jehovah; Lord; the Lord of lords and King of kings. All divine attributes are ascribed to Him. He is declared to be omnipresent, omniscient, almighty, and immutable, the same yesterday, today, and forever. He is set forth as the creator and upholder and ruler of the universe. All things were created by Him and for Him; and by Him all things consist. He is the object of worship to all intelligent creatures, even the highest; all the angels...are commanded to prostrate themselves before Him. He is the object of all the religious sentiments; of reverence, love, faith, and devotion. ...He required that man should honor Him as they honored the Father; that they should exercise the same faith in Him that they do in God. He declares that He and the Father are one; that those who had seen Him had seen the Father also. He calls all men unto Him; promises to forgive their sins; to send them the Holy Spirit; to give them rest and peace; to raise them up at the last day; and to give them eternal life. God is not more, and cannot promise more, or do more than Christ is said to be, to promise, and to do. He has, therefore, been the Christian's God from the beginning, in all ages and in all places.

—Charles Hodge



Augustine: the Theologian

354-430

AD 30	313	1054	1517	1914
Church begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Augustine is recognized as the most influential theologian in the church's history.
 - Jerome, a contemporary of Augustine and the translator of the Latin Vulgate, referred to Augustine as the *second founder of the faith*—after the apostle Paul.
 - *Most theologians define their positions in relation to Augustine's doctrines* (Roger Olson, Professor of Theology at Baylor University).
 - In each of the sixteen centuries after his conversion, Augustine has been a *major intellectual, spiritual, and cultural force* (Jaroslav Pelikan, Yale historian).
- He is the author of _____ considered to be the first modern autobiography.
- He developed the _____ which is still debated and discussed today.
- He authored over 1000 total works, including 242 books, which developed such doctrines as original sin, predestination, the nature of evil, and a-millennialism.

His Time

Dicken's phrase—*it was the best of times, it was the worst of times*—could certainly refer to the era of Augustine's life. He lived the majority of his life under the most glorious years of the church. From 313 to 410, Christianity occupied center stage in the Roman empire. Emperors sought the counsel of bishops. Basilicas were built in almost every major city. And the message of Christ was proclaimed and accessible to every person in the empire.

However, in 410, a major historical event took place—_____. Within an instant the foundations of civilization were shaken. Fear filled people's hearts. The future seemed dim. And Christianity was commonly viewed as the cause of the calamity.

His Childhood: 0-12 (354-366)

Aurelius Augustine was born on November 13, 354, in the small town of Thagaste in North Africa. His father, Patricius, was a local Roman official. He was a stern man who followed the traditional pagan religions of the old empire. His mother, Monica, was a devoted Christian who taught Augustine and his two older siblings about Christ and prayed for them fervently.

As a young child, Augustine had *an ungovernable temper*. He was a habitual liar, an admitted thief, and a prankster who was often in trouble. Patricius, a man with his own indulgent lifestyle, did little to curtail his son's wildness. As a father with big ambitions, he cared less about his son's morals and more about his son's success. Seeing that Augustine had a precocious mind, Patricius scraped together enough money to send him to a prestigious school in nearby Madaura.

His Adolescence: 12-18 (366-372)

At Madaura, Augustine fell in love with books, poetry, and _____ . Being away from his home and away from his mom, Augustine indulged his sexual passions during his early adolescent years. He also associated with the wrong crowd, finding lots of friends who encouraged his appetite for sin. At the age of 16, while he was at home in Thagaste on break, Augustine participated in the famous _____ incident.

[Lust] stormed confusedly within me, whirling my thoughtless youth over the precipices of desire, and so I wandered still further from Thee, and Thou didst leave me to myself: the torrent of my fornications tossed and swelled and boiled and ran over. –Confessions, Book 2

Augustine's father, Patricius, died around 370. Augustine's academic life would have come to an abrupt end if it wasn't for the fact that a wealthy man in the city, Romanian, noticed Augustine's potential and paid for him to attend school in Carthage.

Carthage was Augustine's paradise. It was a cultured, cosmopolitan city with plenty of offerings for a young man looking for pleasure. Augustine fell in love with the theater. He poured his energies into studying Latin, rhetoric, mathematics, music, and philosophy. And he fed his insatiable lust by taking in a concubine, fathering a son (Adeodatus) at the age of 18.

His Search: 18-30 (372-384)

Augustine's life was on the upward swing but his heart was still restless. He longed to know truth and to understand the purpose of life. He turned to the Bible for answers but found it too crude and simplistic for his budding young mind. Instead he turned to Manicheism.

The Basics of Manicheism

- **The Founder:** Mani, a self-proclaimed "apostle of Christ." From Persia in the 3rd century.
- **The Teaching:** Basic Gnostic dualism. Spirit good, body bad. Also vegetarian. Denied Jesus' birth.
- **The Solution:** Deny the body (i.e., no sex). Feed the spirit. Make progress through various stages.

Augustine joined the sect but remained a "hearer" since he refused to give up sex. At the same time (375) he returned to Thagaste to teach rhetoric. He moved back in with his mom but when she found out about his newfound beliefs and promiscuous lifestyle she threw him out of the house! No worry. He moved in with Romanian and lived the life of luxury. Things were moving along smoothly until _____. Suddenly life didn't make as much sense.

After returning to Carthage to teach rhetoric, Augustine sought answers from Faustus, the most learned Manichee in North Africa, but found that he had more eloquence than truth. Discouraged and restless he decided to move to Rome to further his career. Monica begged him not to go, but in 383 Augustine sailed to Rome with his concubine and son.

Augustine stayed in Rome for one year. During that time, he quickly distinguished himself as a master of rhetoric and he caught the attention of Symmachus, a powerful, prosperous, pagan Roman prefect. When a teaching position in rhetoric opened up in Milan, the residence of the boy emperor Valentinian II (375-392), Symmachus appointed Augustine for the position, expecting him to be his eloquent mouthpiece for paganism. But God had other plans...

His Conversion: 30-32 (384-386)

After settling in Milan in 384, Augustine invited his mother to join him. She did. Quickly she insisted that he get rid of his concubine and enter into a socially recognized marriage. Augustine agreed, ending a thirteen-year relationship with his unnamed companion. Soon a marriage was arranged in which Augustine had to remain chaste for two years. He couldn't do it. Despite his education and his best intentions, he could not break the grip of sin.

Since I was not so much a lover of marriage as a slave to lust, I found another woman for myself—of course, not as a wife.
—Confessions, Book 6

While in Milan, Augustine began to attend church. He went primarily to hear the bishop of Milan, Ambrose. Ambrose was a strong leader, a gifted musician, and a skilled speaker. At first Augustine went simply to hear *how* Ambrose spoke but soon he was impacted by *what* Ambrose said. Soon Augustine became convinced of the truth of Christianity but he had one big problem:

Give me chastity and continency, only not yet!
—Confessions, Book 8

One day while sitting in his garden with a friend, Augustine's struggle intensified. Hearing about the testimonies of men who forsook all to follow Christ, Augustine longed to believe. But *the very toys of toys, and vanities of vanities, my ancient mistresses, still held me; they plucked my fleshly garment and whispered softly, "Dost thou cast us off?"* Soul-sick and tormented Augustine separated from his friend and broke down in tears under a fig tree.

At that moment the sound of children playing next door reached his ears. Over and over the children called out, *Tolle, lege! Tolle, lege!* (_____). Augustine took this as a message from God. He quickly found a copy of Paul's epistles, opened them up, and read the first thing that his eyes fell upon. The verses he read were Romans 13:13-14.

Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

It was July in 386. From that time forward, Augustine (and the world) would never be the same.

His Change: 32-37 (386-391)

Immediately after his conversion Augustine, his son, and a few friends headed off to nearby Cassiciacum for a retreat. Here he solidified his beliefs, wrote a few books, and apparently won his son, Adeodatus, and many of his friends to Christ. About seven months later, Augustine returned to Milan. He quit his job. And, on Easter Sunday 387, he and his son were baptized by Ambrose.

Augustine's dream was to set up a monastic retreat where he and his friends could philosophize and write books about Christianity. So with his son, his mom, and his friends in tow, Augustine headed back to his hometown of Thagaste. On the way he encountered several setbacks: first, his ship was detained in Ostia (near Rome); and second, _____.

When he finally arrived in Thagaste, Augustine sold his possessions and used the money to set up a small monastic community of philosophers. Shortly thereafter his son unexpectedly died as well as a close friend of his. Despite his grief, Augustine continued to grow in his faith and to write books that explained and defended the basics of Christianity. Soon all of Christendom was aware of the name Augustine.

His Calling: 37-76 (391-430)

In 391, Augustine visited the city of Hippo in order to convince a friend to join his monastic community. While in town, Augustine attended the local church. Noticing him sitting in the congregation, Valerius, the bishop of Hippo, abruptly changed his sermon topic. He preached on the need for faithful shepherds over God's flock and asked the congregation to pray that God would send ministers into their midst. The people soon recognized Augustine in their midst and immediately called him to be their priest. Augustine fell to his knees and wept.

In 396, Valerius died and Augustine was named bishop of Hippo. He served the church as its pastor for the next 34 years, until his death in 430.

As bishop, Augustine preached to his congregation, baptized and disciplined new members, visited those in need, and also acted as a local judge in civil matters. Despite his full plate, he continued to find time to write, completing 242 books before his death. Some of his notable works include:

- ***Confessions*** (400). An honest autobiography of Augustine's struggle with sin.
- ***The City of God*** (413-426). A 1500-page response to the fall of Rome. It provides a Christian view of history. It also develops the just war theory and a-millennialism.
- ***On Nature and Grace*** (415). One of a number of books against Pelagius who taught that man was born good and was capable of doing good on his own. Augustine's books against Pelagius would present the concepts of original sin, irresistible grace, and predestination—later forming the backbone of Calvinism.
- ***On the Good of Marriage*** (401). A defense of marriage against the extreme views of Jerome and the Manichees. It viewed marriage as good for procreation, fidelity, and as a *sacramentum* (means of God's blessing). However, it also elevated celibacy above marriage and viewed "recreational sex" within marriage as a *forgivable fault*.
- ***On Christian Doctrine*** (396-427). A summary of Christian doctrine from Scripture.
- ***The Enchiridion*** (420). A practical handbook on living the Christian life.
- ***Retractions*** (427). A critical review of his own writings with needed corrections.

In 430, as Augustine lay dying, the Vandals were destroying the walls of Hippo. The western Roman Empire would soon crumble, but Augustine's words and influence would stand.

Lessons from Augustine's Life

1. ***No one is beyond the reach of God.*** Augustine's early promiscuity, intellectual rejection of Christianity, and love for sin did not prevent him from coming to Christ.
2. ***No one is above the power of sin.*** Augustine's testimony is the testimony of all men: we are slaves to sin who desperately need a Savior. And this need for a Savior is not diminished after salvation. We must always *put on Christ* in order to keep off sin.
3. ***No job is higher than serving Christ.*** From a worldly standard, Augustine gave up a great job and a promising future to become a simple pastor in a podunk town. Yet his decision to forsake all for Christ impacted the world for all successive generations.

The Medieval Church (AD 590 - 1517)

THE FALL OF THE EMPIRE (AD 410)

In AD 410, Alaric, the leader of a barbarian tribal group known as the Visigoths, led his army against the city of Rome. After a long siege, one of the city gates was somehow opened and Alaric and his troops flooded into the streets of Rome. After three days of plundering, pillaging, murdering, burning, and terrorizing the city, Alaric and his men left Rome in shambles and the Roman residents in shock, grief, and dismay. Roman coins of the day carried the inscription, *Invicta Roma Aeterna* (_____). Such was not the case anymore. The glories of Rome had faded and the once unconquerable centerpiece of the Roman Empire was now crippled, marred and vulnerable.

When **Jerome** (347-420), the translator of the Bible into Latin, heard the news of Rome's fall at his monastic retreat in Bethlehem, he sat in silence for three days. Finally, he wrote to a friend, "Rome was besieged. The city to which the whole world fell has fallen. If Rome can perish, what can be safe?" Jerome's words reflected the mood of millions of people around the empire.

Augustine would spend thirteen years writing approximately 1500 pages in *The City of God* to help Christians understand and process the fall of Rome. Augustine offered a whole perspective on man's history—from the fall of Adam to the end of the age—and pointed believers back to the heavenly "city of God" which "outshines Rome, beyond comparison." No city or nation on earth is to be identified too closely with God's kingdom since His kingdom is above them all. God raises nations up and brings them down according to His purposes and plan.

Technically the Roman Empire did not fall in 410. The eastern side of the Empire would continue for another thousand years with Constantinople as its capital. And even the western side of the Empire would limp along until 476 when Odoacer, an Ostrogoth warlord, would finally depose the last western Roman emperor, Romulus Augustulus, and establish Ostrogothic rule in Italy. But, psychologically and symbolically, "the whole world perished in one city" in 410.

After 410, other barbarian groups invaded and conquered parts of the Roman Empire. By 450, groups such as the Vandals, Visigoths, Franks, Bretons, Angles, and Saxons occupied almost all of Europe, Great Britain, and North Africa. Suddenly an empire marked by stability, prosperity and strength turned into a menagerie of independent states, struggling economies, and unstable governments. In the midst of such chaos, the world was looking for a stabilizing force. The church would fill this vacuum.

THE RISE OF THE CHURCH (AD 450)

The Early Church period was characterized by *persecution*. The Imperial Church period was characterized by *prosperity*. And the Medieval Church period was characterized by _____.

The transition from the Imperial Church to the Medieval Church is gradual. No firm date can be given. However, over time, the church went from a privileged arm of the imperial Roman government to the recognized head of whatever government survived.



Gregory the Great: the Leader

540-604

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Gregory's leadership laid the foundation for medieval Catholicism.
 - In so far as the modern Catholic system is a legitimate development of medieval Catholicism... Gregory may not unreasonably be termed the Father. Almost all the leading principles of later Catholicism are found, in germ, in Gregory the Great (F. H. Dudden, "Gregory the Great").
 - The pontificate of Gregory the Great is rightly regarded as second to none in its influence on the future form of Western Christianity (Wace, *Dictionary of Christian Biography*, 430).
- Gregory's teaching developed the Catholic doctrines of purgatory and penance.
- Gregory's missionary zeal led to the conversion of the Angles and the Saxons in England.

His Time

Gregory lived in a time of great turmoil. The fall of Rome in 410 left the western Roman empire in shambles (the eastern side of the Empire continued for another 1000 years). The western empire was divided among numerous barbarian groups, all of which wanted more and more territory. Thus constant wars plagued the region with Rome being the central hot spot.

In the midst of political chaos, the church acted as a beacon of stability. **Leo the Great** (Bishop of Rome, 440-461) epitomizes the role of the church in the new western empire.

In 452, Attila the Hun invaded Italy, leaving a trail of destruction that earned him the title, "The Scourge of God." Rome shook as Attila approached its walls. The eastern empire was powerless to help and no leader in the west could muster an army to stop him. Leo took matters into his own hands and went out to meet Attila face to face. Inexplicably Attila turned back from attacking the city and died a short time later. The power of the "pope" was firmly established.

After Leo's death, things once again turned chaotic. The Ostrogoths and the Eastern Empire fought over control of Rome, each gaining victory for short spurts of time. Then, in 568, the Lombards invaded Italy and soon threatened Rome. By 590, Rome was under siege and suffering through an epidemic that left dead bodies scattered throughout the city. The city of Rome was on the brink of total disintegration.

His "Pre-Pope" Years (540-590)

Gregory was born in Rome around 540 to a wealthy, Christian family. He had an early devotion to God and received a good education, being considered *second to none* in grammar, rhetoric, and logic. He was made a prefect in Rome at the age of 33 due to his obvious leadership skills.

Sometime around 575 Gregory's father died and left him considerable wealth. Gregory decided to quit his public service and use his father's money to establish several monasteries, one of which he joined. As a monk, Gregory quickly distinguished himself for his strict discipline and rigorous asceticism. In 578, he was appointed as one of the seven deacons of Rome and a year later was sent to Constantinople as a representative of Pope Pelagius II.

In 586 Gregory returned to Rome and became the leader (abbot) of his monastery. In 590, when Pope Pelagius died, the clergy and the people unanimously elected Gregory to the position. Since at the time the Eastern emperor formally approved the election of the bishop of Rome, Gregory quickly wrote a letter to him asking that his nomination be nullified. However, the letter was intercepted and Gregory was ordained as bishop of Rome on September 3, 590.

His Papacy (590-604)

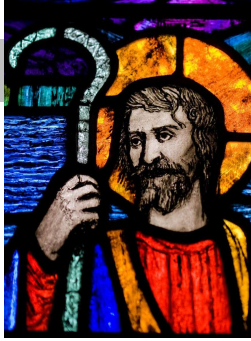
Once his election as bishop of Rome was confirmed, Gregory wasted no time in assuming his position. The same discipline and leadership skills that made him a successful political leader and abbot made him a highly influential pope. He negotiated a truce with the Lombards, cleaned up the city of Rome, organized food distribution to the needy, eliminated debt and financial mismanagement among the churches, restored discipline and morality to the clergy, instituted changes in the Roman liturgy, sent out missionaries to pagan lands, and wrote several books which aimed to synthesize the teachings of the early church fathers.

Gregory's leadership restored order to the city of Rome and to the western church. His strong leadership also resulted in the development of several components of medieval Catholicism:

- **The Supremacy of the Bishop of Rome.** Though Gregory adamantly opposed the title of *universal bishop* (a title employed by the bishop of Constantinople at the time), his strong leadership style resulted in the elevation of the bishop of Rome to ruler in the west.
- **Penance.** Gregory was concerned with how one satisfies God after he/she sins. He developed the order of contrition, confession, punishment, and priestly absolution.
- **Purgatory.** Augustine speculated about a cleansing fire purifying a believer from sin after his death. Gregory confirmed this speculation as a certainty.
- **The Power of the Mass.** Gregory believed that Christ was sacrificed anew in the mass and that the mass had power to help people out of purgatory.
- **Clerical Celibacy.** Gregory emphasized complete celibacy for church leaders, even for those who were married before ordination.
- **Gregorian Chant.** Gregory may have originated this monophonic chanting of Scripture.

Lessons from Gregory's Life

1. *Effective leadership emerges out of genuine humility and a desire to help others.*
2. *Never underestimate the power of your influence.* Gregory's teaching has shaped millions of people for 1500 years.



Patrick: the Saint

414-493

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

For most of us, the name, *Patrick*, conjures up images of wearing green shamrocks on March 17. But *Patrick's* life deserves more attention than a pinch for not wearing green. His life is a story of courage and conviction.

Patrick grew up along the shores of Britain. Apparently his parents were Christians who taught him basic Christian truths. However, as Patrick entered his teenage years, he disregarded the Christian faith. In fact, at the age of 15, he committed some sin that was so serious that it later came back to haunt him. The sin is unnamed but Patrick would later say it was committed during “one day in my youth—not even a day but in an hour.” (This sin would lay heavy on Patrick’s conscience for years until he finally confessed it to a friend. The friend in turn later exposed it and Patrick was almost stripped of his later ministry in Ireland because of it.)

Then, at the age of 16, the unexpected happened. Irish raiders arrived in boats and attacked his village. Patrick was captured and transported to Ireland as a slave.

HIS SLAVERY

Patrick was dragged aboard a boat and transported to Ireland. Ireland, at the time, was a savage place dominated by various tribes known for cannibalism, human sacrifice, incest, and cruelty. Estimated population was 500,000 people grouped into approximately 150 different tribes.

When Patrick arrived in Ireland, he was sold to a cruel warrior who had the habit of decorating his yard with his opponents’ heads. Patrick was assigned with taking care of the warrior’s pigs and livestock. Underfed and overworked, Patrick began to turn to God for comfort and strength.

Eventually, Patrick embraced the gospel of Christ. He would later write:

I was sixteen years old and knew not the true God; but in that strange land the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children. The love of God increased more and more in me, with faith and the fear of His name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in one day. And during the night...the rain and snow and frost and sufferings which I endured excited me to seek after God. At that time, I felt not the indifference which now I feel; the Spirit fermented my heart. (Andrew Miller, Church History, 316)

Patrick served as a slave for six years. Then, one day, he sensed that God was telling him to escape. So while no one was looking he took off running. Two hundred miles later he reached the coast and was able to get aboard a ship of traders headed back to France.

HIS BRAVERY

Several years later, history records that Patrick was back in Britain with his family. He grew stronger in his faith and preached the gospel to those around him. Close to the age of forty, Patrick began to sense God's call in his life. The one place that certainly brought nightmares to his mind was the very place where he felt he needed to preach the gospel—_____.

Back in Ireland, Patrick confronted a culture of barbaric cruelty and demonic idolatry. His biggest opponents were the druids. The druids were a class of magicians/lawyers who advised various tribal kings and exercised spiritual and psychological power over the Irish people. The druids saw Patrick as a serious threat to their power and tried several times to kill him.

Patrick would write, "Daily I expect murder, fraud, or captivity but I fear none of these things because of the promises of heaven. I have cast myself into the hands of God almighty who rules everywhere" (*Christian History*, Issue 60, 12-13). *St. Patrick's Breastplate* is a prayer that may have been written by Patrick or at least based on one of his prayers.

To reach and teach the people of Ireland with the truth of God, Patrick used "redemptive analogies." The Irish had two superstitious practices that Patrick used redemptively:

1. Power of Three.
2. Human Sacrifice.

Patrick's missionary strategy was simple: convert a tribal king and the people would follow. Whenever Patrick would enter a tribal area, he would immediately seek out the king or other opinion leaders and seek to convert them or get their permission to teach the people. Once permission was granted, Patrick and his team members would engage in conversation, storytelling, visual illustrations, and even drama to communicate the good news of Jesus Christ. If people were converted, he built a church, trained leaders, and moved on to the next tribe.

His strategy worked. By the end of his life, it is estimated that Patrick planted 700 churches and that close to forty of Ireland's 150 tribes became substantially Christian.

HIS LEGACY

- Patrick is credited with bringing the gospel to Ireland. Later Irish missionaries, such as Columba, would establish the gospel in Scotland (ca. 563).
- Patrick was instrumental in bringing an end to slavery and human sacrifice in Ireland. He is credited as the "first public man to speak and crusade against slavery" (*Celtic Way*, 23).
- Patrick also laid the foundation for Celtic Christianity which emphasized two things:
 - 1.
 - 2.

Patrick died around AD 493. Later, March 17 would be established as a feast day in his memory.

*I arise today
Through a mighty strength,
the invocation of the Trinity,
Through belief in the Threeness,
Through confession of the Oneness
of the Creator of creation.*

*I arise today
Through the strength of Christ's birth
with His baptism,
Through the strength of His crucifixion
with His burial,
Through the strength of His resurrection
with His ascension,
Through the strength of His descent
for the judgment of doom.*

*I arise today
Through the strength of the love of cherubim,
In the obedience of angels,
In the service of archangels,
In the hope of resurrection to meet with reward,
In the prayers of patriarchs,
In the predictions of prophets,
In the preaching of apostles,
In the faith of confessors,
In the innocence of holy virgins,
In the deeds of righteous men.*

*I arise today, through
The strength of heaven,
The light of the sun,
The radiance of the moon,
The splendor of fire,
The speed of lightning,
The swiftness of wind,
The depth of the sea,
The stability of the earth,
The firmness of rock.*

*I arise today, through
God's strength to pilot me,
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's shield to protect me,*

*God's host to save me
From snares of devils,
From temptation of vices,
From everyone who shall wish me ill,
afar and near.*

*I summon today
All these powers between me and those evils,
Against every cruel and merciless power
that may oppose my body and soul,
Against incantations of false prophets,
Against black laws of pagandom,
Against false laws of heretics,
Against craft of idolatry,
Against spells of witches and smiths and
wizards,
Against every knowledge that corrupts man's
body and soul.*

*Christ to shield me today
Against poison, against burning,
Against drowning, against wounding,
So that there may come to me an abundance of
reward.*

*Christ with me,
Christ before me,
Christ behind me,
Christ in me,
Christ beneath me,
Christ above me,
Christ on my right,
Christ on my left,
Christ when I lie down,
Christ when I sit down,
Christ when I arise,
Christ in the heart of every man
who thinks of me,
Christ in the mouth of everyone
who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.*

*I arise today
Through a mighty strength, the invocation of the
Trinity,
Through belief in the Threeness,
Through confession of the Oneness
of the Creator of creation.*

—St. Patrick's Breastplate (AD 433)

The Medieval Church (cont'd)

Between AD 600-1000, four significant events shaped the world and the church.

● ISLAMIC ADVANCE

By AD 600, most of the regions under the old Roman Empire had been won over to Christianity. The papacy was strong. Monasteries were spreading. Plus, the Eastern Empire was continuing to enjoy the prosperity and stability brought about by the reign of Justinian (482-565).

MOHAMMED (570-632)

Mohammed was born in Mecca—the heart of Arabia and a haven for idolatry. He made his living as a camel driver and, as such, he made many trips into Syria and Palestine where he encountered both Jews and nominal “Christians” (perhaps particularly Ebionites).

His Fervor

Around age 35, he became disgusted with the idolatry and immorality of those in Mecca. He began to believe in a monotheistic God. Apparently an incident in the Mecca temple whereby he settled a dispute between three sheiks convinced him of his calling to be a religious leader. At age 40, he was able to pursue his “calling” when he married Khadijah, a wealthy widow.

His Flight

For twelve years, Mohammed devoted his time to prayer and meditation. During this time, he had repeated visions and he began to preach a religion of one absolute God (*Allah*) who abhorred idolatry. His preaching won 12 converts, mostly his relatives. Over time, opposition rose up against him and, in 622, at the age of 52, Mohammed fled for his life to Medina. This year (622), known as the *Hegira*, is the first year of the Moslem calendar.

His Followers

In Medina, Mohammed was able to gain more followers. Soon, he built a mosque for worship and for intense instruction. As the prophet of Allah, he called for unquestioned obedience and got it. After his first wife died (~620), he began to marry numerous other women (11 total).

His Fight

As his followers increased, he began to advocate military campaigning. Medina was firmly under his control, and in 630, he fought and obtained absolute political power over Mecca and, consequently, over all Arabia. He basically had three goals as prophet and ruler:

1. Abolish idolatry.
2. Reduce Christianity and Judaism to a position of dependence.
3. Spread Islam...through force if necessary.



His Faith

Mohammed gave birth to Islam (i.e., “submission”). There are five core beliefs within Islam:

- Belief in one absolute God, Allah, who is powerful and arbitrary.
- Belief in the authority and infallibility of the Koran.
- Belief in Allah’s prophets. Jesus is a prophet. Mohammed is the last and greatest.
- Belief in judgment, paradise, and hell (determined by one’s deeds).
- Belief in the divine decrees, everything is predestined by Allah.

The “Five Pillars of Islam” are considered essential Islamic duties:

- Repetition of the Creed (*kalimah*)
- Prayer towards Mecca
- Almsgiving (*zakat*)
- Fasting during the month of Ramadan
- Pilgrimage to Mecca

After Mohammed’s death, Moslem expansion threatened to take over the entire former Roman empire. However, the Eastern empire was able to stop Moslem advances in the east in 718. And in 732, the Moslems were stopped by Charles Martel (“the Hammer”) at the Battle of Tours.

The rise of Islam resulted in at least three major things during medieval times:

1. The loss of _____ into Moslem hands.
2. The emergence of _____.
3. Controversy in the eastern church regarding the use of _____.

2 POLITICAL DOMINANCE



In the western empire, the Franks emerged as the strongest and most unified of the “barbaric” groups. The victory of Charles Martel over the Moslems (732) solidified their position of dominance in the west. Consequently, the popes began to turn to the Franks for help in times of crisis. This dependence on the Franks for protection and provision culminated in 800 when Pope Leo III crowned Charlemagne (Charles Martel’s grandson) as Emperor of the West. Thus began what is often termed the _____.

Charlemagne was a man of culture, religion, and war. He established and expanded his rule over the western empire through a method that could be called “power evangelism”: *Be _____ or die*. Thus, under Charlemagne’s reign, the church-state union was strengthened.

Charlemagne appointed bishops just as he appointed generals. He passed laws ordering that preaching be done in the language of the people, that Sunday be kept as a holy day of rest, and that tithes be collected like taxes. He also sought to reform the monasteries and ordered that a school be established in every church for the education of all people, rich or poor.

Charlemagne's reforms brought stability and a revival of learning, but then, like all mortals, he died. His son, Louis the Pious, reigned from 814-840 but he did not have the same leadership ability as his father. After Louis' death, the empire was split among Louis' three sons and once again the western empire became divided and decentralized. In 955, Otto the Great (German) would rise in power and prominence. Thus the balance of power in the west would shift from the area of France (Franks) to the area of Germany.

③ PAPAL DECADENCE

Lack of a strong centralized government and of commercial trade led to the rise of feudalism in which the most valuable commodity in society was _____. Since the church possessed much of the land, it naturally became an influential force in society and a prize for the power hungry.

The period of time from 867-1049 became one of the most sordid episodes in the history of the papacy. Pope succeeded pope in rapid succession. Between 872 and 965, there were 24 different popes. Some popes were imprisoned; others were murdered. Some gained the office through questionable political allegiances or family ties (e.g., John XI was the illegitimate son of Sergius III). Sometimes two or three different men claimed the title of pope.

The Cadaver Synod of 897 is one example of the papal decadence during this time. Pope Stephen VI had a former pope, Formosus, disinterred, dressed in papal robes, and tried before a council for a multitude of crimes. Being found guilty (without much defense), Formosus' body was mutilated and eventually thrown into the Tiber River (Gonzalez, *Story of Christianity*, 268).

④ ECCLESIASTICAL SEVERANCE

The relationship between the western (Latin-speaking) and eastern (Greek-speaking) church progressively declined after the fall of Rome in 410. While the western empire was divided among numerous barbaric groups, the eastern empire continued for many more centuries as the Byzantine Empire. Thus, in the west, the church gained power over the state; while in the east, the state maintained power over the church. Besides the obvious language barriers, the growing conflict between the western and eastern churches centered on at least four issues:

1. **Clerical Celibacy.** West prohibited married priests; east permitted marriage.
2. **Communion Bread.** West used unleavened bread; east used leavened bread.
3. **Clause in Nicene Creed.** West added "from the Son" (*filoque*) to the creed; east did not.
4. **Papal Supremacy.** West asserted the supremacy of the Roman pope; east opposed it.

Finally, the issue came to a head in 1054. Pope Leo IX, a strong reformer intent on promoting celibacy and reestablishing the glory of the papacy, sent an ambassador to Constantinople to meet with the patriarch Michael Cerularius. The hope was to resolve the differences between the eastern and western churches. Unfortunately, the ambassador he sent, Cardinal Humbert, knew no Greek and was a zealous advocate of clerical celibacy. On June 16, 1054, while the patriarch was celebrating communion in St. Sophia cathedral, Humbert walked to the altar, placed a sentence of excommunication on Cerularius, shook the dust off his feet, and returned to Rome.



Bernard of Clairvaux: the Monk

1090-1153

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Bernard's love for God recaptured the heart of the gospel in an age of corruption and vice.
- Bernard's love for God impacted the later Reformers, particularly John Calvin who drew heavily upon his writings.
- Bernard's love for God reaches us today in his writings (*On Loving God*), his sermons (*Song of Songs*) and his hymns (*O Sacred Head Now Wounded; Jesus, the Very Thought of Thee*).

The Man

Bernard was born in 1090 near Dijon (in modern-day France). His family was part of the noble class. Thus he probably received the education and upbringing of a young nobleman. However, at the age of 23, Bernard changed the direction of his life (and the lives of 30 other people who followed him) and joined the monastery in nearby Citeaux.

The Monastery

Robert of Molesme, a monk disenchanted with the worldliness and wealth of his own order (Cluny), founded the monastery at Citeaux in 1098. Robert designed the new order around the strict observance of the Benedictine Rule—work, prayer, discipline.

Two years after entering the order, Bernard was appointed as the abbot of a new Cistercian monastery in Clairvaux. Bernard was a respected and able leader, and soon the order began to grow (350 monasteries by 1150). Bernard's influence also grew. When one of his pupils became pope in 1145 (Eugenius III), many stated that Bernard was the true "pope" of the church.

WHY WOULD ANYONE JOIN A MONASTERY?

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The Ministry

Despite being a monk, Bernard was one of the most traveled and influential leaders in the twelfth century church. His love for God and his concern for others was exhibited in the hundreds of letters he sent, the books he wrote, the sermons he preached and the hymns he composed:

- *The Steps of Humility and Pride* (1124). Bernard believed that humility was the greatest Christian virtue (and hence pride was the greatest vice).

Humility is a virtue by which a man has a low opinion of himself because he knows himself well. ...Just as pure truth is seen only by the pure of heart, so also a brother's miseries are truly experienced only

by one who has misery in his own heart. You will never have real mercy for the failings of another until you know and realize that you have the same failings in your soul. When a man has been bragging that he is better than others he would feel ashamed of himself if he did not live up to his boast and show how much better than others he is. ...He does not so much want to be better as to be seen to be better. He is not so much concerned about leading a better life as appearing to others to do so. (1:2, 3:6)

- **On Grace and Free Will (1128).** Written in response to Peter Abelard who taught that the purpose of Christ’s death was only to encourage us to follow His example of love.

I was made a sinner by deriving my being from Adam; I am made just by being washed in the blood of Christ. Shall generation by a sinner be sufficient to condemn me and shall not the blood of Christ be sufficient to justify me? (6:16)

How do we know that Christ has really overcome death? Precisely in that he, who did not deserve it, underwent it. How could we be expected to pay a debt which he has already satisfied in our place? He who has assumed the guilt of our sins while bestowing his justice upon us had himself paid our debt of death and restored us to life. ...But what kind of justice is this, you may say, that the innocent should die for the guilty? It is not justice, but mercy. (In Praise of the New Knighthood, 11:22ff)

- **On Loving God (~1126-1141).** Throughout his life, Bernard placed great emphasis on loving God. Martin Luther later commented that *Bernard loved Jesus as much as anyone can*. This book is actually a long letter written by Bernard to a deacon, answering two questions: Why is God to be loved? And how much is God to be loved?

In answering the latter question, Bernard developed his four stages of love:

1. Love of _____ for _____ sake.
2. Love of _____ for _____ sake.
3. Love of _____ for _____ sake.
4. Love of _____ for _____ sake.

- **Sermons on the Song of Songs (~1135-1153).** A collection of 86 sermons on the Song of Solomon preached by Bernard to the monks in his monastery. Those who listened to him preach soon began calling him “Doctor Mellifluous” because the words of his mouth were like _____.

In his second sermon, Bernard illustrates another progression in the Christian life—how our relationship with God grows through various stages from fear to love:

G R O W T H	GOD	US	MOTIVE
	Master	Servant	Cringing Fear
	Employer	Employee	Hopeful Obedience
	Teacher	Student	Disciplined Obedience
	Father	Son	Respectful Obedience
	Bridegroom	Bride	Loving Devotion

- ***O Sacred Head Now Wounded.*** A poem of seven sections attributed to Bernard. Each section of the poem focuses on a wounded part of Christ’s body—His head, feet, hands, side, breast, knees, and heart.

*O sacred Head, now wounded, with grief and shame weighed down,
Now scornfully surrounded with thorns, Thine only crown;
How pale Thou art with anguish, with sore abuse and scorn!
How does that visage languish which once was bright as morn.*

*What Thou, my Lord, has suffered was all for sinner’s gain:
Mine, mine was the transgression, but Thine the deadly pain;
Lo, here I fall, my Savior! Tis I deserve Thy place.
Look on me with Thy favor, vouchsafe to me Thy grace.*

*What language shall I borrow to thank Thee, dearest Friend,
For this Thy dying sorrow, Thy pity without end?
O make me Thine forever, and should I fainting be,
Lord, let me never, never outlive my love to Thee.*

- ***Jesus, the Very Thought of Thee.*** Another poem attributed to Bernard. This hymn exemplifies Bernard’s passionate love for God.

*Jesus, the very thought of Thee with sweetness fills my breast;
But sweeter far Thy face to see, and in Thy presence rest.*

*Nor voice can sing, nor heart can frame, nor can the mem’ry find
A sweeter sound than Thy blest name, O Savior of mankind!*

*Does anything revive your
flagging powers, confirm your
virtues, quicken your good
habits and foster you in purity
of heart as does that Name?
... ‘Jesus’ is honey to the lips,
and music to the ears, and
gladness to the heart.*

—Song of Songs, Sermon 4

The Mistake

One of the low points of Bernard’s life came as a result of the Second Crusade (1146). Pope Eugenius III appointed Bernard as the promoter of the crusade after the Moslems retook the city of Edessa. However, the crusade failed miserably and afterwards many people expressed their anger against Bernard. Bernard’s response was noteworthy: *I would rather them be angry at me than angry at God.*

The Mystery

In many respects Bernard’s life is a paradox, especially to modern-day Protestants.

- He was a cloistered monk who had widespread public influence.
- He preached about God’s immeasurable love for humanity yet promoted the Second Crusade—advocating force against the infidels of God.
- He stressed the authority and inspiration of Scripture yet accepted the doctrine of purgatory.
- He exalted God above all else yet was also known for his highly exalted view of Mary.

Bernard’s life is a reminder that we must be careful of judging medieval Christians based on our own twenty-first century context. He was a man influenced by his times just as we are influenced by our own. He was a man with weaknesses just as we are today.

The Medieval Church (cont'd)

The Crusades (1095-1291) are the dominant historical backdrop for the eleventh through thirteenth centuries in western history. The Crusades are sometimes presented as a bunch of fanatical Christians indiscriminately and inhumanely slaughtering Moslems and Jews. This picture exaggerates and over-simplifies the history of the Crusades. Certainly there were abominable and questionable things done by real Christians and professed “Christians” during this time period. This cannot be denied or excused. But there is also more to the story than the simple, surface level viewpoint that is often presented.

The Motivations of the Crusades

The Crusades actually emerged out of a “reforming spirit” that began to sweep through the medieval church in the eleventh century. Political corruption and religious decadence brought calls for reform from many faithful men and women. **Bernard of Clairvaux** (1090-1153) was one such voice. The incredible growth of the monastic movement during this time period reflects this hunger for “real spirituality” in the midst of a corrupt society.

During this time period, reform-minded monks began to call for the elimination of *simony* (the buying and selling of church positions) and the universal requirement of *clerical celibacy*. Both were intended not only to reform the church with monastic ideals but also to prevent church positions from being reserved for the rich and powerful who could purchase the position and then pass it on to their children. Soon these reforms were instituted by reform-minded popes.

Out of this spirit of reformation and renewed zeal came a call to regain the Holy Land for the church and the Holy Roman Empire. Four primary motivations were behind the Crusades:

1. R_____ the Byzantine Empire from further Islamic invasion and expansion.
2. R_____ the Holy Land for Christianity.
3. R_____ the eastern and western branches of the church.
4. R_____ the forgiveness and blessing of God.

Thus the initial motivations were at least reasonable if not honorable. The “crusaders” were not motivated by personal greed or a desire for wealth. Indeed, most crusaders sacrificed everything and anticipated suffering, hardship and possibly death as they headed off toward Jerusalem.

The Beginning of the Crusades

In 1095, **Pope Urban II** (1035-99) gave a public speech in Clermont, France. Detailing the threat of Islam and promising forgiveness to all those who died in the fight, Urban called for the people to join a crusade to reclaim Jerusalem. To his surprise, thousands volunteered, chanting “God wills it!” Soon, the call spread across Germany with people of all ranks and ages “taking up the cross”—sewing the cross on their clothes as an outward sign of their commitment to travel to Jerusalem.

I say it to those who are present. I command that it be said to those who are absent. Christ commands it. All who go thither and lose their lives, be it on the road or on the sea, or in the fight against the pagans, will be granted immediate forgiveness for their sins. This I grant to all who will march, by virtue of the great gift which God has given me.

—Pope Urban II

In issuing his call, Urban II pronounced a **plenary indulgence**—the earliest record of such an indulgence. In Catholic theology, penance was developed to deal with sins committed after baptism. Penance (i.e., contrition, confession, punishment, and priestly absolution) removed the guilt of sin. However, the temporal punishments associated with sin remained and needed to be removed either in this life or in purgatory. An indulgence would satisfy this temporal punishment thus reducing the debt that a person would owe on earth or in purgatory.

The crusaders regarded themselves as pilgrims and while on crusade they engaged in the devotional and liturgical exercises characteristic of pilgrims. ...Now laymen were given something to do that was almost equivalent to monasticism. —Jonathan Riley-Smith

The promise of the indulgence caught the attention of many people in medieval Europe. Most people thought that only the lifestyle of a monk could guarantee God’s forgiveness and blessing. The Crusades opened up the opportunity for everyday people to tap into these blessings.

More than 50,000 people set out on the First Crusade. Some were part of organized groups with established leaders and bishops. Others were part of “rag tag” groups led by charismatic “preachers” and visionaries, such as Peter the Hermit.

The trip was approximately 2000 miles and, along the way, crops were ravished and villages plundered to help feed the crusaders and finance the trip. Some of the more zealous groups also killed Jews that they encountered who refused to convert.

Around 43,000 crusaders converged at Nicea in 1096. After besieging and seizing this city, the group marched toward Antioch where the opposition was stronger and more organized. The mission might have failed at Antioch but the spirit of the crusaders was re-awakened when someone had a vision and then “found” the holy lance that pierced Jesus’ side.

In June 1099, the crusaders, reduced to 15,000, arrived at Jerusalem. Thirsty, hunger, weak and mentally exhausted, the group almost disbanded in defeat. However, once again, various visions and fiery preaching revived the crusading spirit and, after a five-week siege and a barefoot procession around the city, Jerusalem was eventually attacked. The attack almost failed until one knight was able to breach the wall. Soon, hundreds followed and a bloodbath in the city ensued.

After a 350-year Muslim occupation, Jerusalem and most of Palestine were once again under Christian rule. The victory further elated and excited Christian zeal in Europe.

The “Waves” of the Crusades

The initial crusade succeeded against enormous odds. The crusaders were ill-prepared, disorganized, traveled over 2000 miles without adequate provisions, received only half-hearted support from the eastern empire, faced thirst and starvation, and still managed to somehow reclaim most of the area of Palestine for the western empire.



Part of the success of the First Crusade can be attributed to the inner fighting and disorganization of the Muslim forces that the crusaders encountered. After their defeat, the Muslims began to unify in order to expel the Christians from the area. Thus began a two hundred year struggle between the Christian crusaders and the Muslim armies.

Most historians record eight official crusades during this time period:

	Dates	Mission	Leaders	Result
1st	1095-1099	Retake Holy Land from the Moslems and reunite empire	Urban II, Peter the Hermit, Aldehar	Captured Nicea, Antioch, and Jerusalem
2nd	1145-1148	Regain Edessa which was taken by the Moslems	Bernard of Clairvaux, Louis VII	Mission failed; Moslems kept Edessa
3rd	1187-1191	Regain Jerusalem which fell to the Moslems in 1187	Richard the Lion-Hearted, Philip	Captured Acre & Jaffa; some access to Jerusalem
4th	1198-1204	Defeat Egypt, the center of Moslem power	Pope Innocent III	Destructive detour to Constantinople
5th	1217-1221	Defeat Egypt	Pope Honorius III	Brief capture of the city of Damietta
6th	1228-1229	Retake Jerusalem and the Holy Land	Frederick II, Pope Gregory IX	Treaty gains access to Jerusalem; Frederick excommunicated
7th	1248-1250	Defeat Egypt	Louis IX, Pope Innocent IV	Louis captured; pays ransom for release
8th	1267-1272	Retake Holy Land fortresses	Louis IX	Louis dies of dysentery

Other lesser crusades also occurred during this time. These lesser crusades were often nothing more than a group of excited crusaders, inspired by a charismatic leader, heading off to the Holy Land with a vision of victory and dying in the process or returning in defeat. The saddest example of this is the **Children's Crusade of 1212** in which a young boy named Stephen had a vision of Christ and soon gathered a large group of young people to join him in a crusade. Apparently most of the young people never made it to the Holy Land as they were sold into slavery by the merchants who promised to transport them there.

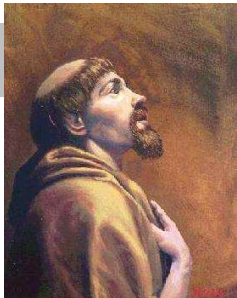
The Results of the Crusades

The initial goals of the Crusades were to defeat the Moslems, retake the Holy Land, help the Byzantine Empire, reunite the western and eastern church and receive God's forgiveness and blessing. These goals were unrealized. However, several things did emerge out of the Crusades.

1. _____ grew between the eastern and western churches and between Christians and Muslims and Jews.
2. _____ gained more power and international authority.
3. _____ were brought from the Holy Land and venerated.
4. _____ was now dealt with in the spirit of the Crusades.
5. _____ was brought from the east into the west.

On the positive side, many historians believe that the Crusades may have preserved Europe from being overrun by Islam. The Crusades also brought about great advances in nursing and medicine through such religious orders as the Hospitallers of St. John.

How should we view the Crusades today? In short, the Crusades were a war and, like any war, there are some aspects that are reasonable and just and some aspects that are cruel, unimaginable, and unjustified. Unfortunately, the union of church and state in the medieval ages leaves the waging of political wars on the doorsteps of the church as well. The reality is that the expansive nature of Islamic nations of that time threatened both the western and eastern empires. In this sense, the crusaders saw their role as defenders more than as aggressors. Their intentions were noble or at least understandable but their actions often betrayed their intentions. Herein is the danger of “zeal without knowledge” and of investing religious leadership with political power.



Francis of Assisi: the Radical

1181-1226

AD 30	313	1054	1517	1914
Church	Edict of	Great	Luther's	World
Begins	Milan	Schism	95 Theses	War I

Francis of Assisi is an example of medieval spirituality. His life is either a testimony of extreme sacrifice to the Lord or a sad account of legalistic religion gone too far. God only knows.

His Childhood

Francis was born in 1181 in the Italian hill town of Assisi. His father, Pietro, was a wealthy cloth merchant and landowner. He raised Francis with the hope that he would eventually take over the family business. Apparently, Francis was a spoiled child, getting everything he wanted as the son of a successful businessman.

However, Francis' pristine life took an unexpected turn in 1202. Francis had joined the army of Assisi in a battle against the city of Perugia. In the midst of the battle, Francis was captured. He was imprisoned for a year before his father was able to pay a large ransom for his release. After returning home, it took a year for Francis to recover (physically and mentally) from this ordeal.

His Change

In 1205, Francis left home to take up a life of solitude. One day, he sensed the Lord telling him to “rebuild the church,” so he began repairing a small abandoned church (San Damiano) in Assisi. Later, he began to give away his father’s possessions to the poor. His father, Pietro, was so angry that he _____.

In a last effort to stop Francis’ unbridled generosity, Pietro brought him before the bishop to demand compensation. Francis responded by stripping himself and giving everything he had to his father. The shocked bishop covered Francis with his cape and then gave him an old farmer’s smock for clothing. Francis drew a cross on it and wore it for the rest of his life.

His Calling

Later Francis was at Mass in the church of St. Mary of the Angels when he heard the words of Matthew 10:9-10 proclaimed during the sermon. Francis took these verses as a message from God. He felt called to live in absolute poverty, wandering through the villages preaching the “gospel.” He desired to live as Christ lived among the poor. Soon, he attracted a group of followers who joined him in his poverty.

In 1209, Francis went to the pope (Innocent III) to get his order approved by the church. Francis’ request was approved and, thus, the Franciscan order began. Within ten years, the Franciscan order had grown to the point that groups were spread throughout the western empire. [Today, the Franciscan order is the largest religious order in the Catholic Church.]

Poverty became the Franciscans’ way of life and their ascetic devotion often went to extremes.

- *Sleeping on a Stone*
- *“Eat Less Chicken”*
- *Money and Manure*

Despite these extremes, Francis sought to minister to everyone he met, including lepers and even animals, and his rejection of wealth and power served as a stark contrast and strong rebuke to the corrupt religious leaders of his day.

His Companion

In 1212, a young nineteen-year-old noble girl named Clare decided to join Francis’ way of life. On Palm Sunday, Frances cut off her blonde hair, gave her beggar’s clothing, and sent her to San Damiano to gather a Second Order of Franciscans for women. Clare and Francis developed a close friendship that lasted until Francis’ death.

His Commitment

Francis gave himself whole-heartedly to his mission. In 1219, during the 5th Crusade, he sailed for the Moslem world in order to visit the sultan and convert him to the “gospel.” Despite being beaten and persecuted along the way, Francis was given an audience with the sultan who was impressed with Francis’ devotion though he decided not to convert. Francis’ followers followed his example and went on many missionary journeys to foreign lands.

*Preach the gospel at all times.
When necessary, use words.*
—Francis of Assisi (unattested quote)

In 1223, Francis is the first one to use a _____
_____ to illustrate the meaning of Christmas.

In 1224, while on a retreat in a desolate mountain, something mysterious happened to Francis. He had a mystical experience which apparently left him with the wounds of Christ on his hands, feet, and side.

Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

—Francis of Assisi

Francis' health quickly declined due to the extreme ascetic life he led. He also suffered from a chronic infection in his eyes, which was treated by cauterizing his temples with hot irons and piercing his ears with iron needles.

On October 3, 1226, at the age of forty-five, Francis died. Two years later he was declared a saint by Pope Gregory IX.

One of the beloved hymns of the church is based on a poem by Francis, entitled "The Cantic to Brother Sun," in which Francis extols the beauty of creation around him and expresses his solidarity with all of God's creatures.

*All creatures of our God and King, Lift up your voices, let us sing:
Alleluia, alleluia!
Thou burning sun with golden beams, Thou silver moon that gently gleams,
O praise him, O praise him, Alleluia, alleluia, alleluia!*

*Thou rushing wind that art so strong, Ye clouds that sail in heaven along,
O praise him, Alleluia!
Thou rising morn, in praise rejoice, Ye lights of evening, find a voice,
O praise him, O praise him, Alleluia, alleluia, alleluia!*

*Thou flowing water, pure and clear, Make music for thy Lord to hear,
Alleluia, alleluia!
Thou fire so masterful and bright, That givest man both warmth and light,
O praise him, O praise him, Alleluia, alleluia, alleluia!*

*And all ye men of tender heart, forgiving others, take your part,
O sing ye, Alleluia!
Ye who long pain and sorrow bear, praise God and on him cast your care:
O praise him, O praise him, Alleluia, alleluia, alleluia!*

*And thou, most kind and gentle death, Waiting to hush our latest breath,
O praise him, Alleluia!
Thou ledest home the child of God, and Christ our Lord the way hath trod:
O praise him, O praise him, Alleluia, alleluia, alleluia!*

*Let all things their Creator bless, And worship him in humbleness,
O praise him, Alleluia!
Praise, praise the Father, praise the Son, and praise the Spirit, Three in One:
O praise him, O praise him, Alleluia, alleluia, alleluia!*



John Wycliffe: the Scholar

1330-1384

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Wycliffe was the first to translate the whole Bible into the English language.
- Wycliffe is called the _____ of the Reformation because of his translation of the Bible, his emphasis on salvation by faith alone, and his teachings against Catholic doctrines and practices such as transubstantiation, indulgences, and papal supremacy.
- Wycliffe is considered the father of the English language as we know it today.

To Wycliffe we owe, more than to any one person who can be mentioned, our English language, our English Bible, and our reformed religion. ...In Wycliffe we have the acknowledged father of English prose, the first translator of the whole Bible into the language of the English people, the first disseminator of that Bible amongst all classes, the foremost intellect of his times brought to bear upon the religious questions of the day... The country for which he lived and died is only beginning to wake up to a sense of the debt it owes to his memory.

—Montagu Burrows (1881)
Professor of Modern History, Oxford University

His Time

Power is an apt description of the thousand years of church history after the Fall of Rome (410). However, the continued failures of the Crusades created doubts in the minds of some people with regard to papal authority. Between 1100-1300, challenges to the church's power began to appear.

In addition to the Crusades, three other developments characterize this time period:

1. **The Rise of _____.** In 1100 cathedral schools appeared in most major cities. Then in 1200 universities began to appear (e.g., Paris, Oxford). Though the universities sought to buttress the truths of Christianity and the claims of the church, soon the growth in learning presented challenges to church authority and doctrine.
2. **The Rise of _____.** One result of the Crusades was to open up trade routes and increase commerce. This influx of wealth created a middle class of people who sought the protection of a centralized government. Thus nationalism was born. And as the power of the nations grew, the challenges to the pope's authority increased.
3. **The Rise of _____.** In response to these new challenges, many popes began to reassert their authority. **Innocent III** (1198-1216) believed that as Peter's successor he had supreme authority on the earth. He compared papal authority to the sun and royal power to the moon. **Boniface VIII** (1294-1303) issued the bull *Unam Sanctum* which claimed that all temporal powers are subject to the pope and that submission to the pope is "absolutely necessary for salvation."

His Childhood

Not much is known of Wycliffe's childhood. The best conjecture places his birth in the year 1330 near Yorkshire, England. His family was not necessarily wealthy but did own land and have some connections to John of Gaunt, the Duke of Lancaster and son of King Edward III. In 1346, Wycliffe left for Oxford University to study as a clerk (i.e., cleric) of the church.

His College

Oxford, England (northwest of London) had become a center of learning as early as 1096 with noted teachers gathering eager listeners and students around them. When English students were expelled from the University of Paris in 1167, Oxford continued to grow in influence until it was officially established as a university in 1249. Wycliffe would enter Oxford in 1346 and continue there as a student—receiving a Bachelor of Arts (1356), Master of Arts (1361), Bachelor of Divinity (1369) and Doctor of Theology (1372)—and a teacher until 1381.

Wycliffe spent the majority of his adult life studying and teaching Scripture and theology at Oxford. Three things briefly interrupted his academic life:

1. **Plague.** The Bubonic Plague hit England in 1349 and 1353 and certainly affected Wycliffe's studies though there is no written account to indicate what happened.
2. **Priest.** Wycliffe served as a parish priest in Lincolnshire from 1361-63. This appointment to Lincolnshire and later to Lutterworth would provide him with the income he needed to continue his studies.
3. **Parliament.** Wycliffe served as a consultant to the English royal court and Parliament from 1372-74 when the issue of papal taxation was being debated.

His Convictions

By 1371, Wycliffe was recognized by many as the leading theologian and philosopher at Oxford and, consequently, in all of Europe. However, Wycliffe's intense study of Scripture soon led him to develop some controversial convictions:

- **Authority/Dominion** comes only from God, is limited in scope and is to be characterized by servanthood. In other words, the church should stop intruding in governmental affairs and use their power and property for the benefit of others not themselves.
- **The true church** is "invisible." It is made up of those saved by faith in Christ, as evidenced by spiritual fruit, not those who are a part of a visible organization.
- **The head of the church** is Christ not the pope.
- **The Bible** should be in the language of the common people.
- **Transubstantiation** is a false doctrine. Christ's presence in the eucharist is mysterious and dependent on the participant's faith not the priest's declaration.

In 1377, Wycliffe was charged with heresy. Gregory XI (1370-78) issued five papal bulls against him, citing eighteen errors and describing Wycliffe as the "master of errors." Wycliffe was put under "house-arrest" at Oxford but was never officially condemned as a heretic.

His Circumstances

For all intents and purposes, Wycliffe should have been condemned as a heretic and executed for his beliefs. However, several things prevented this from happening:

1. **The Hundred Years War** (1337-1453) between France and England created an “anti-papal” climate in England since the papal office at the time was closely aligned with the French government and with French interests.
2. **The Babylonian Captivity of the Church** (1309-77). In 1302, a conflict between Boniface VIII (1294-1303) and Philip IV of France erupted. Resulting events led to the public humiliation of Boniface VIII, the alleged poisoning of the next pope, Benedict XI (1303-04), and the eventual election of a pro-French pope, Clement V (1305-1314). During Clement’s papacy, he never visited Rome once and instead moved the papal residence to Avignon, France. Succeeding popes would remain in France and consequently serve French interests until 1377.
3. **The Great Schism** (1378-1417). Gregory XI (1370-78) returned the papacy back to Rome in 1377. A year later he died. Massive controversy ensued between the French and Italian cardinals over the election of the next pope. In the end, an Italian, Urban VI (1378-89), was selected. However, Urban’s decisions as pope quickly alienated the cardinals who elected him and they responded by electing a new pope, Clement VII (1378-94), who took up residence in Avignon. This schism, with subsequent popes being elected by their respective council of cardinals, would last until 1414.
4. **An Act of God.** In 1382, a council was called at Blackfriars to examine Wycliffe’s teachings but it was interrupted by an _____. The council eventually condemned Wycliffe’s teachings and suppressed his followers; however, Wycliffe never appeared before the council or before Rome to answer the charges against him because of a stroke in 1382 that left him partially paralyzed and another in 1384 that took his life.

His Contribution

Moved into seclusion by rising pressure against him, Wycliffe completed his greatest work—the translation of the entire Bible into English. Shortly after completing the translation, Wycliffe died of a stroke (Dec. 31, 1384). However, armed with Scripture, many of his followers (aka, *Lollards*) preached the gospel throughout England and into Bohemia. William Chaucer, a contemporary of Wycliffe, perhaps paid tribute to Wycliffe in *The Canterbury Tales* in his description of the Parson.

Forasmuch as the Bible contains Christ, that is all that is necessary for salvation, it is necessary for all men, not for priests alone. It alone is the supreme law that is to rule Church, State, and Christian life, without human traditions and statutes.
—John Wycliffe

In 1415, the Council of Constance officially condemned Wycliffe, along with John Hus, and in 1428 his remains were dug up, desecrated, burned and cast into the Swift River.

Lessons from Wycliffe’s Life

1. **The Bible is a precious possession.** We should value it, know it and seek to translate it into the languages of those who do not yet have the privilege of reading it.
2. **God’s workers are safe until God’s work is done.** God preserved Wycliffe’s life until the translation of the Bible into English was accomplished.

The Reformed Church (1517 - 1598)

The first three hundred years of the church were a time of *persecution*. After Constantine's conversion and edict in 313, the church enjoyed a time of *prosperity*. The fall of Rome in 410 led to the medieval age of the church—a period that lasted over a thousand years and was a time of *power*. With the start of the sixteenth century, the church was about to enter a time of _____.

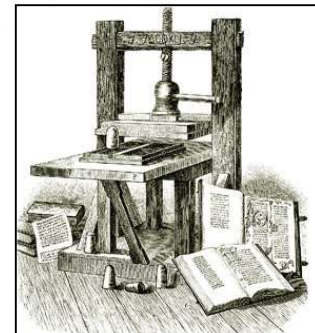
They burnt his bones [Wycliffe] to ashes and cast them into the Swift, a neighboring brook running hard by. Thus the brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; and they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine which now is dispersed the world over.

—Thomas Fuller (1608-61)

The writings of John Wycliffe in the 1300's and the witness of John Hus in the 1400's planted the seeds of reformation in the church. For the first time in almost a thousand years, the Bible was available in the language of the common people and people were hearing it taught in a way that they could understand. Soon the traditions of the church and the absolute authority of the pope would be questioned from various corners of the Holy Roman Empire and all over Europe.

The 1400's generally mark the beginning of the **Renaissance**—a “rebirth” of classical literature and art in Europe. Several factors converged to make the 15th and 16th centuries a time of change and reform.

1. **P**_____. Gutenberg's development of movable type and his invention of the mechanical printing press around 1450 revolutionized communication and learning. Books were now able to be printed faster and cheaper which made their availability more widespread. Coinciding with this invention, the fall of the Byzantine Empire in 1453 flooded the western empire with Greek-influenced books, culture, and knowledge.
2. **P**_____. Developments in transportation, science, art, and warfare transformed medieval times. The invention of the *caravel*, a sailing vessel capable of speed and maneuverability, opened up avenues of exploration and discovery by the Spanish and Portuguese. The artistic works of Michelangelo and DaVinci broke new ground and awakened human creativity. The scientific writings of Copernicus and Galileo opened up questions regarding knowledge of the universe. And the increased use and development of field artillery and the cannon changed the dynamics of warfare and emboldened the spirit of nationalism.
3. **P**_____. The end of the Crusades, the fall of the Byzantine Empire, and the discovery of new lands across the ocean brought an influx of wealth into Europe. This new prosperity broke the feudal system (centered on land), created a growing middle class (centered on trade and production), sparked greater learning and technology, increased nationalistic sentiment...and, unfortunately, further corrupted the church.



The printing press was identified as the most important invention of the 2nd millennium by *Time Magazine* (1997).

4. **P** _____ **Corruption.** After the Babylonian Captivity of the papacy in Avignon (1309-77) and the Great Schism (1378-1417), the “glory” and authority of the papal office was increasingly being challenged and questioned. The popes that occupied the papal seat in the 1400-1500’s did little to squelch these concerns. Indeed, they exacerbated them. The prosperity of the age swept them into its current and many of the popes during this time were known for “their love of pomp, despotic power, and sensual pleasure” (Gonzalez, *The Story of Christianity*, 370). A few examples suffice.

- **Paul II (1464-71).** Primary interest was in collecting works of art, living in luxury, and enjoying the concubines who frequented the papal court.
- **Innocent VIII (1484-92).** Promised to end nepotism in the papacy but then reneged on his promise saying his power was supreme and not limited to oaths. Acknowledged several illegitimate children and provided them with riches, honor, and power.
- **Alexander VI (1492-1503).** Perhaps the most infamous of popes with few, if any, defenders. Was said to have publicly committed all the capital sins...except gluttony because of his poor digestion. Had several concubines (some the legal wives of those in his court) which he publicly acknowledged and with whom he fathered several children. Apparently died when he mistakenly drank a poisoned cup of wine which he intended for someone else.
- **Julius II (1503-13).** Nicknamed “the Terrible.” Took the name “Julius” because he wanted to model his rule after Julius Caesar not a Christian saint. Loved both the arts and war, starting several military campaigns in Italy.

An imperfect setting does not affect the intrinsic worth of the jewel, nor does the golden coin lose its value when it passes through impure hands. ...The treasures of the Church, her Divine character, her holiness, Divine revelation, the grace of God, spiritual authority...are not dependent on the moral character of the agents and officers of the Church. The foremost of her priests cannot diminish by an iota the intrinsic value of the spiritual treasures confided to him.

—Loughlin, J. (1907).
Pope Alexander VI. In *The Catholic Encyclopedia*.

The church which started as the “poor and persecuted faithful” under an unyielding imperialistic power, over the course of one thousand years, became the unyielding imperialistic power that fleeced the poor and persecuted the faithful.

During this time, it became a common saying, “The closer to Rome, the worse the Christians.” **Erasmus** (1466-1536), called the “Prince of Humanists” and one of the greatest thinkers of the time, lamented after his journey to Rome, “With my own ears I heard the most loathsome blasphemies against Christ and his apostles.” Pope Hadrian VI (1522-23) officially admitted the sad state of affairs in Rome in January 1523. “We know that for many years there have been many abominable offenses in spiritual matters and violations of the commandments committed at this Holy See, yes, that everything has in fact been perverted...The first thing that must be done is to reform the curia, the origin of all the evil” (*Christian History*, Issue 34, p. 47).

Calls for reform increasingly grew louder and louder but one in particular was heard.



Martin Luther: the Reformer

1483-1546

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- **Reformer.** He is credited with starting the Protestant Reformation which emphasized justification by faith alone and the authority of the Bible.
- **Translator.** His German translation of the Bible is still used today and has had more influence on the German language than the King James Version has had on English.
- **Author.** Luther published 544 works during his lifetime. He also wrote numerous hymns, his most famous being _____.
- **History Changer.** Many historians see Martin Luther as the most significant individual in the last 1000 years.
 - *The intellectual life of the modern age would not have come into existence without Luther and the Reformation* (Historian Kurt Aland).
 - *The last medieval man and the first modern one* (Richard Ostling, *Time Magazine*).
 - *In most big libraries, books by and about Martin Luther occupy more shelf room than those concerned with any other human being except Jesus of Nazareth* (John Todd).

His Time

Increased nationalism had divided Europe into many loosely aligned territories. The pope had to navigate between political alliances in order to exercise authority over the church.

His Training (age 0-21)

Martin Luther was born on November 10, 1483 in Eisleben, Germany. His father, Hans Luder, was a peasant who, through hard work and sacrifice, became part owner of several copper mines. Hans was strict and severe. He had high expectations for his son. He scraped together enough money to send Martin to law school, hoping that Martin's success would bring his family financial stability and honor. When Martin excelled, earning his bachelor's and master's degrees at the University of Erfurt in the shortest time allowed, things seem to be moving along just as Hans had planned.



Europe at the Time of the Reformation

In 1505, Luther began working on his doctorate. However, in his heart, he was restless. The death of a close friend caused him to fear death. He wanted salvation. He needed peace. Terrified by a severe thunderstorm one day, he cried out, *“Help me, St. Anna! I will become a monk!”*

His Turmoil (age 22-28)

In July 1505, Luther joined the Augustinian monastery in Erfurt, Germany. As an Augustinian, Luther worked hard to earn spiritual salvation. He fasted. He prayed. He volunteered for the lowliest of tasks. He took a pilgrimage to Rome. He punished his body in hopes of saving his soul. But despite his best efforts, he was still overwhelmed by three things:

1. The Reality of His _____.
2. The Purity of Christ’s _____.
3. The Severity of God’s _____.

If anyone could have earned heaven by the life of a monk, it was I.

The spiritual overseer at the monastery, **Johann von Staupitz**, knew of Luther’s turmoil. He also saw his great potential as a champion of the church. He decided that the best cure for Luther’s restless soul was to commission him to study and to teach theology. In 1512, Luther earned his doctorate in theology. Soon afterwards he was sent to the **University of Wittenberg** (founded by Frederick the Wise) as a teacher of theology and as the local parish priest.

At last, meditating day and night, I began to understand that the righteousness of God is that through which the righteous live by a gift of God, namely by faith. Here I felt as if I were entirely born again and had entered paradise itself through gates that had been flung open.

His Transformation (age 29-33)

As Luther studied Scripture, his spiritual eyes began to open. In 1515, Luther began to teach on Paul’s epistle to the Romans. His mind fixated on Romans 1:17. At first he focused on the phrase “the righteousness of God”—struggling again to understand how he could overcome his sin and become righteous in God’s sight. But then his mind turned to the phrase “by faith.” Soon a light illuminated his soul. Righteousness was not something earned. It was a free gift given by God through faith. The “good news” of the gospel finally penetrated his restless heart.

His Theses (age 33-34)

In 1513, **Leo X** (1513-21) became pope. His predecessor, Julius II, had laid the foundation for St. Peter’s Basilica in Rome, and Leo made it his priority to finish the project. Leo wanted the Basilica to be an opulent display of the power and grandeur of the Roman Catholic Church. To do so, he needed one very important item—_____. Leo began selling the rights to parishes to the highest bidder. He also issued plenary indulgences to be sold in Germany.

As a theologian and parish priest, Luther was appalled by the marketing of indulgences. On the eve of All Saints Day, October 31, 1517, he nailed his *95 Theses (A Disputation on the Power and Efficacy of Indulgences)* on the front door of the Wittenberg church. No one would have ever predicted that this one act would literally change the world.

Thesis 82, “If it is true that the pope is able to free souls from purgatory, he ought to use that power, not for trivial reasons such as the building of a church, but simply out of love and freely.”

Luther wrote his theses in Latin intending them to be the object of scholarly debate. However, they were quickly translated into German and widely dispersed among the people. Germans, long tired of being taken advantage of by foreign popes, jumped on the Luther bandwagon. The sale of indulgences took a nosedive in German territories and soon Pope Leo felt the effects in his pocketbook. Leo would have taken severe and immediate action but one thing prevented him: he needed the support of **Frederick the Wise** and Frederick supported Luther.

His Trouble (age 34-37)

Because of Leo's desire to have a good relationship with Frederick, a brief truce was reached between Luther and Rome. This irked many church higher-ups, particularly a professor of theology at the nearby University of Ingolstadt, **John Eck**. Eck knew that he could not attack Luther directly so he challenged one of Luther's colleagues, Karlstadt, to a debate in Leipzig. Karlstadt accepted. Luther, realizing that Karlstadt was not up to the challenge, went along for moral support. Unable to remain quiet, Luther soon joined the debate with Eck. Luther won the debate but Eck won the war getting Luther to declare that John Huss' condemnation as a heretic (1415) was wrong and that the pope had no more authority than a simple layman with a Bible.

Pope Leo could not ignore Luther now. Plus, the election of Charles of Spain as Holy Roman Emperor in 1519 had removed Leo's need to appease Frederick. In 1520, Leo issued a papal decree declaring that a "wild boar" had entered the Lord's vineyard. He ordered all of Luther's books to be burned and gave Luther sixty days to recant under penalty of excommunication. Luther received the decree over fifty days later. He responded by _____.

His Trial (age 37)

In 1521, the Diet of the Empire was called to meet at Worms. Charles V ordered Luther to be there with the promise of safe conduct to and from the assembly. Masses of people greeted Luther at Worms. They all wanted to see the man who dared to defy Rome. The leaders of the Diet were not as cordial and supportive. They were not interested in debating Luther's teachings; they simply wanted a recantation. Luther was stunned. He came ready to argue his points not face an interrogation. He asked for one day to consider his answer.

My conscience is a prisoner of God's Word. I cannot and will not recant, for to disobey one's conscience is neither just nor safe. Here I stand. I can do no other. God help me. Amen.

The next day, April 17, 1521, Luther made his stand—he would not and could not recant. He was given twenty-one days to reconsider his decision. At the end of the twenty-one days, he was to be condemned along with all of his supporters. In the meantime, all of his books were to be burned. Luther seemed to be destined for the same fate as John Huss. However, Frederick the Wise intervened. As Luther left Worms by carriage, he was kidnapped by a band of horseman who carried him away to the castle at Wartburg.

His Translation (age 37-38)

While in exile at the Wartburg castle, Luther accomplished his greatest work. In eleven weeks, he finished the translation of the New Testament into the German language (averaging 1500 words a day). The translation of the Old Testament into German would take much more time (10 years), the help of several other scholars which Luther assembled, and considerable research. However, when completed, Luther's translation of the Bible would be considered a masterpiece.

His Triumph (age 38-63)

Luther was in exile for ten months. But upon hearing news of radical extremes in Wittenberg, Luther decided to return to the city despite the imminent danger to his life. Miraculously, Luther was able to live out the rest of his days in Wittenberg without ever being arrested or executed as a heretic. During this time, Luther wrote numerous books (60,000 pages over his lifetime), composed several hymns, married Katherine von Bura—an ex-nun who left her convent because of Luther’s teaching—and fathered six children.

I would not give my Katie for France and Venice together.

I am the inferior lord, she the superior; I am Aaron, she is my Moses.

Luther loved family life and was a devoted husband and father. The loss of two of his children—Elizabeth (at 8 mos.) and Magdalena (at 13 years)—nearly broke him. His deteriorating health (headaches, stomach disorders, dizzy spells, ringing in his ears) also greatly hindered him and exacerbated his struggle with anger and depression. Nevertheless, Luther’s marriage, family, and unending hospitality helped transformed the medieval church’s view of sexuality and family life.

On the political front, **Charles V** had every intention of carrying out the declaration of the Diet of Worms and stopping Luther. However, several providential incidents demanded his attention:

- From 1521-25, Charles was in constant battle with Francis of France.
- In 1527, Francis and Pope Clement VII declared war on Charles.
- From 1525-42, the empire was constantly threatened by the Turks.

During these years, Lutheranism became entrenched in many German provinces. Charles V sorely needed the military support of the Germans to defeat the Turks so he signed the **Peace of Nuremberg** in 1532 which allowed Lutheranism to continue as long as it was not extended into other territories. Meanwhile the Protestant movement had already taken root in Switzerland (Zwingli and Calvin) and England (Tyndale and Cranmer). The stream of protest begun by Luther in 1517 had turned into a tidal wave that could not be stopped.

Luther died in 1546 at the age of 63. His last words were “*Our God is the God from who cometh salvation: God is the Lord by whom we escape death.*”

His Theology

- **SOLA SCRIPTURA.** The Bible (not tradition) is our authority for faith and practice.
- **SOLA FIDE.** Faith (not faith plus works) is the way we are made righteous before God.
- **SOLA GRATIA.** The grace of God (not man’s free will) is the reason we are saved.
- **SOLO CHRISTO.** Christ (not the pope or anyone else) is to be the sole focus of our lives.

Lessons from Luther’s Life

1. We must stand for Christ and the truth of His Word no matter what the cost.
2. Our greatest strengths can become our greatest weaknesses. Luther’s brash boldness led to a more fragmented Protestant movement and to some “anti-Semitic” comments.

The Reformed Church (cont'd)

Martin Luther's protests and reforms only scratch the surface of what took place in Europe during the 16th century. Everything began to change. And nearly every aspect of society was impacted—government, science, medicine, arts, economy, military, education, communication, transportation, and, of course, religion. The “fumes” of reform were everywhere. Martin Luther just happened to be one of the main figures who lit a match.



While all eyes were focused primarily on Luther and the “Lutheran heresy” in Germany, other reform movements began to spring up all around Europe. One of the most notable reform movements occurred in Switzerland under the leadership of **Ulrich Zwingli** (1484-1531).

Switzerland during this time was one of the freest nations in Europe. The thirteen cantons of Switzerland had united together to form their own nation, independent from the Holy Roman Empire and based on self-governance.

Zwingli became a priest in Zurich in 1518. He was proficient in Greek and studied the New Testament fervently. Independent from Luther, he came to the same conclusion as Luther—the Roman church had departed from biblical faith. He began to preach against papal abuses, indulgences, priestly celibacy, laws of fasting and abstinence during Lent, and religious “superstition,” such as relics and pilgrimages.

After news of Luther's stand at the Diet of Worms hit Zurich, Zwingli stepped up his reforms with the favor of the city's government. Soon Zurich's reforms caught the eye of the bishop of Constance (who oversaw the area of Zurich). The bishop ordered the reforms to stop but the city council, which saw the benefit of Zwingli's reforms, instead called for a public debate between Zwingli and the bishop. The bishop sent a representative who could not answer Zwingli's arguments nor show from Scripture why Zwingli was wrong. The council declared Zwingli the winner of the debate and soon the reform movement swept through Zurich and into the surrounding cities of Bern and Basel.

The reform movements started by Zwingli and Luther shared many things in common and it seemed as if the two movements would merge into a powerful force. Luther and Zwingli and their respective supporters met at the **Marburg Colloquy** in 1529 to form an alliance.

The two reformers agreed on 14 out of 15 propositions but disagreed over the nature of Christ's presence during communion. Luther argued that Christ had a real _____ presence in communion while Zwingli said that communion was simply a _____ of Christ's death with its significance depending entirely on the faith of the recipient. In the end, when Zwingli extended his hand in reconciliation despite their disagreement, Luther refused to shake it and instead said to him, “We are not of the same spirit.”



The separation of the two movements was unfortunate and portended the divisions that would soon occur within Protestantism. Luther’s stubbornness played a role in his disagreement with Zwingli but perhaps the bigger issue was Luther’s desire to reform Catholicism. Luther did not want to see a total departure from Roman faith and a disintegration of Christian unity. He was apparently convinced that if a universal church council were called to debate the issues, then the majority of Christendom would see the validity and biblical basis of the reforms he called for.

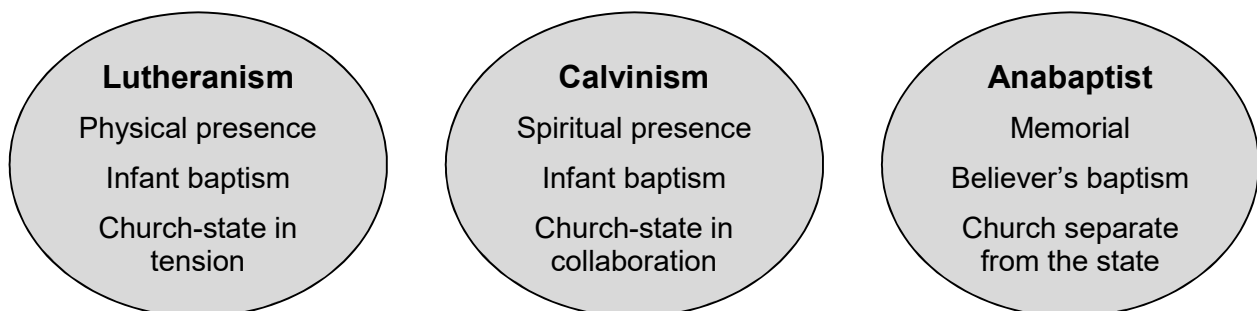
Thus, Luther did not want to depart too far from Catholic doctrine, particularly in the area of communion. Though Luther denied the Catholic doctrine of *transubstantiation* (the bread and wine physically become the body and blood of Jesus), he promoted a view later termed *consubstantiation* (the physical presence of Christ is *with* the bread and wine).

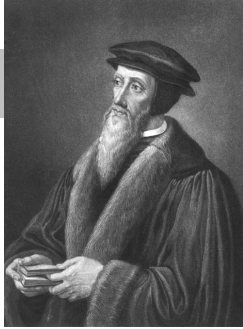
Ironically a “universal” church council was called in response to Luther, **The Council of Trent (1545-63)**, which essentially anathematized the Protestant movement and affirmed several key Catholic doctrines:

- Scripture (including the Apocrypha) and church tradition are of equal authority.
- The Latin Vulgate is the authoritative translation of the Bible.
- The Catholic Church has the sole right to interpret the Bible.
- Justification (salvation) is through the collaboration of faith and good works.
- The seven sacraments are “absolutely necessary channels of divine salvation.”
- The doctrine of transubstantiation was affirmed.
- Communion in both kinds—bread and wine—is not necessary and is forbidden unless expressly permitted by the pope.
- Papal authority, clerical celibacy, veneration of Mary, veneration of relics, pilgrimages, penance, indulgences, and purgatory were affirmed.

Protestants were invited and promised “safe conduct” to the second session of the Council but were informed that they would have limited discussion and no vote. None decided to attend. The Council of Trent is viewed by many as the “birth of the modern Catholic Church.” Not until **Vatican II** (1962-65) would the official church stance against Protestantism begin to soften.

The failure to reform the Catholic Church and the lack of agreement among early Protestant leaders led to a splintering of the reform movement. Three distinct movements emerged (with a fourth, Anglicanism, in England). All three agreed on the authority of the Bible and justification by faith alone but they disagreed on communion, baptism, and the church-state relationship.





John Calvin: the Teacher

1509-1564

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Calvin is considered “the organizer of Protestantism whereas Luther was its prophetic voice” (Cairns). Calvin systematized the teachings of the Reformation.
- Calvin’s *Institutes, or Principles of the Christian Faith*—an explanation of Reformed doctrine that began as six chapters (1536) and expanded to eighty chapters near the time of his death (1560)—has arguably impacted Protestant theology more than any other book written (next to the Bible, of course). Calvin’s *Institutes* not only set forth the Reformed understanding of justification by faith, the sacraments, the authority of Scripture, and the headship of Christ over the church, but also fortified the doctrine of predestination which would influence (and divide) Protestantism in the ages to come.
- Calvin’s ideas on human government would sow the seeds of modern democracy...even though many see his leadership in the city of Geneva as stringent and dictatorial.
- Calvin, like Luther, is one of the most controversial figures in modern history.
 - *Calvin was the most Christian man of his age.* (Ernst Renan)
 - *The longer I live the clearer does it appear that John Calvin’s system is the nearest to perfection.* (Charles Spurgeon).
 - *The famous Calvin, whom we regard as the Apostle of Geneva, raised himself up to the rank of Pope of the Protestants.* (Voltaire)
 - *Calvin belonged to the ranks of the greatest haters in history.* (Erich Fromm)

His Instruction (1509-34)

Calvin was born in Noyon, France, on July 10, 1509. His family was part of the rising middle class in France. While his grandfather was a common barrel-maker, his father had risen in ranks to become a successful lawyer with connections to political leaders and cathedral clergy. Through these connections, Calvin’s father obtained two small church positions for his son (which provided needed income) and set him on the path to become a priest by sending him to the University of Paris.

In 1528, Calvin obtained his Master of Arts and was planning to continue his studies in theology when suddenly his father changed his mind. Instead of becoming a priest, he thought young Calvin should become a lawyer. Calvin complied and enrolled at the University of Orleans to study for a career in law.



During this time, Calvin not only studied law but also learned Greek and began reading the Greek classics as well as the New Testament. In 1532, at age 22, he published his first book—a commentary on a treatise of Seneca, a Roman lawyer—and began to debate and interact with fellow students regarding the teachings of Wycliffe, Huss, and Luther.

What happened first was that by an unexpected conversion He tamed to teachableness a mind too stubborn for its years. ... This mere taste of true godliness that I received set me on fire with such a desire to progress that I pursued the rest of my studies more coolly, although I did not give them up altogether. Before a year had slipped by anybody who longed for a purer doctrine kept on coming to learn from me, still a beginner and a raw recruit.

At first, Calvin was, in his own words, “stubbornly devoted to the superstitions of the papacy,” but then he began to see the logic and biblical basis of Luther’s arguments. At some point around 1533, Calvin came to faith in Jesus Christ. He immediately poured himself into studying Scripture, somewhat neglecting his law studies, and soon was sought out by other students for his teaching and marked out by many others as a “Lutheran.” In 1534, Calvin resigned his two church positions (his main source of income) and went into hiding as persecution against Protestants increased in France. Eventually he found refuge in Basel, Switzerland.

His *Institutes* (1534-36)

While in Basel, Calvin began to devote himself entirely to the study of Scripture. He desired to spend the rest of his life in study and writing, explaining the essential teachings of the Christian faith. In 1536, he published the *Institutes of the Christian Faith*. The book was 516 pages, but printed in such a way that it could be carried in a wide pocket and secretly circulated around France. The six chapters of the book covered the Law, the Creed, the Lord’s Prayer, the

... All I had in mind was to hand on some elementary teaching by which anyone who had been touched by an interest in religion might be formed to true godliness. I labored at the task especially for our own Frenchmen, for I saw that many were hungering and thirsting after Christ and yet that only a very few had any real knowledge of Him.

sacraments, the “false sacraments” of Rome, and Christian freedom. The book sold out in ___ months and was soon in demand everywhere. It was the first book that summarized the basic teachings of the Protestant movement in a comprehensive format that was easy to understand.

His Interruption (1536-40)

After a “covert” trip into France (apparently to persuade some of his family members and friends to join him), Calvin decided to permanently settle in Strasbourg where Protestantism had triumphed and where there were many opportunities for theological discussion and writing. However, his route to Strasbourg was blocked by military operations so he decided to make a one day detour through Geneva.

Geneva had just declared itself for the Reformation a month earlier through the evangelistic activity of **William Farel**, a follower of Zwingli. When Farel heard that Calvin, the author of the *Institutes*, was in town at a local inn, he beat a straight path to Calvin’s door to convince him to stay in Geneva and help establish the reformed church there. Calvin listened to Farel’s passionate pleas but was not at all interested in changing his plans. Finally, exasperated, Farel cried out, “May God condemn your repose, and the calm you seek for study, if before such a great need you withdraw and refuse your succor and help.” Calvin was taken aback and convicted. “... These words shocked and broke me, and I desisted from the journey I had begun.”

Farel and Calvin immediately set out to reform the church in Geneva. Their swift changes soon had many city officials grumbling. Finally, when Calvin insisted that it was necessary to impose excommunication on unrepentant sinners, the city officials balked. They saw Calvin as strict and unyielding and they “excommunicated” him from the city. Calvin was _____. He left the city and continued his journey to Strasbourg after this 18-month interruption.

However, once in Strasbourg, Calvin’s plans for undistracted study and writing were once again interrupted. The leader of the reform movement in Strasbourg, **Martin Bucer**, asked Calvin to be the pastor of numerous French refugees who had fled France to escape persecution. Calvin once again accepted this as God’s call and faithfully pastored the French congregation there. He also continued writing, producing a second edition of the *Institutes* as well as a French liturgy and French translations of several psalms and hymns.

His Interest (1538-40)

Shortly after arriving in Strasbourg, Calvin became convinced that he needed a wife...for pragmatic reasons more than for any desire for love or sexual union. He saw the good marriages of the reformers around him and believed that a good wife would be a help to him in life and in ministry. Characteristically, he wrote out a “job description” for his potential wife and began to seek out suggestions for potential candidates. He even apparently reserved a date on his calendar for his marriage—“a little after Easter” in 1539.

Always keep in mind what I seek to find in her, for I am none of those insane lovers who...are smitten at first sight with a fine figure. This only is the beauty that allures me: if she is chaste, if not too fussy or oversensitive, if economical, if patient, if there is hope that she will be interested about my health.

- Candidate #1 was a wealthy German woman who had a brother serving as her “campaign manager.” Calvin realized that her wealth would help fund his pursuit of the scholarly life but unfortunately she did not speak French and seemed too enamored with the pampered life.
- Candidate #2 was suggested by William Farel. She spoke French and was a devout Protestant but was _____. Calvin never really pursued this candidate.
- Candidate #3 also spoke French but was broke financially. Several of Calvin’s friends highly recommended her to him and things seemed to be progressing favorably. A wedding date was planned but then broken off when she had second thoughts.

After “three strikes” Calvin decided to give up. But then a friend of his, Jean Stordeur, an Anabaptist who had become a part of Calvin’s congregation despite their differences, suddenly died of the plague. His widow, **Idelette**, was attractive, intelligent, a woman of character, and a mother of two children. Calvin did not think of her as a “candidate” for marriage until someone suggested her to him. “Why not consider Idelette?” Calvin did. And, in August 1540, Calvin and Idelette, who were already good friends, decided to marry.

Their marriage was greatly challenged by Calvin’s constant travels (he was gone 32 of the first 45 weeks of their marriage), by health problems they both experienced, and by the loss of three children at birth. Nevertheless, Calvin described her as “the best companion of my life” and they enjoyed nine years together before Idelette died of tuberculosis in 1549 at the age of 40.

His Invitation (1541)

After Calvin was expelled from Geneva, the city went through tumultuous times that almost led to anarchy. In the midst of the chaos, a Catholic cardinal sent a letter to the city inviting them to return to Catholicism. The city officials did not know how to respond. Someone suggested that they ask Calvin in Strasbourg to write a response letter, which he graciously and eloquently did.

Rather would I submit to death a hundred times than to that cross [Geneva] on which I had to perish daily a thousand times over.

Finally, in 1541, the city officials of Geneva realized that they needed Calvin's intellect and organizational skill to reform the church of Geneva. An invitation was extended to him to return. At first, Calvin balked, remembering the grief he encountered there, but then he agreed to return to Geneva for six months to set the affairs of the city in order. An escorted wagon was sent to bring Calvin and his family back to Geneva. He entered the city on September 13, 1541 and was greeted with great enthusiasm and support by the city officials and the people.

His Initiatives (1541-64)

Calvin immediately set to work on reforming the church of Geneva. He started by defining the organization and administration of the city church. Four offices were established:

1. _____ to preach and administer the sacraments.
2. _____ to teach and educate the people.
3. _____ to provide discipline and oversight.
4. _____ to care for the poor and needy.

Government of the church was put into the hands of the **Consistory** which was comprised of the pastors and twelve "lay elders." The Consistory regulated the lives of the citizens of Geneva, who were all church members. Meanwhile, the city council would be responsible for any civil judgments, affairs, and punishments.

After setting the city in order, Calvin was compelled to stay in Geneva. He spent the remainder of his life (23 years) pastoring and leading the people of Geneva. He preached over 2000 sermons, speaking twice on Sunday and three times during the week. Typically, his sermons lasted for an hour usually without the aid of notes. Calvin also continued to write, composing theological books, catechisms, and hymns for his congregation.

Not everyone in the city of Geneva was thrilled with Calvin's initiatives. Opposition was constant and Calvin repeatedly suffered from indigestion, migraines, and general poor health.

The watershed moment in Calvin's leadership came with the trial of **Michael Servetus**. Servetus was a brilliant physician who denied the trinity and held other heretical views. He was sentenced to death by "slow burning" by the Catholic Church but managed to escape and find his way to Geneva. Calvin had corresponded with Servetus on many occasions and was convinced he was a heretic as well. When Servetus was discovered in Geneva, Calvin had him arrested and brought to trial. The trial dragged on for several months until finally the Genevan court asked for the opinions of other Swiss cantons. The opinion was unanimous. He was guilty.



Calvin asked for a humane death for Servetus by beheading but the city council decided to have him burned at the stake. On October 27, 1553, Servetus was burned as a heretic. The event would solidify Calvin’s authority in Geneva but also bring him disdain throughout history by those who saw him as the “cruel dictator of Geneva” opposed to religious freedom. Certainly the affair is a “dark spot” on Calvin’s resume but also reflects the times in which Calvin lived.

His Impact

Calvin’s impact on Western civilization and on Protestant theology cannot be ignored.

Despite the Servetus affair, Calvin taught and preached a democratic form of government in the church and in society. He believed church leaders should be appointed by the people of the congregation rather than imposed on the congregation by higher authorities or wealthy financiers. He believed civil leaders should be appointed in the same way rather than by heredity or military force. Calvin, however, did believe that, while church and state were separate entities, they should collaborate together in managing the affairs of their citizenry.

In theology, Calvin’s *Institutes* impacted Protestants for generations to come, right up until the present. The widespread publication of the *Institutes*, Calvin’s missionary activity, and Geneva’s role as a safe haven for religious refugees enabled his teachings to spread throughout Europe and find firm root especially in Scotland, England, and the Netherlands.

Though Calvin’s *Institutes* covered the full scope of Christian theology, the one aspect of his teaching that came to bear his name was the doctrine of **predestination**. The doctrine sought to emphasize God’s complete sovereignty in salvation and was summarized in an acronym, TULIP.

T _____

U _____

L _____

I _____

P _____

These “five points of Calvinism” would be stated in several key Protestant catechisms and confessions (e.g., *Westminster Confession of Faith*) and create controversy in many circles.

Lessons from Calvin’s Life

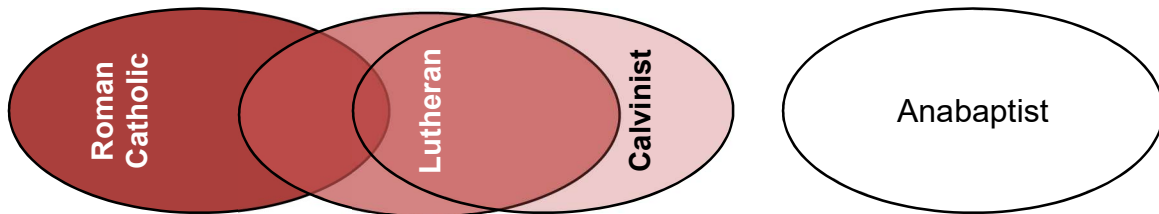
1. Always be prepared for God to interrupt your life.
2. Opposition is to be expected in ministry—from unbelievers and “believers.”
3. “Ideas have consequences” so be careful what you believe and espouse to others.

The Reformed Church (cont'd)

The Reformation in the 16th century brought changes to the church and its doctrine. The clarion call of the Reformers centered on three key doctrines:

- **Sola Scriptura.** Scripture is our sole authority for faith and practice.
- **Sola Fide.** Salvation comes by grace alone through faith alone in Jesus Christ alone.
- **Solo Christo.** Christ alone is the leader and sustainer of the church (not the pope).

However, beyond these three doctrines, the Reformed movement began to splinter. Three distinct movements began to emerge—each with a different relationship to the Roman church of the day:



Luther foresaw the potential consequences of a “radical reformation” and individualized approach to Scripture thus he desired to leave many of the structures and doctrines of the Church intact. He desired to _____ the Church.

Calvin also wanted a reformation of the Church not a destruction of it but he saw a few more things that needed to change. He desired to _____ the Church.

The Anabaptists, however, did not sense any allegiance to the Roman Church and sought a complete break from its traditions and structures. They desired to _____ the Church altogether and start from scratch.

While religiously they were clearly and undeniably innovative, socially [the Reformers] were all, to a man, conservative, clinging in some form to the medieval idea of the unity of society. While Zwingli and Luther had, to begin with, made some radical noises, they were soon haunted by the very real prospect of the secularization of the state and the dechristianization of society. At that point their conservatism won out.
—Christian History, Issue 5, p. 35

The Birth of Anabaptism

When **Ulrich Zwingli** began his reformation in Zurich, Switzerland, he preached verse-by-verse through the New Testament and questioned many of the age-old traditions of the Catholic Church. Things began to change. The words and rituals of Mass were altered. Statues were removed. Frescos were painted over. The fasts of Lent were no longer mandated. And small groups of people began to meet around the city to study God’s Word on their own.

One group, led by George Blaurock (a fiery peasant), Felix Mantz (an illegitimate son of a priest), and Conrad Grebel (a young aristocrat), wanted Zwingli to move quicker in his reforms. But while Zwingli was a reformer, he also wanted to maintain societal peace and order. He wanted things to move slowly and in concert with the civil government. Blaurock, Mantz, and Grebel grew impatient. They also came to the conviction that there was to be a separation of church and state. The church is not entered into by infant baptism but by a personal decision to follow Jesus Christ. Baptism is for believers only. On January 21, 1525, they baptized each other and a movement began.

The Spread of Anabaptism

The early Anabaptists were fervent missionaries and they began to spread their ideas throughout Switzerland and eventually all of Europe. They found a receptive audience, particularly among the peasants who felt disenfranchised by the state and forgotten and fleeced by the church. These peasants were both hungry for spiritual renewal and desperate for societal change.

Though the original Anabaptists preached non-violence and pacifism, soon groups of peasants began to band together and demand greater rights. The bloody **Peasants' Wars** in Germany (1524-26) arose among "radical reformers" and were quickly associated with the Anabaptists.

Then in 1535, in **Münster, Germany**, a group of extremists led by Jan van Leyden gained control of the city and began to preach the imminent return of Jesus. They expelled Catholics and moderate Protestants, demanded that everyone receive baptism, and destroyed all vestiges of the Catholic Church. Leyden then had himself crowned "King David" and instituted polygamy among the inhabitants. Finally, the city was besieged by an army gathered by the local bishop. The city fell. Many inhabitants were slaughtered. And Leyden was captured, exhibited for several days in a cage, tortured, and then executed.

Eventually every radical offshoot of the Reformation was labeled "Anabaptist" (meaning "rebaptizer"). They were considered seditious and dangerous, rejecting both state and church. Many were arrested, imprisoned, tortured, and/or executed. In an ironic twist, many were drowned in the river. Estimates are that more Anabaptists died at the hands of Catholic and Protestant authorities in the 16th century than by the Roman authorities in the first three centuries of the church. The common belief of the time was that political _____ depended on religious _____. Anabaptists seemingly threatened the very foundations of society.

The Beliefs of Anabaptism

The early Anabaptist movement was never uniform or united but it did hold seven basic beliefs that were outlined in the **Schleitheim Document** of 1527.

- Believer's baptism upon confession of faith.
- The practice of church discipline.
- The Lord's Supper in place of the Mass.
- Separation from Roman Catholic and Protestant churches (autonomy).
- The role of ministers as shepherds of the flock.
- The rejection of violence and war (pacifism).
- The rejection of political oaths.

The "Champion" of Anabaptism

The Anabaptist movement probably would have remained on the outskirts of society if it were not for the life, teaching, and influence of **Menno Simons** (1496-1561). Simons was a Dutch priest who came in contact with Anabaptist teaching. Though he repudiated the radicalism of the Münster incident, he found that the much of their teaching was biblical. He "prayed to God with sighs and tears that He would give to me, a sorrowing sinner, the gift of His grace." Soon Simons joined the Anabaptist movement and began to travel (under constant threat of death) to teach, unify, and strengthen Anabaptists around the region. When he died in 1561 (of natural causes), he left behind a more united Anabaptist movement that soon adopted his name, the **Mennonites**.



William Tyndale: the Translator

1494-1536

AD 30	313	1054	1517	1914
Church Begins	Edict of Milan	Great Schism	Luther's 95 Theses	World War I

His Significance

- Tyndale is the translator of the first, mechanically-printed New Testament in the English language. Tyndale's English translation of the Bible was based on the Greek New Testament while John Wycliffe's hand-written translation in the 1380's was from the Latin Vulgate.
- Tyndale's translation of the Bible (1525) was so accurate and readable that _____ percent of his wording later appeared in the King James Version (1611).
- Tyndale's translation work would eventually open the door for an "officially approved" English version of the Bible, the Coverdale Bible, in 1535.

His Time

A seismic shift occurred throughout Europe in the 16th century. The Reformation had an effect, and elicited a political response, in literally every European nation.

- In the Holy Roman Empire (primarily Germany) many towns became "Protestant" and were permitted to practice their faith (without proselytizing other towns).
- In Switzerland, many independent cantons became "Protestant."
- In France, Protestants (called "Huguenots") were at times tolerated and at times persecuted. They finally gained freedom of worship in 1596 with the **Edict of Nantes**.
- In Spain and the Netherlands, controlled by Charles V, Protestants were severely restricted and persecuted. Eventually freedom of worship came to the Netherlands in the 1600's while the principles of the Spanish Inquisition (seeking to root out false converts and heretical writings) continued in Spain until the 1800's.

In England, the Reformation took on an entirely different flavor. **King Henry VIII** (1491-1547), a "defender of the faith" against Lutheranism, was married to Catherine of Aragon as part of a political alliance with Spain. Their marriage was not a happy one and it had not produced a male heir...only a daughter, Mary Tudor. Henry was determined to have a male heir and end his marriage to Catherine, which was considered questionable anyway since she was initially married to Henry's deceased older brother, Arthur.

Henry asked Pope Clement VII for an annulment of the marriage. Clement was caught in a dilemma. To annul the marriage would anger Charles V (the nephew of Catherine). To refuse the annulment would anger Henry. Thus Clement decided to stall. In the meantime, Henry sought his own opinion from his advisors and major Catholic universities. When they all agreed that his marriage was not valid, Henry acted. In 1534, he had Parliament declare his marriage as annulled and appoint him as the "supreme head of the church of England."

Henry's decision broke off ties with the Catholic Church. Even though Henry himself had no intention of changing church doctrine or tradition, the schism with Rome opened the door for reformation. The archbishop of Canterbury, **Thomas Cranmer**, was sympathetic to Lutheran ideas and immediately began to institute changes favorable to Protestants. Meanwhile, on the other side of the coin, **Sir Thomas More**, opposed the king's actions and was executed.

Henry, for his part, proceeded to marry (and divorce or execute) Anne Boleyn (who bore Elizabeth), Jane Seymour (who bore Edward), Anne of Cleves, and Catherine Howard. His sixth wife was Catherine Parr with whom he was married when he died in 1547.

Henry, like many politicians of his day, varied in his opposition or toleration of Protestantism based on political alliances. However, once the door to Reformation was open, it was hard to shut...as Henry's Catholic daughter, Mary, found out when she ruled from 1553-58.

The "English Reformation" began a fourth movement in Protestantism, **Anglicanism**. In principle, Anglicanism sought to be broad enough to encompass both Catholic and Protestant belief. In the end, however, severed from the pope, the church leaned more toward Protestantism.



His Training

William Tyndale was born in Gloucestershire, England around 1494. Not much is known of his childhood. He is first mentioned as a student at Magdalen College of Oxford in 1512. Later, he studied at Cambridge University which was embroiled in the Lutheran controversy at the time. Apparently, through his own study of Scripture, Tyndale became convinced of the truth of Luther's teachings while at Cambridge.



In 1521, Tyndale began to serve as a tutor to the children of a wealthy nobleman, Sir John Walsh. In this role, he came in contact with numerous clergy who regularly dined at Walsh's house. Tyndale was struck by their ignorance and disdain of God's Word. At one point, he uttered in frustration to one of these clerics, "*If God spare my life, before many years pass, I will cause a _____ to know more of the Scripture than you do.*"

This conviction stuck in Tyndale's head—the Bible needs to be in the language of the common people. The only English translation around at the time was Wycliffe's hand-copied version, which was hard to find and based on the Latin Vulgate. With the help of the printing press and his own knowledge of Greek (as well as seven other languages), Tyndale decided to change this.

Tyndale set out for London to meet with the bishop and seek his approval for an English translation. The bishop was not convinced a Bible was needed nor was he interested in helping. Tyndale tried other avenues of aid to no avail. Finally, he decided that there was no place in England safe or supportive to translate the Bible so, in 1524, he sailed for Germany.

His Translation

Even in Germany, Tyndale was not entirely safe. He began his translation work in Hamburg. However, after a raid on his printing press, he fled to Worms. Here, in 1525, in the city of Luther's famous stand, the first 6000 copies of the English New Testament were printed. Only _____ survive today. Most were bought up and burned by the bishops in England who tried to prevent their circulation. Ironically, their money provided the means for the printing of the second edition in 1526. Soon England was flooded with New Testament translations.

Tyndale also began to write other theological tracts and writings and ship them to England. One of them, *The Obedience of the Christian Man*, caught the eye and approval of Henry VIII since it argued that Christians were obligated to obey the civil authorities over them. Henry loved it. "This book is for me and all kings to read!" Henry actually wanted to recruit Tyndale as one of his advisors until Tyndale wrote another treatise, *The Practice of Prelates*, which detailed the necessary character of a godly leader and denounced _____ as against God's will. Henry was not fond of this work and sought to stop Tyndale's writings and translation work.

Meanwhile, Tyndale settled in Antwerp, Belgium, a city sympathetic to the Reformation and settled with many English merchants who transported Tyndale's writings to England. Here he continued writing and working on his translation of the Old Testament.

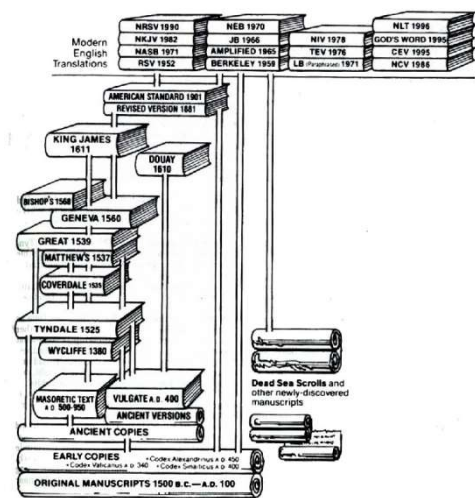
His Betrayal

King Henry VIII could not locate Tyndale or find a way to stop him but another Henry would. **Henry Phillips** studied law in England and was on the path to success when a _____ problem sidetracked him, leaving him in debt and in trouble. He fled England and sought refuge on the Continent. Somehow, while in Belgium, he came in contact with someone looking for Tyndale. Needing cash and disdaining "reformers," Henry signed up for the task. Henry used his lawyer skills and outgoing personality to make friends among the English merchants. Soon he earned their trust and gained access to Tyndale. Tyndale, for his part, liked the young lawyer who seemed greatly sympathetic to the Reformation and interested in his translation work.

In May 1535, after Phillips gained Tyndale's trust, he invited him out to lunch, alone. Walking together in the city, they approached a narrow alley. Phillips stepped back to let Tyndale go first. As Tyndale stepped forward, he was seized by two officers from Brussels who quickly bound him and transported him to the castle of Vilvoorde, north of Brussels.

Tyndale remained in the castle's dungeon for fifteen months. His friends' pleas to Henry VIII fell on deaf ears. Finally, on October 6, 1536, after being charged with believing faith alone justifies and denying church doctrine, Tyndale was strangled and burned at the stake. His final words were, "Lord, open the eyes of the king of England."

Ironically, in 1535, while Tyndale sat in prison, Henry VIII approved an official English Bible, translated by Miles Coverdale, which was based almost entirely on Tyndale's translation.



Appendix A – Constantine’s Impact

The transition that took place in the church in AD 313 with the Edict of Milan cannot be overstated. Constantine’s “conversion” to Christianity radically changed the nature and practice of the church. Christianity was not only legalized but it was also endorsed and favored by the emperor himself. Millions of people flocked to the churches—some for spiritual reasons, others for political, social, or economic reasons. The impact on the church is still felt today.

One of the first questions raised concerning this time period is...

Did Constantine really become a Christian?

The sincerity of Constantine’s conversion is hard to determine from history. There are several factors that point to the reality of Constantine’s devotion to Jesus Christ.

1. Constantine had something dramatic happen to him at Milvian Bridge in 312.
2. Constantine had nothing obvious to gain from supporting Christians.
3. Constantine’s mother, Helena, was a devout believer who obviously influenced him.
4. Constantine did many positive things to support and promote Christianity.
5. Constantine was baptized as a Christian on his deathbed.

On the other hand, there are other factors which indicate that Constantine may not have had a true conversion to Christianity. He may have been attracted to Christianity and supportive of it but he apparently struggled to commit himself fully to the gospel of Christ.

1. Constantine still worshipped the Unconquered Sun and participated in pagan rituals after his “conversion.”
2. Constantine never placed himself under the teaching, authority, or accountability of the church.
3. Constantine willingly took the title of “High Priest of Paganism” and made preparations to be declared a “god” after his death.
4. Constantine had many statues of himself placed around the city, one with his head replacing the Greek god Apollo, which attracted people’s devotion.
5. Constantine continued to act as a typical Roman emperor, ordering the executions of his eldest son, his second wife, and his favorite sister’s husband for alleged treason.

Obviously only God can make the final determination on the condition of Constantine’s heart.

What were some of the impacts of Constantine’s “conversion” on the church?

The most obvious impact of Constantine’s conversion was the mass influx of people into the churches. Historical estimates indicate that there were roughly six million Christians in the Roman Empire in AD 300 (~10% of the population). By AD 350, this number had swelled to 34 million people (~56% of the population). The numbers are staggering.

Imagine a typical local church, organized and structured to shepherd and disciple 50 believers in a home or small meeting place, faced with the challenge of teaching and ministering to a thousand people who suddenly show up on their doorsteps. The opportunity sounds great but reality indicates that many, if not most, of these people had less than spiritual intentions and they brought a lot of baggage and pagan practices with them. The typical church could not adequately disciple all of these people so some practices and principles began to change.

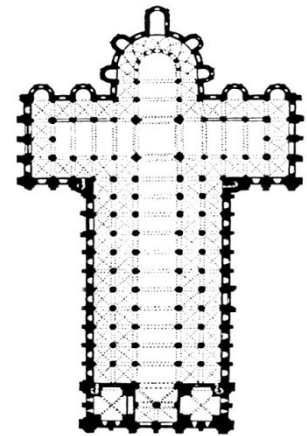
Five major developments were mentioned in the study (page 33).

1. Monasticism began to flourish.

The word “monk” derives from the Greek, *monachos*, meaning “solitary.” It was used to describe a person who left the temptations and distractions of society (and the imperial church) to find solitude and devotion away from civilization. As “converted” pagans flocked to the churches, many “committed” believers escaped to the desert. Gonzalez notes, “Monasticism was not the invention of an individual, but rather a mass exodus, a contagion, which seems to have suddenly affected thousands of people” (*The Story of Christianity*, 139). Soon communities of monks formed where believers committed to discipleship spent their days in worship and work.

2. Basilicas were built.

Within a few short years, the church went from houses and simple meeting places to ornate, elaborate basilicas. The “basilica” was an ancient rectangular floor plan used for large public buildings in the Roman Empire. Since houses and small buildings could no longer hold the meetings of the congregation, churches began building or taking over Roman basilicas. Other changes also came with this new venue.



After Constantine’s conversion, Christian worship began to be influenced by imperial protocol. Incense, which was used as a sign of respect for the emperor, began appearing in Christian churches. Officiating ministers, who until then had worn everyday clothes, began dressing in luxurious garments. Likewise, a number of gestures indicating respect, which were normally made before the emperor, now became part of Christian worship. The custom was also introduced of beginning services with processional. Choirs were developed, partly in order to give body to that procession. Eventually, the congregation came to have a less active role in worship. (Gonzalez, *The Story of Christianity*, 125).

3. Increasing hierarchy developed in church leadership.

Leadership had always been emphasized in the early church. The authority of the apostles eventually led to the authority of deacons, elders (pastors) and bishops. Deacons and elders helped oversee and minister to a group of believers in a house church. Bishops typically oversaw all the house churches in a particular city. However, in the early church, leadership was almost always seen as servant leadership. Indeed, to lead the church in the early church often meant you were the object of persecution and suffering. People generally did not seek leadership in the early church for honor or prestige but rather to serve God’s people.

The development of the imperial church suddenly brought prestige and honor to the leadership roles in the church. Bishops served as Constantine's advisors and had increasing political influence. Bishops and elders also enjoyed tax exemptions and other perks from the emperor which made their positions much more desired. Political "power plays" and corruption became more evident in some church leaders and the gap between "clergy" and "laity" widened. Clergy were no longer seen as servant leaders within the flock but more as political leaders and governors over a mass of people. "...The net result of those buildings [basilicas], and of the liturgy that evolved to fit them, was the development of a clerical aristocracy, similar to the imperial aristocracy, and often as far from the common people as were the great officers of the Empire" (Gonzalez, 134).

4. Paganism influenced church practices.

The large influx of people into the church brought a lot of pagan baggage. Augustine (354-430), looking back on this time, stated:

"For, when peace came after so many and such violent persecutions, crowds of pagans wishing to become Christians were prevented from doing this because of their habit of celebrating the feast days of their idols with banquets and carousing; and, since it was not easy for them to abstain from these dangerous but ancient pleasures, our ancestors thought it would be good to make a concession for the time being to their weakness and permit them, instead of the feasts they had renounced, to celebrate other feasts in honor of the holy martyrs, not with the same sacrilege but the same elaborateness." (as quoted by MacMullen, *Christianity and Paganism in the Fourth and Eighth Centuries*, 115).

As a pastor some eighty years after Constantine's conversion, Augustine still struggled to bring some pagan beliefs and practices within the church under control. For example, in one sermon, Augustine goes to great lengths to convince his congregation that they can pray to God about simple matters. Pagan people generally thought that you take your big requests to the big gods (e.g., Zeus or Apollo) and your smaller requests to smaller gods who oversee that particular dimension of life. Becoming Christians, these people began to see God and Jesus as only interested in salvation matters while deceased saints and martyrs could help meet smaller matters. Augustine insists to his people, "God heals both man and beast, yes, even your flocks and herds. Let us reduce it to the very least things: he sees to the salvation of your hen" (as quoted by MacMullen, 121).

Other common church practices influenced by paganism included finding spiritual power in relics tied to Christ or the martyrs; finding spiritual protection in the wearing of necklaces with Christian symbols, saying certain phrases over and over, or placing Christian statues or symbols in one's home; and even celebrating the birth of Christ on December 25 (birthday of the Sun).

5. Hope was turned from heaven onto earth.

The fervent prayer of the early church—*Maranatha* ("O Lord, come!")—was gradually replaced with the feeling that the kingdom of Christ had, in some way, already come. A church persecuted and suffering became a church prosperous and successful. Riches and luxury began to be seen, not as potential dangers, but as signs of God's blessing. And preaching on the coming kingdom of Christ waned as more and more Christians believed the triumph of Christianity had come.

Appendix B - The Identity of Jesus

Who is Jesus Christ? This is the fundamental question of life...and the early church obviously wanted to make sure that the answer was clear. From the beginning of the church, Christ's identity was seen as fundamental to Christian faith. *By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world* (1 John 4:2-3).

Several different views of Christ's identity developed over the first four centuries of the church:

- **Docetists** (Gnostics). Jesus was not human but only "appeared" to be a man.
- **Apollinarians**. Jesus was 1/3 human. He had a human body but a divine mind and will.
- **Modalists**. God changes into different "modes" of being—Father, Son, or Holy Spirit.
- **Ebionites**. Jesus was not God but only a specially blessed prophet.
- **Adoptionists**. Jesus was "adopted" as God's special Son at baptism.
- **Arians**. Jesus was the first and highest creation of God.
- **Monophysites**. Jesus' deity swallowed up His humanity. He only had a divine nature.
- **Nestorians**. Jesus was basically two persons—divine and human—in one body.
- **Orthodox**. Jesus is fully human (Son of man) and fully divine (Son of God). He has two natures in one person.

Why is the identity of Christ so important? To deny Jesus' humanity is to show the spirit of the Antichrist (1 John 4:2-3). To deny Jesus is Lord (His deity) is to fall short of His salvation (Romans 10:9). Jesus must be fully human to represent us, to die for us, and to be a sympathetic High Priest. He must be fully divine to save us, to give us life, and to be an eternal High Priest.

If Jesus is not God in the flesh, then it affects at least seven aspects of our belief...

1. Our view of worship (John 5:19-23; Revelation 1:12-20; 19:10).
2. Our view of resurrection and eternal life (John 5:21; 11:25-26).
3. Our view of judgment and forgiveness (Mark 2:1-12; John 5:22).
4. Our view of the sufficiency of Christ's death (Hebrews 10:1-18).
5. Our view of submission and obedience (Philippians 2:5-11 w/Isaiah 45:21-23).
6. Our view of eternal security (Ephesians 1:1-14, "in Christ").
7. Our view of God's love (Romans 5:8).

Appendix C - Medieval Developments

The Medieval Church period is typically defined by the time frame in which the Western church controlled and/or exerted governmental power over the western area of the old Roman Empire (590-1517). In the Early Church period the church was *persecuted* by the Roman government. In the Imperial Church period the church was *privileged* by the Roman government. In the Medieval Church period the church often acts as the *power* of the fallen Roman government.

It is impossible to cover all of the developments that took place in the church over 1000 years. However, two developments are of particular importance because of the impact they will have on the church and the controversy they will create during the Reformation and into the present.

THE RISE OF THE PAPACY

The word “pope” means “father.” It was used in the early church to refer to any important and respected bishop. The fall of Rome left a vacuum of leadership in the western empire. The bishop of Rome filled that void and soon became sole possessor of the title “pope.”

Early Church. Bishops acted as the overseers of the various house churches in a city, providing guidance and leadership to the churches and helping to ensure unity. In concert with other bishops, they provided continuity to the whole Christian community. If heresies or disagreements erupted, the bishops acted as the arbitrators, pointing people back to Scripture and confirmed church teachings. The bishop of Rome at times received special honor because of his position in the capital of the empire. However, one Roman bishop in the third century (Stephen) claimed the title “bishop of bishops” and was soundly rebuked by the other bishops.

Imperial Church. With the rise of Constantine, the role of bishop became more politically and economically powerful. The bishops over five major cities in the Roman Empire (with significant Christian populations) began to take precedence: Rome, Jerusalem, Alexandria, Constantinople, and Antioch.

Medieval Church. With the dissolution of the western side of the empire in the fifth century, the Roman bishop began to exert more and more influence, particularly since the other four bishops resided in the eastern side of the empire.

The development of papal authority can be seen in five particular Roman bishops:

1. **Leo the Great (440-461).** In 452, Attila and the Huns invaded Italy and headed to Rome. No leader in the west was willing to oppose them and the eastern empire did not want to get involved. Leo, the bishop of Rome, stepped in. He met Attila face-to-face and, for whatever reason, Attila withdrew. Leo eventually saw himself as the incarnation of Peter, the leader of the church (based on Matthew 16:18-19) and the protector of Rome.
2. **Gregory the Great (590-604).** Viewed by some as the first “pope.” He exerted enormous leadership in Rome during a serious time of crisis, wrote extensively, and developed many Catholic doctrines (purgatory, penance, and the power of the Mass). Interestingly, Gregory greatly opposed the title “Universal Bishop” which was claimed by the bishop of Constan-

tinople at the time. Gregory wrote, “Now I confidently say that whosoever calls himself, or desires to be called, Universal Priest, is in his elation the precursor of Antichrist, because he proudly puts himself above all others.”

3. **Leo III (795-816).** On Christmas day in 800, Leo crowned Charlemagne as emperor of the West. This event marks the beginning of the Holy Roman Empire.
4. **Urban IV (1088-1099).** Urban launched the Crusades against the Moslems in the Holy Land, proclaiming that they were God’s will and anyone dying in them would gain immediate entrance into heaven.
5. **Boniface VIII (1294-1303).** His papal bull, *Unam Sanctam*, marks the high point of papal claims to authority. “If earthly power strays from the right path it is to be judged by the spiritual... But if the supreme spiritual authority strays, it can only be judged by God, and not by humans... We further declare, affirm, and define that it is absolutely necessary for salvation that all human creatures be under the Roman pontiff.” (Corpus of Canon Law 2.1245).

Later **Vatican I (1869-70)** would fully explain papal authority and infallibility:

- Christ gave Peter the primacy of jurisdiction over the entire Church as well as the world. The right of jurisdiction is passed down to Peter’s successors, the bishops of Rome, for all time.
- Inherent in the primacy of jurisdiction is also an infallible teaching authority over the entire Church. When speaking *ex cathedra*, that is, when speaking in his official capacity as pope, and defining a doctrine on a matter of faith and morals, the Roman pontiff teaches infallibly.
- The Roman pontiff has absolute authority in himself and possesses authority over all councils; his judgment cannot be questioned; he himself can be judged by no human tribunal.
- The Roman Church has ever remained free from all blemish of error and the doctrines of the Catholic faith have always been kept undefiled by her. If any questions of faith arise within the Church universal they must be defined by the judgment of the Roman pontiff.
- It is necessary for salvation that everyone who professes to be a Christian must be submitted to the authority of the Roman pontiff in all areas of faith, morals, and discipline, and if anyone disagrees with these teachings of Vatican I they are anathematized [i.e., placed under a curse and/or excommunicated from the church]. (*The Church of Rome at the Bar of History*, pp. 34-35)

The development of papal authority and identification of the Roman bishop as the ongoing representative of Peter marks another key distinction with Protestant belief. Whereas Catholic belief ascribes headship of the church to a visible earthly leader, the pope; Protestant belief will see headship of the church as a spiritual position only given to Jesus Christ. Leadership in the church is to be local and based on individual character and devotion not apostolic succession.

THE DECLINE OF BIBLICAL AUTHORITY

With the rise of the papacy came the slow decline of biblical authority. The Scriptures of the New Testament were revered by the church but less and less read by the people in the church.

Early Church. The New Testament books were all written from AD 45-90. By AD 180, the majority of the New Testament books were recognized as inspired by God. **Irenaeus** (115-202) included the four gospels, Paul's epistles, Acts, 1 Peter, 1 & 2 John, and Revelation as books inspired by God. Jude, 2 Peter, 3 John, James and Hebrews were the only ones questioned. The early church fathers quote extensively from the Scriptures as the authority for faith and practice.

Imperial Church. With the threat of persecution ended, the church formalized the New Testament canon. The word "canon" means "measuring rod" and indicates that to be recognized as inspired Scripture a New Testament book had to pass the tests of *authorship*, *authority*, *authenticity*, and *acceptance* by the majority of Christians everywhere. Athanasius lists the complete New Testament canon in 367 and this list is affirmed at the Councils of Hippo (393) and Carthage (397).

Medieval Church. The authority of the Bible is not questioned; however, it is increasingly ignored due to lack of translation, availability, and literacy during this time period. Everyday people became more and more dependent on the teaching of church leaders who also often ignored the Bible in favor of papal authority and church tradition.

- The concept of "church tradition" developed in the early church as a way of contradicting heretical teaching and affirming the accepted beliefs of Christianity. Church tradition became a safeguard against individualistic or heretical interpretations of the Bible.
- During the medieval church period, church tradition soon took on a life of its own. The concept of apostolic succession (i.e., bishops have a traceable line and connection to the apostles and their authority) gave rise to the idea that alongside the written Scriptures was an unwritten oral tradition passed down by the apostles and/or received directly by the Spirit.
- **The Council of Trent (1545-63)**, in order to squelch the growing influence and teachings of the Reformers, expressly forbade anyone from interpreting Scripture "contrary to that sense which holy mother Church, to whom it belongs to judge of their true sense and interpretation, has held and holds..."
- **Vatican I (1869-70) and Vatican II (1962-65)** affirmed this. "Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. ...The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ."

Thus, the Catholic Church will develop several concepts which effectively affirm its teaching above any other teaching:

- The Church is the final determiner of the canon of Scripture; hence the Council of Trent's decision to add the Apocryphal books to the Bible.
- The Church is the true interpreter of the meaning of Scripture.
- The Church is the lone possessor of the continual stream of church tradition passed down from the apostles, specifically Peter, and/or received directly by the Spirit.

Protestants will obviously disagree with these concepts and promote the ideas of *sola Scriptura*, the priesthood of the believer, and the need for Bible translation.

DOCTRINES EMERGING FROM THE MEDIEVAL CHURCH

Since the Church possesses sole authority to interpret the Bible and privileged connection to the apostles and the Spirit for further revelation, then credence is given to a number of beliefs and practices developed or defined during the Middle Ages.

Infant Baptism. The early church almost universally practiced “believer’s baptism.” When a person expressed faith in Jesus Christ, they were taken through a long catechistic process (several months to three years) to confirm their faith and teach them the doctrines of Christianity. At the end of this time, they were ready for baptism. At baptism, they affirmed their belief in Jesus Christ and were generally submersed three times in the name of the Father and the Son and the Holy Spirit. Since baptism was seen as one’s final commitment to Christianity, baptism was often delayed until later in life so as to make sure a person did not commit any “major sins” after his/her baptism. However, beginning with Augustine and the concept of original sin, infant baptism became the standard practice. Since the infant could not express his/her faith, a parent or godparent would express this faith for them until later in life they could confirm it.

Penance. In the early church, the question arose over the person who commits a “major sin” (i.e., sexual immorality, idolatry, murder, blasphemy) after baptism. Tertullian proposed a method of restoration that involved public confession and various penitential exercises to confirm the sincerity of their repentance. However, this could only be done *once* in one’s lifetime. Further committing of major sins would indicate the lack of true faith. Since baptism was moved into infancy in the medieval church, the practice of receiving forgiveness for sins after baptism took on new meaning. The process of penance developed—contrition, confession, acts of penance (punishment), and priestly absolution—to deal with sins after baptism.

Purgatory. Origen (185-254) is perhaps the originator of the concept of purgatory. Origen was a universalist (i.e., all are eventually saved) and so naturally believed that there was some kind of purification process after death for those who died in sin. Augustine later contemplated the concept of some kind of purification process after death to fully rid us of sin before entering the sinless perfection of heaven. Gregory the Great latched onto this idea and taught it as official church doctrine. Purgatory became the final step to penance in cleansing us from sin.

Power of the Mass. Communion (or eucharist) in the early church was a remembrance of Christ’s death, a symbol of unity, and a sacrifice of praise to God. It was often accompanied with a meal. As the meal disappeared, more emphasis was placed on the elements themselves. The presence of Christ was emphasized but not defined. The fourth century brought an element of awe and formality to communion. Soon the elements were regarded as objects of power and people began to refrain from partaking. The term “mass” developed from the formal dismissal (Latin, *missa*) of people from the service before the celebration of communion. Gregory believed that at the celebration of eucharist Christ was effectively re-sacrificed (apparently based on a vision he had of the crucified Lord while he was celebrating the mass). Thus, Gregory taught that there was power in the eucharist to forgive sins and even shorten the time that people spent in purgatory. In 832, Radbertus, a French monk, wrote *On the Body and the Blood of the Lord* which stated when the elements are consecrated, they are totally transformed into the body and blood of Christ. The Fourth Lateran Council (1215) will make this official church teaching.

Appendix D - Additional Readings

Justin Martyr (~100-165) was a philosopher who grew up in a pagan home. He studied the best of Greek philosophy and diligently searched for the meaning of life. Eventually he found this meaning in the life, death, and resurrection of Jesus Christ. He was well-versed in Greek writings as well as the Bible and freely used both in his writings and in debates with pagan philosophers. His effectiveness and fervent belief in Christ eventually led to his arrest, conviction and death at the hands of the emperor, Marcus Aurelius. The following is an excerpt from his *First Apology*, written around AD 150.

To the Emperor Titus Aelius Adrianus Antoninus Pius Augustus Caesar... and to the sacred Senate, with the whole People of the Romans, I, Justin, the son of Priscus and grandson of Bacchius, natives of Flavia Neapolis in Palestine, present this address and petition on behalf of all nations who are unjustly hated and unfairly abused, myself being one of them.

A Reasonable Appeal

Reason instructs those who are truly pious and philosophical to honor and love only what is true, and to refuse to follow traditional opinions if they are worthless. Not only does sound reason direct us to refuse the guidance of those who did or taught anything wrong, but the lover of truth is compelled to choose to do and say what is right, even if his life was threatened with death by such a choice.

You Can Kill Us But Not Hurt Us

Since you are called pious and philosophers, guardians of justice and lovers of learning, pay attention and listen to my address. If you are indeed followers of learning, it will be clear. We have come not to flatter you by this writing nor please you by our address, but to beg that you pass judgment after an accurate and searching investigation... As for us, no evil can be done to us unless we are convicted as evildoers or proved to be wicked men. You can kill us. But you cannot hurt us.

Investigate Us

To avoid anyone thinking that this is an unreasonable and reckless declaration, we demand that the charges against the Christians be investigated. If these are substantiated, we should be justly punished. But if no one can convict us of anything, true reason forbids you to wrong blameless men because of evil rumors. If you did

so, you would be harming yourselves in governing affairs by emotions rather than by intelligence... It is our task, therefore, to provide to all an opportunity of inspecting our life and teachings... It is your business, when you hear us, to be good judges, as reason demands. If, when you have learned the truth, you do not do what is just, you will be without excuse before God.

Nothing is decided, either good or bad, simply by giving a name to someone. The actions implied in the name are what is important... If we are found to have committed no crime, either in the name we bear or in our conduct as citizens, it is your duty very earnestly to protect us from unjust punishment when we are not convicted. Neither praise nor punishment can reasonably spring from a name unless a good or evil action is proved. You do not punish those among you who are accused before they are convicted; but in our case you consider the name [of Christian] itself as proof against us... If any of the accused deny the name and say that he is not a Christian, you acquit him, since you have no evidence against him as a criminal. But if anyone acknowledges that he is a Christian, you punish him because of this acknowledgment. Justice requires that you examine the life both of the one who confesses and the one who denies so that his deeds may show what kind of man each is...

We Are Not Atheists

We are called atheists. We admit we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness, self-control, and the other virtues, who is free from all impurity. We worship and adore both Him and the Son (who came from Him and taught us these things, and the multitude of the other good angels who follow and are made like unto Him), and the prophetic Spirit. We

know them in reason and truth and willingly proclaim to everyone who wishes to learn as we have been taught...

Our Kingdom is Different

When you hear that we look for a kingdom, you suppose, without asking any questions, that we speak of a human kingdom. But, we speak of that which is with God. This is clear from the confession of their faith made by those charged with being Christians. Though they know that death is the punishment awarded to him who so confesses, if we looked for a human kingdom we should also deny our Christ, so that we might not be killed. We would attempt to escape detection that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off. Death is a debt which in any case must be paid...

There is a Mystery Here

What sensible man, then, will not acknowledge that we are not atheists? We worship the Maker of the universe and declare, as we have been taught, that He has no need of streams of blood and libations and incense. We praise Him to the utmost of our power by prayer and thanksgiving for all things with which we are provided. We have been taught that the only honor that is worthy of Him is not to consume by fire what He has brought into being for our sustenance, but to use it for ourselves and those who need. With gratitude to Him, we give thanks by prayers and hymns for our creation, for our health, and for the changes of the seasons. We present before Him petitions that we can exist again in incorruption through faith in Him.

Our teacher of these things is Jesus Christ, who also was born for this purpose and was crucified under Pontius Pilate, procurator of Judea, in the times of Tiberius Caesar. We reasonably worship Him, since we've learned He is the Son of the true God Himself...

Now (our opponents) say we are mad to give a crucified man a place second only to the unchangeable and eternal God who created everything. They do not discern the mystery involved here but we hope you will give heed to it as we make it plain to you.

A Summary of Our New Way of Life

We warn you to be on your guard. Those demons we have been accusing can deceive you and divert you from reading and understanding what we say. They aim to hold you their slaves and servants. Sometimes by appearances in dreams and sometimes by magical trickery, they subdue all who don't strongly oppose them for their own salvation. Since our persuasion by the Word, we too stand aloof from them (i.e., the demons) and follow the only unbegotten God through His Son. We formerly delighted in fornication but now embrace chastity alone. We formerly used magical arts, but now dedicate ourselves to the good and unbegotten God. We valued above all things the accumulation of wealth and possessions, but now bring what we have into a common stock, and share with everyone in need. Before we hated and destroyed one another, and on account of their different customs would not live with men of a different tribe. But now, since the coming of Christ, live closely with them. We pray for our enemies and attempt to persuade those who hate us unjustly to follow the good precepts of Christ. We pray that they may become partners with us of the same joyful hope of a reward from God the ruler of all. So we don't seem to be reasoning irrationally, we consider it right...to cite a few precepts given by Christ Himself... Brief and concise sayings fell from Him, for He was no sophist, but His word was the power of God.

Jesus' Teachings

Concerning chastity, he said such statements as these: "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart before God" (Matt. 5:28). [Justin continues quoting Jesus' words from Matt. 5:29, 32; 19:12; 9:13; 5:44-46; Lk. 6:28, 30, 34; Matt. 6:19-20; 16:26. He gives further summaries of Christ's teachings from Luke 6:29; Matt. 6:22; 5: 28, 34, Mark 12:30 and Matt. 7:21, Luke 13:26, Matt. 13:42; 7:15-20.]

Those who are not found living as He taught, are not considered Christians, even though they profess with their mouths the precepts of Christ. According to His word, those who do the works, not those who make profession, will be saved...

We Gladly Pay Our Taxes

Everywhere we, more readily than all men, try to pay to those appointed by you both the ordinary and extraordinary taxes, as we have been taught by Him. [Justin then interprets Matt. 22:17-21]. To God alone we give worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men and praying that with your kingly power you also possess sound judgment...

We Alone Are Hated

...And so this may now become evident to you—that the truth is found in what we assert that is in conformity with what we have been taught by Christ, and by the prophets who preceded him. (And we also wish to make evident that) Jesus Christ is the only proper Son who has been begotten by God. He is His Word and the first-begotten and power. He became man according to his will. He taught us these things for the conversion and restoration of the human race...

In the first place we furnish proof because although we say things similar to what the Greeks say we alone are hated. That is because of the name of Christ. Though we do no wrong, we are put to death as sinners. Other men in other places worship trees and rivers, and mice and cats and crocodiles and many irrational animals. And the same animals are not esteemed by all. But in one place one animal is worshiped and another in another place. So all the animals are regarded as common and not divine by each other because they do not all worship the same objects. And the only accusation that you bring against us is that we do not reverence the same gods as you do...

Secondly we come from every race among men. We used to worship Bacchus the son of Semele, and Apollo the son of Latona (who in love with men did such things it is shameful to even mention) and Prosperine and Venus, or Aesculapius, or other gods. But now through Jesus Christ we have learned to despise these even though we have been threatened with death for it and we have dedicated ourselves to the unbegotten God...

God's Regard for Humanity

Among us the prince of the wicked spirits is called the serpent, Satan, and the devil, as you can

learn by looking into our writings. Christ foretold that he would be sent into the fire with his crowd, and the men who follow him, and would be punished for an endless period. The reason why God has delayed to do this is His regard for the human race. He foreknows that some are to be saved by repentance, some even that are perhaps not yet born. In the beginning He made the human race with the power of thought and of choosing the truth and doing right, so that all men are without excuse before God, for they have been born rational and contemplative. If any one does not believe that God cares for these things, he either insinuates that God does not exist, or he will assert that though He exists He delights in evil or exists like a stone, and that neither goodness nor evil are anything. He implies good and evil are only the opinion of men. This is the greatest blasphemy and wickedness.

The Evidence of Fulfilled Prophecy

Some might ask the question, couldn't He whom we call Christ, a man born of men, have performed what we call His mighty works by magical art, and by this appeared to be the Son of God? We will now offer proof, not trusting minor statements. We are of necessity persuaded by those who prophesied [of Him] before these things came to pass. With our own eyes we behold things that have happened and are happening just as they were predicted. This will, we think, appear even to you the strongest and truest evidence.

Christians Alone Punished in the Revolt

There were, then, among the Jews certain men who were prophets of God, through whom the prophetic Spirit previously proclaimed things that were to come to pass, before they ever happened. The kings who reigned among the Jews at different times carefully preserved the prophecies as they were spoken. The prophets themselves arranged the words in books in their own Hebrew language. ... In these books, then, of the prophets we found Jesus Christ foretold as coming, born of a virgin, growing up to manhood, healing every disease and every sickness, raising the dead, being hated, unrecognized, crucified, dying, rising again, ascending into heaven, and being called the Son of God. We find it also predicted that certain persons should be sent by Him into

every nation to publish these things, and that rather among the Gentiles [than among the Jews] men should believe on Him. He was predicted before He appeared, first 5000 years before, and again 3000, then 2000, then 1000, and yet again 800. In the succession of generations prophets after prophets arose.

Predictions Proven True

Moses, then, who was the first of the prophets, spoke in these very words: “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until He comes for when it is reserved; and He shall be the desire of the nations...” Listen to how Isaiah in exact words foretold that He should be born of a virgin; for he said: “Behold a virgin shall conceive, and bring forth a son, and they shall say for His name, ‘God with us.’” Things which were incredible and impossible with men, these God predicted by the Spirit of prophecy as about to come to pass... And the angel of God who was sent to the same virgin at that time brought the good news, saying, “Behold, thou shalt conceive of the Holy Ghost, and shalt bear a Son, and He shall be called the Son of the Highest, and thou shalt call His name Jesus; for he shall save his people from their sins”... The name Jesus in the Hebrew language means *sotar* (Savior) in the Greek tongue... That the prophets are inspired by no other than the Divine Word, even you, I think, will grant.

Helping, Praying, Giving

...The wealthy among us help the needy, and we always keep together. We bless the Maker of all through His Son Jesus Christ, and through the Holy Spirit for all things with which we are provided. On the day called Sunday, all who live

in cities or in the country gather together in one place. The memoirs of the apostles or the writings of the prophets are read, as long as time permits. When the reader has finished, the president teaches and urges us to imitate these good things. Then we all rise together and pray... When our prayer is ended, bread, wine and water are brought, and the president offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen. There is a distribution to each and a participation of that over which thanks have been given... Those who are well to do and willing give what each thinks appropriate. What is collected is deposited with the president, who helps the orphans and widows. He takes care of all who are in need... those in sickness, and those who are in prison, and the strangers living among us. Sunday is the day on which we all hold our common assembly, because it is the first day on which God worked a change in the darkness and matter and made the world. On the same day Jesus Christ our Savior rose from the dead. He was crucified on the day before that of Saturn (Saturday); and on the day...of the Sun, He appeared to His apostles and disciples. He taught them these things which we have submitted to you also for your consideration.

A Plea and a Warning

If these things seem reasonable and true to you, honor them; but if they seem nonsensical, despise them as nonsense, and do not decree death against those who have done no wrong, as you would against enemies. We warn you that you will not escape the coming judgment of God if you continue in your injustice. We ourselves invite you to do that which is pleasing to God...

Write down 3-5 things that stand out to you from Justin’s writing?

Irenaeus (130-202) was taught by Polycarp who was in turn taught by the apostle John. Thus, Irenaeus was John's spiritual "grandson." He became the bishop of Lyons (France) and one of the strongest theologians in the early church. He meticulously studied the teachings of the Gnostics and wrote the longest theological book at that time, *Against Heresies* (5 volumes). The following is an excerpt from this book.

1. As it has been clearly demonstrated that the Word, who existed in the beginning with God, by whom all things were made, who was also always present with mankind, was in these last days, according to the time appointed by the Father, united to His own workmanship, inasmuch as He became a man liable to suffering, [it follows] that every objection is set aside of those who say, *If our Lord was born at that time, Christ had therefore no previous existence.* For I have shown that the Son of God did not then begin to exist, being with the Father from the beginning; but when He became incarnate, and was made man, He commenced afresh the long line of human beings, and furnished us, in a brief, comprehensive manner, with salvation; so that what we had lost in Adam—namely, to be according to the image and likeness of God—we might recover in Christ Jesus.

2. For as it was not possible that the man who had once for all been conquered, and who had been destroyed through disobedience, could reform himself, and obtain the prize of victory; and as it was also impossible that he could attain to salvation who had fallen under the power of sin—the Son effected both these things, being the Word of God, descending from the Father, becoming incarnate, stooping low, even to death, and consummating the arranged plan of our salvation, upon whom [Paul], exhorting us unhesitatingly to believe, says, *Who shall ascend into heaven? That is, to bring down Christ; or who shall descend into the deep? That is, to liberate Christ again from the dead* (Romans 10:6-7). Then he continues, *If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved* (Romans 10:9). And he renders the reason why the Son of God did these things, saying, *For to this end Christ both lived, and died, and revived, that He might rule over the living and the dead* (Romans 14:9). And again, writing to the Corinthians, he declares, *But we preach Christ Jesus crucified* (1 Corinthians 1:23) and adds, *The cup of blessing which we bless, is*

it not the communion of the blood of Christ? (1 Corinthians 10:16) ...

3. He was likewise preached by Paul: *For I delivered, he says, unto you first of all, that Christ died for our sins, according to the Scriptures; and that He was buried, and rose again the third day, according to the Scriptures* (1 Corinthians 15:3-4). It is plain, then, that Paul knew no other Christ besides Him alone, who both suffered, and was buried, and rose again, who was also born, and whom he speaks of as man. For after remarking, *But if Christ be preached, that He rose from the dead* (1 Cor. 15:12) he continues, rendering the reason of His incarnation, *For since by man came death, by man [came] also the resurrection of the dead* (1 Cor. 15:21). And everywhere, when [referring to] the passion of our Lord, and to His human nature, and His subjection to death, he employs the name of Christ, as in that passage: *Destroy not him with your meat for whom Christ died* (Romans 14:15). And again: *But now, in Christ, you who sometimes were far off are made near by the blood of Christ* (Eph. 2:13). And again: *Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs upon a tree* (Galatians 3:13; Deut. 21:23). And again: *And through your knowledge shall the weak brother perish, for whom Christ died* (1 Cor 8:11) indicating that the impassible Christ did not descend upon Jesus, but that He Himself, because He was Jesus Christ, suffered for us; He, who lay in the tomb, and rose again, who descended and ascended, — the Son of God having been made the Son of man, as the very name itself does declare. For in the name of Christ is implied, He that anoints, He that is anointed, and the unction itself with which He is anointed. And it is the Father who anoints, but the Son who is anointed by the Spirit, who is the unction, as the Word declares by Isaiah, *The Spirit of the Lord is upon me, because He has anointed me*, (Isaiah 61:1) — pointing out both the anointing Father, the anointed Son, and the unction, which is the Spirit.

4. The Lord Himself, too, makes it evident who it was that suffered; for when He asked the disciples, *Who do men say that I, the Son of man, am?* (Matt. 16:13) and when Peter had replied, *You are the Christ, the Son of the living God;* and when he had been commended by Him [in these words], *That flesh and blood had not revealed it to him, but the Father who is in heaven* (Matt. 16:17), He made it clear that He, the Son of man, is Christ the Son of the living God. For from that time forth, it is said, *He began to show to His disciples, how that He must go unto Jerusalem, and suffer many things of the priests, and be rejected, and crucified, and rise again the third day* (Matt. 16:21). He who was acknowledged by Peter as Christ, who pronounced him blessed because the Father had revealed the Son of the living God to him, said that He must Himself suffer many things, and be crucified; and then He rebuked Peter, who imagined that He was the Christ as the generality of men supposed [that the Christ should be], and was averse to the idea of His suffering, [and] said to the disciples, *If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose it; and whosoever will lose it for My sake shall save it.* (Matt. 16:24-25). For these things Christ spoke openly, He being Himself the Savior of those who should be delivered over to death for their confession of Him, and lose their lives.

5. If, however, He was Himself not to suffer, but should fly away from Jesus, why did He exhort His disciples to take up the cross and follow Him — that cross which these men represent Him as not having taken up, but [speak of Him] as having relinquished the dispensation of suffering? For that He did not say this with reference to the acknowledging of the Stauros (cross) above, as some among them venture to expound, but with respect to the suffering which He should Himself undergo, and that His disciples should endure, He implies when He says, *For whosoever will save his life, shall lose it; and whosoever will lose, shall find it.* And that His disciples must suffer for His sake, He [implied when He] said to the Jews, *Behold, I send you prophets, and wise men, and scribes: and some of them you shall kill and crucify* (Matt. 23:24). And to the disciples He was wont to say, *And you shall stand before gover-*

nors and kings for My sake; and they shall scourge some of you, and slay you, and persecute you from city to city (Matt. 10:17-18). He knew, therefore, both those who should suffer persecution, and He knew those who should have to be scourged and slain because of Him; and He did not speak of any other cross, but of the suffering which He should Himself undergo first, and His disciples afterwards. For this purpose did He give them this exhortation: *Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to send both soul and body into hell* (Matt. 10:28) [thus exhorting them] to hold fast those professions of faith which they had made in reference to Him. For He promised to confess before His Father those who should confess His name before men; but declared that He would deny those who should deny Him, and would be ashamed of those who should be ashamed to confess Him. And although these things are so, some of these men have proceeded to such a degree of temerity, that they even pour contempt upon the martyrs, and insult those who are slain on account of the confession of the Lord, and who suffer all things predicted by the Lord, and who in this respect strive to follow the footprints of the Lord's passion, having become martyrs of the suffering One; these we do also enroll with the martyrs themselves. For, when inquisition shall be made for their blood, and they shall attain to glory, then all shall be confounded by Christ, who have cast a slur upon their martyrdom. And from this fact, that He exclaimed upon the cross, *Father, forgive them, for they know not what they do* (Luke 23:34) the long-suffering, patience, compassion, and goodness of Christ are exhibited, since He both suffered, and did Himself exculpate those who had maltreated Him. For the Word of God, who said to us, *Love your enemies, and pray for those that hate you* (Matt. 5:44) Himself did this very thing upon the cross; loving the human race to such a degree, that He even prayed for those putting Him to death. If, however, any one, going upon the supposition that there are two Christs, forms a judgment in regard to them, that Christ shall be found much the better one, and more patient, and the truly good one, who, in the midst of His own wounds and stripes, and the other cruelties inflicted upon Him, was beneficent, and unmindful of the wrongs perpetrated upon Him,

than he who flew away, and sustained neither injury nor insult.

6. This also does likewise meet [the case] of those who maintain that He suffered only in appearance. For if He did not truly suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffeting, and *to turn the other cheek* (Matt. 5:39), if He did not Himself before us in reality suffer the same; and as He misled them by seeming to them what He was not, so does He also mislead us, by exhorting us to endure what He did not endure Himself. [In that case] we shall be even above the Master, because we suffer and sustain what our Master never bore or endured. But as our Lord is alone truly Master, so the Son of God is truly good and patient, the Word of God the Father having been made the Son of man. For He fought and conquered; for He was man contending for the fathers, and through obedience doing away with disobedience completely: for *He bound the strong man* (Matt. 12:29) and set free the weak, and endowed His own handiwork with salvation, by destroying sin. For He is a most holy and merciful Lord, and loves the human race.

7. Therefore, as I have already said, He caused man (human nature) to cleave to and to become, one with God. For unless man had overcome the enemy of man, the enemy would not have been legitimately vanquished. And again: unless it had been God who had freely given salvation, we could never have possessed it securely. And unless man had been joined to God, he could never have become a partaker of incorruptibility. For it was incumbent upon the Mediator between God and men, by His relationship to both, to bring both to friendship and concord, and present man to God, while He revealed God to man. For, in what way could we be partaken of the adoption of sons, unless we had received from Him through

the Son that fellowship which refers to Himself, unless His Word, having been made flesh, had entered into communion with us? Wherefore also He passed through every stage of life, restoring to all communion with God. Those, therefore, who assert that He appeared putatively, and was neither born in the flesh nor truly made man, are as yet under the old condemnation, holding out patronage to sin; for, by their showing, death has not been vanquished, which reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression (Romans 5:14). But the law coming, which was given by Moses, and testifying of sin that it is a sinner, did truly take away his (death's) kingdom, showing that he was no king, but a robber; and it revealed him as a murderer. It laid, however, a weighty burden upon man, who had sin in himself, showing that he was liable to death. For as the law was spiritual, it merely made sin to stand out in relief, but did not destroy it. For sin had no dominion over the spirit, but over man. For it behooved Him who was to destroy sin, and redeem man under the power of death, that He should Himself be made that very same thing which he was, that is, man; who had been drawn by sin into bondage, but was held by death, so that sin should be destroyed by man, and man should go forth from death. For as by the disobedience of the one man who was originally molded from virgin soil, *the many were made sinners* (Romans 5:19) and forfeited life; so was it necessary that, by the obedience of one man, who was originally born from a virgin, many should be justified and receive salvation. Thus, then, was the Word of God made man, as also Moses says: *God, true are His works* (Deut. 32:4). But if, not having been made flesh, He did appear as if flesh, His work was not a true one. But what He did appear, that He also was: God recapitulated in Himself the ancient formation of man, that He might kill sin, deprive death of its power, and vivify man; and therefore His works are true.

What stands out to you from this excerpt of Irenaeus' writings? Why?

Tertullian (~150-229) was a lawyer who studied the claims of Christ and, at age 40, became a Christian. After his conversion he used his legal skills to defend Christianity and fight heresy. The following excerpt is from *The Apology*, a defense of Christianity written around AD 197.

No, we don't worship your fake gods. We don't worship men, and you admit that your gods were all just that once. So how did they become gods? What did they do, that made them divine? They certainly didn't make the world, or anything that is in it. Nor do the whoring, raping, murderous crew you describe as gods deserve anything more than imprisonment in Tarterus, since that is where you would assign any man who behaved like that. If they don't deserve that, why do you condemn in your courts men who do the same sorts of things? And does the status of each god really depend on a vote of the senate?

But you don't worship them either. Not unless being impious and sacrilegious constitutes worship. You buy and sell your little household gods like pots, and tax your temples. You charge admittance—one may not know the gods for nothing; they are for sale. You give your gods the useless bits of dead animals. In fact, you do nothing for your gods that you don't for your dead—the same altars, statues, emblems. You retail the vilest stories of your gods—of their tantrums and adulteries. You allow the public theatres to display your gods as entertainment, played by the shameful wretches you have as actors. You allow the temples to act as brothels, and priests as panders. Even the temple-robbers are always of your faith!

So what do we worship instead? We worship Truth. Get hold of this first, and then learn our whole system.

But a few more lies to dispose of. We don't worship an ass-headed god—we leave that to you, and your Anubis cult. We don't worship the cross, a bit of wood. Worshipping bits of wood—idols—is your trick. In fact, the trophies of victory you adore all hang off cross-shaped bits of wood, so that's you, not us, once

again. A few of the more refined of you think we worship the sun. Again, that is your practice, not ours.

Instead we worship the one God, the creator. He gave us books to allow us to know him, unknowable as the infinite is of itself, and sent men to tell us about him. Antiquity is almost a superstition among you—consider the antiquity of these books of the Jews! And among them was Christ born, as they knew he must sometime be. God devised the universe by word, power and reason, as Zeno the Stoic knew, and your own philosophers have sometimes recognized. And a ray of this power, this light, became man, in the womb of a virgin, and is Christ. For as a ray is projected from the sun, but does not diminish the sun's light, and is of the same nature and substance as the sun's light, but an extension of it, so the son of God has proceeded from God, and is one with Him, and not separated. This is like your own stories.

Because of this power, the Jews thought him a magician. He lived a life of power, was executed, and returned. Then he taught his pupils for 40 days in Galilee, sent them out to tell the world, and was then caught up to heaven—far more truly than any Romulus of yours. We cannot lie about our religion—to do so is to deny what we worship. You can call our founder a man if you must, but through him God wants to be known and worshipped. Jews needn't sneer. Didn't you learn about God through a man, named Moses? Unbelievers might pause and remember that men among them have set up religions.

...But you tell me that the Romans rule the world because of the gods, and we endanger state security by our failure to worship them, risking their anger. Well, since you captured those gods from foreigners, whom they failed signally to defend, it doesn't seem as if their

help is worth much! So our refusal to worship them doesn't hurt you. On the contrary, we ask the Creator to help the empire. A real God is rather more useful than a fake one.

The second charge is more serious, apparently treason against Caesar. Truly a living man is more important than a fake god, even to you! But we ask the real God to help him, not the fakes and demons. Of course we're just lying to you, but look in our holy books, which we don't conceal. And since the Roman Empire holds off the end of the world, naturally we wish it to be preserved. But not by false honors, and dishonest applause, which Augustus himself rejected. Moreover, your religion is of such a nature that frankly Caesar is dishonored by being included in it, with its impious way of worship being positively disrespectful to him. But be serious—is it really the Christians who assassinate the emperors? And wasn't every one of the assassins worshipping the emperor, right up until they stabbed him; and even giving the Christians the name of public enemies while they themselves plotted? Of course we aren't treasonous—if we were, we are so numerous in even your own estimate that we outnumber your soldiers! If you killed us all, who would be left for you to rule?

[You] sneer at the way Christians call each other "Brothers" because among pagans such usage always means fraud. We share everything except our wives—you share nothing except your wives.

Every misfortune is ascribed to the Christians as if earthquakes never happened until 33AD!

You say that the community suffers because of us—we are unprofitable in business. Yet we have to live, and buy and sell like everyone else. The only people to suffer are the pimps and magicians! But the state really does suffer when the honest and hardworking can be executed because they are Christians—that really does decrease the public revenue.

So are we the only ones who are innocent? Well, we are certainly the only ones living by a philosophy that makes us so!

You say we are just another spin-off of philosophy. Well why don't you persecute your philosophers then, when they say the gods are fake, or bark against the emperors. Perhaps it is because the name of "philosopher" does not drive out demons like "Christian" does.

We are not a new philosophy but a divine revelation. That's why you can't just exterminate us; the more you kill the more we are. The blood of the martyrs is the seed of the church. You praise those who endured pain and death—so long as they aren't Christians! Your cruelties merely prove our innocence of the crimes you charge against us. When you chose recently to hand a Christian girl over to a brothel-keeper rather than to the lions, you showed you knew we counted chastity dearer than life.

And you frustrate your purpose. Because those who see us die, wonder why we do, for we die like the men you revere, not like slaves or criminals. And when they find out, they join us.

According to Tertullian, what were Christians often accused of? How does he respond?

Athanasius (~300-373) was the primary defender of the deity of Jesus Christ against the Arian heresy in the 4th century. He was from the lower classes of Egypt and eventually became a deacon in the church of Alexandria. The following is an excerpt from *On the Incarnation of the Word*, written around AD 350.

(13) What was God to do in face of the dehumanizing of humankind, this universal hiding of the knowledge of himself by the wiles of evil spirits? What else could he possibly do but renew his image in humankind, so that through it people might once more come to know him? And how could this be done save by the coming of the very image himself, our Savior Jesus Christ? Human beings could not have done it, for they are only made after the image; nor could angels have done it, for they are not the images of God. The Word of God came in his own person, because it was he alone, the image of the Father, who could recreate human beings made after the image.

In order to effect this re-creation, however, He had first to do away with death and corruption. Therefore, He assumed a human body, in order that in it death might once for all be destroyed, and that men might be renewed according to the Image. The Image of the Father only was sufficient for this need. Here is an illustration to prove it.

(14) You know what happens when a portrait that has been painted on a panel becomes obliterated through external stains. The artist does not throw away the panel, but the subject of the portrait has to come and sit for it again, and then the likeness is re-drawn on the same material. Even so was it with the all-holy Son of God. He, the Image of the Father, came and dwelt in our midst, in order that He might renew mankind made after Himself, and seek out His lost sheep, even as He says in the Gospel: “I came to seek and to save that which was lost.”

This also explains His saying to the Jews: “**Except a man be born anew . . .**” He was not referring to a man’s natural birth from his

mother, as they thought, but to the re-birth and re-creation of the soul in the Image of God.

(15) The Savior of us all, the Word of God, in His great love took to Himself a body and moved as Man among men, meeting their senses, so to speak, half-way. He became Himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which He, the Word of God, did in the body. Human and human-minded as men were, therefore, to whichever side they looked in the sensible world they found themselves taught the truth. Were they awe-stricken by creation? They beheld it confessing Christ as Lord. Did their minds tend to regard men as Gods? The uniqueness of the Savior’s works marked Him, alone of men, as Son of God. Were they drawn to evil spirits? They saw them driven out by the Lord and learned that the Word of God alone was God and that the evil spirits were not gods at all. Were they inclined to hero-worship and the cult of the dead? Then the fact that the Savior had risen from the dead showed them how false these other deities were, and that the Word of the Father is the one true Lord, the Lord even of death. For this reason was He both born and manifested as Man, for this He died and rose, in order that, eclipsing by His works all other human deeds, He might recall men from all the paths of error to know the Father.

(16) There were thus two things which the Savior did for us by becoming Man. He banished death from us and made us anew; and, invisible and imperceptible as in Himself He is, He became visible through His works and revealed Himself as the Word of the Father, the Ruler and King of the whole creation.

(17) At one and the same time—this is the wonder—as man, he was living a human life; and as Word, he was sustaining the life of the universe; and as Son, he was in constant union with the Father.

Not even His birth from a virgin, therefore, changed Him in any way, nor was He defiled by being in the body. Rather, He sanctified the body by being in it. For His being in everything does not mean that He shares the nature of everything, only that He gives all things their being and sustains them in it. Just as the sun is not defiled by the contact of its rays with earthly objects, but rather enlightens and purifies them, so He Who made the sun is not defiled by being made known in a body, but rather the body is cleansed and quickened by His indwelling “Who did no sin, neither was guile found in His mouth” ...

(19) The solidarity of humankind is such that, by virtue of the Word’s indwelling in a single human body, the corruption that goes with death has lost its power over all. You know how it is when some great king enters a large city and dwells in one of its houses. Because of his dwelling in that single house, the whole city is honored, and enemies and robbers cease to molest it. Even so is it with the King of all; he has come into our country and dwelt in one body amidst the many, and in consequence, the designs of the enemy against humankind have been foiled, and the corruption of death, which formerly held them in its power, has simply ceased to be.

(20) We are speaking of the good pleasure of God and of the things which He in His loving wisdom thought fit to do, and it is better to put the same thing in several ways than to run the risk of leaving something out. The body of the Word, then, being a real human body, in spite of its having been uniquely formed from a virgin, was of itself mortal and, like other bodies, liable to death. But the indwelling of the Word loosed it from this

natural liability, so that corruption could not touch it.

Thus it happened that two opposite marvels took place at once: the death of all was consummated in the Lord’s body; yet, because the Word was in it, death and corruption were in the same act utterly abolished. Death there had to be, and death for all, so that the due of all might be paid. Wherefore, the Word, as I said, being Himself incapable of death, assumed a mortal body, that He might offer it as His own in place of all, and suffering for the sake of all through His union with it, “might bring to nought him that had the power of death, that is, the devil, and might deliver them who all their lifetime were enslaved by the fear of death.”

(21) Have no fears then. Now that the common Savior of all has died on our behalf, we who believe in Christ no longer die, as men died aforetime, in fulfillment of the threat of the law. That condemnation has come to an end; and now that, by the grace of the resurrection, corruption has been banished and done away, we are loosed from our mortal bodies in God’s good time for each, so that we may obtain thereby a better resurrection. Like seeds cast into the earth, we do not perish in our dissolution, but like them shall rise again, death having been brought to nought by the grace of the Savior. That is why blessed Paul, through whom we all have surety of the resurrection, says:

This corruptible must put on incurruption and this mortal must put on immortality; but when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, “Death is swallowed up in victory.” O Death, where is thy sting? O Grave, where is thy victory?

...

(56) Here, then... is our offering to you who love Christ, a brief statement of the faith of Christ and of the manifestation of His Godhead to us. This will give you a beginning, and you must go on to prove its truth by the study of the Scriptures. They were written and inspired by God; and we, who have learned from inspired teachers who read the Scriptures and became martyrs for the Godhead of Christ, make further contribution to your eagerness to learn. From the Scriptures you will learn also of His second manifestation to us, glorious and divine indeed, when He shall come not in lowliness but in His proper glory, no longer in humiliation but in majesty, no longer to suffer but to bestow on us all the fruit of His cross—the resurrection and incorruptibility. No longer will He then be judged, but rather will Himself be Judge, judging each and all according to their deeds done in the body, whether good or ill.

(57) But for the searching and right understanding of the Scriptures there is need of a good life and a pure soul, and for Christian virtue to guide the mind to grasp, so far as

human nature can, the truth concerning God the Word. One cannot possibly understand the teaching of the saints unless one has a pure mind and is trying to imitate their life. Anyone who wants to look at sunlight naturally wipes his eye clear first, in order to make, at any rate, some approximation to the purity of that on which he looks; and a person wishing to see a city or country goes to the place in order to do so. Similarly, anyone who wishes to understand the mind of the sacred writers must first cleanse his own life, and approach the saints by copying their deeds. Thus united to them in the fellowship of life, he will both understand the things revealed to them by God and, thenceforth escaping the peril that threatens sinners in the judgment, will receive that which is laid up for the saints in the kingdom of heaven. Of that reward it is written: “Eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God has prepared” for them that live a godly life and love the God and Father in Christ Jesus our Lord, through Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit, honor and might and glory to ages of ages. Amen.

Write down two or three reasons why God had to take on human flesh in Jesus.

What two marvels took place in the Lord’s death (paragraph 20)? _____

What other things stand out to you in Athanasius’ writing? _____

Augustine (354-430) is perhaps the greatest theologian in the history of the church. He wrote 242 books and countless treatises that still influence us today. The following are excerpts from *Confessions* (written in 397), a spiritual autobiography that is considered a classic in Western literature.

The Greatness of God (from Book One)

Great are You, O Lord, and greatly to be praised; great is Your power and Your wisdom infinite. And man would praise You; man, but a particle of Your creation; man, that bears about him his mortality, the witness of his sin, the witness that You resist the proud: yet would man praise You; he, but a particle of Your creation. You awake us to delight in Your praise; for You made us for Yourself, and our heart is restless, until it rests in You.

What are You then, my God? what but the Lord God? For who is Lord but the Lord? or who is God save our God? Most high, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; stable, yet incomprehensible; unchangeable, yet all-changing; never new, never old; all-renewing, and bringing age upon the proud, and they know it not; ever working, ever at rest; still gathering, yet nothing lacking; supporting, filling and overspreading; creating, nourishing, and maturing; seeking, yet having all things.

The Emptiness of Sin (from Book Two)

Yes, laziness would willingly be at rest; but what stable rest is there besides the Lord? Luxury desires to be called plenty and abundance; but You are the fullness and never-failing overabundance of incorruptible pleasures. Reckless extravagance presents a shadow of liberality: but You are the most overflowing Giver of all good. Covetousness would possess many things: yet You possess all things. Envy disputes for excellency; what is more excellent than You? Anger seeks revenge: who revenges more justly than You? Fear startles at things unusual and

sudden, which endanger things beloved, and takes forethought for their safety; but to You, what is unusual or sudden, or who separates from You what You love? Or where but with You is unshaken safety? Grief pines away for things lost, the delight of its desires; because it would have nothing taken from it, as nothing can from You.

Therefore, the soul commits fornication, when she turns from You, seeking without You, what she finds is not pure and untainted, till she returns to You.

Knowledge vs. Intimacy (from Book Five)

Does the one who knows these things [facts of nature], O Lord God of Truth, please You? Surely is he unhappy who knows all these, and knows not You: but happy is he who knows You, though he knows not these. And whosoever knows both You and them is not the happier for them, but for You only, if, knowing You, he glorifies You as God, and is thankful, and becomes not vain in his imaginations.

For even as he is better off who knows how to possess a tree, and return thanks to you for the use of it, although he knows not how high it is, or how wide it spreads, than he that can measure it and count all its boughs; and neither owns it, nor knows or loves its Creator; so also is a believer, ...who having nothing, yet possesses all things, by cleaving unto You, whom all things serve, though he knows nothing of the circles of the Great Bear, yet it is folly to doubt that he is in a better state than one who can measure the heavens, and number the stars, and poise the elements, yet neglects You who has made all things in number, weight, and measure.

The Purpose of Pain (from Book Eight)

Yes, the very pleasures of human life men acquire by difficulties, not only those which fall upon us unlooked for, and against our wills, but even by self-chosen, and pleasure-seeking trouble. Eating and drinking have no pleasure, unless they are preceded by hunger and thirst. Men, given to drink, eat certain salt meats, to develop a troublesome heat, which when the drink quenches, brings pleasure. It is also ordered that the engaged bride should not at once be given, lest as a husband he should hold cheap the one whom, as betrothed, he did not sigh after.

Everywhere the greater joy is ushered in by the greater pain.

Conviction of His Sin and the Experience of Conversion (from Book Eight)

...You, O Lord, ...did turn me around towards myself, taking me from behind my back where I had placed me, unwilling to observe myself; and setting me before my face, that I might see how foul I was, how crooked and defiled, bespotted and ulcerous. And I beheld myself and stood aghast, and I found no place to flee from myself. And if I sought to turn mine eyes from off myself, ...Thou again thrust me before my eyes, that I might find out my iniquity and hate it. I had known it, but made as though I did not see it, winked at it, and forgot it.

...In the very beginning of my early youth, I begged chastity of You, and said, “Give me chastity and the ability to abstain from sexual activity, only not yet.” For I feared that You should hear me quickly, and soon cure me of the disease of intense sexual desire, which I wished to have satisfied, rather than extinguished.

...Thus I was sick and tormented, reproaching myself more bitterly than ever, rolling and writhing in my chain till it should be utterly

broken. By now I was held but slightly, but still was held. And thou, O Lord, did press upon me in my inmost heart with a severe mercy, redoubling the lashes of fear and shame; lest I should again give way and that same slender remaining tie not be broken off, but recover strength and enchain me yet more securely.

I kept saying to myself, “See, let it be done now; let it be done now.” And as I said this I all but came to a firm decision [to forsake sin and sexual immorality]. I all but did it—yet I did not quite. Still I did not fall back to my old condition, but stood aside for a moment and drew breath. And I tried again, and lacked only a very little of reaching the resolve—and then somewhat less, and then all but touched and grasped it. Yet I still did not quite reach or touch or grasp the goal, because I hesitated to die to death and to live to life. And the worse way, to which I was habituated, was stronger in me than the better, which I had not tried. And up to the very moment in which I was to become another man, the nearer the moment approached, the greater horror did it strike in me. But it did not strike me back, nor turn me aside, but held me in suspense.

It was, in fact, my old mistresses, trifles of trifles and vanities of vanities, who still enthralled me. They tugged at my fleshly garments and softly whispered: “Are you going to part with us? And from that moment will we never be with you any more? And from that moment will not this and that be forbidden you forever?” What were they suggesting to me in those words “this or that”? What is it they suggested, O my God? Let thy mercy guard the soul of thy servant from the vileness and the shame they did suggest! And now I scarcely heard them, for they were not openly showing themselves and opposing me face to face; but muttering, as it were, behind my back; and furtively

plucking at me as I was leaving, trying to make me look back at them. Still they delayed me, so that I hesitated to break loose and shake myself free of them and leap over to the place to which I was being called—for unruly habit kept saying to me, “Do you think you can live without them?”

Now when deep reflection had drawn up out of the secret depths of my soul all my misery and had heaped it up before the sight of my heart, there arose a mighty storm, accompanied by a mighty rain of tears. That I might give way fully to my tears and lamentations, I stole away from Alypius [a friend with Augustine], for it seemed to me that solitude was more appropriate for the business of weeping. I went far enough away that I could feel that even his presence was no restraint upon me. This was the way I felt at the time, and he realized it. I suppose I had said something before I started up and he noticed that the sound of my voice was choked with weeping. And so he stayed alone, where we had been sitting together, greatly astonished. I flung myself down under a fig tree—how I know not—and gave free course to my tears. The streams of my eyes gushed out an acceptable sacrifice to thee. And, not indeed in these words, but to this effect, I cried to thee: “And thou, O Lord, how long? How long, O Lord? Wilt thou be angry forever? Oh, remember not against us our former iniquities.” For I felt that I was still enthralled by them. I sent up these sorrowful cries: “How long, how long? Tomorrow and tomorrow? Why not now? Why not this very hour make an end to my uncleanness?”

I was saying these things and weeping in the most bitter contrition of my heart, when suddenly I heard the voice of a boy or a girl I know not which—coming from the neighboring house, chanting over and over again, “Pick it up, read it; pick it up, read it.” Immediately I ceased weeping and began

most earnestly to think whether it was usual for children in some kind of game to sing such a song, but I could not remember ever having heard the like. So, damming the torrent of my tears, I got to my feet, for I could not but think that this was a divine command to open the Bible and read the first passage I should light upon. For I had heard how Anthony [respected monk in the 4th century], accidentally coming into church while the gospel was being read, received the admonition as if what was read had been addressed to him: “Go and sell what you have and give it to the poor, and you shall have treasure in heaven; and come and follow me.” By such an oracle he was forthwith converted to thee.

So I quickly returned to the bench where Alypius was sitting, for there I had put down the apostle’s book when I had left there. I snatched it up, opened it, and in silence read the paragraph on which my eyes first fell: “Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof” (Romans 13:13-14). I wanted to read no further, nor did I need to. For instantly, as the sentence ended, there was infused in my heart something like the light of full certainty and all the gloom of doubt vanished away.

Closing the book, then, and putting my finger or something else for a mark I began—now with a tranquil countenance—to tell it all to Alypius. And he in turn disclosed to me what had been going on in himself, of which I knew nothing. He asked to see what I had read. I showed him, and he looked on even further than I had read. I had not known what followed. But indeed it was this, “Him that is weak in the faith, receive.” (Romans 14:1) This he applied to himself, and told me so. By these words of warning he was strengthened,

and by exercising his good resolution and purpose—all very much in keeping with his character, in which, in these respects, he was always far different from and better than I—he joined me in full commitment without any restless hesitation.

Then we went in to my mother, and told her what happened, to her great joy. We explained to her how it had occurred—and she leaped for joy triumphant; and she blessed thee, who art “able to do exceedingly abundantly above all that we ask or think” (Ephesians 3:20). For she saw that Thou hadst granted her far more than she had ever asked for in all her pitiful and doleful lamentations. For Thou didst so convert me to Thee that I sought neither a wife nor any other of this world’s hopes, but set my feet on that rule of faith which so many years before Thou hadst showed her in her dream about me. And so Thou didst turn her grief into gladness more plentiful than she had ventured to desire, and dearer and purer than the desire she used to cherish of having grandchildren of my flesh.

Augustine’s Mother [Monica] Dies and He Gives Tribute to Her (from Book Nine)

I closed her eyes; and there flowed in a great sadness on my heart and it was passing into tears, when at the strong behest of my mind my eyes sucked back the fountain dry, and sorrow was in me like a convulsion. As soon as she breathed her last, the boy Adeodatus [Augustine’s illegitimate son] burst out wailing; but he was checked by us all, and became quiet. Likewise, my own childish feeling which was, through the youthful voice of my heart, seeking escape in tears, was held back and silenced. For we did not consider it fitting to celebrate that death with tearful wails and groanings. This is the way those who die unhappy or are altogether dead are usually mourned. But she neither died unhappy nor did she altogether die. For of

this we were assured by the witness of her good life, her “faith unfeigned,” and other manifest evidence.

What was it, then, that hurt me so grievously in my heart except the newly made wound, caused from having the sweet and dear habit of living together with her suddenly broken? I was full of joy because of her testimony in her last illness, when she praised my dutiful attention and called me kind, and recalled with great affection of love that she had never heard any harsh or reproachful sound from my mouth against her. But yet, O my God who made us, how can that honor I paid her be compared with her service to me? I was then left destitute of a great comfort in her, and my soul was stricken; and that life was torn apart, as it were, which had been made but one out of hers and mine together.

...So, when the body was carried forth, we both went and returned without tears. For neither in those prayers which we poured forth to thee, when the sacrifice of our redemption was offered up to thee for her—with the body placed by the side of the grave as the custom is there, before it is lowered down into it—neither in those prayers did I weep. But I was most grievously sad in secret all the day, and with a troubled mind entreated thee, as I could, to heal my sorrow; but thou didst not. I now believe that thou was fixing in my memory, by this one lesson, the power of the bonds of all habit, even on a mind which now no longer feeds upon deception. It then occurred to me that it would be a good thing to go and bathe, for I had heard that the word for bath [*balneum*] took its name from the Greek *balaneion* because it washes anxiety from the mind. Now see, this also I confess to thy mercy, “O Father of the fatherless”: I bathed and felt the same as I had done before. For the bitterness of my grief was not sweated from my heart.

...And then, little by little, there came back to me my former memories of thy handmaid: her devout life toward thee, her holy tenderness and attentiveness toward us, which had suddenly been taken away from me—and it was a solace for me to weep in thy sight, for her and for myself, about her and about myself. Thus I set free the tears which before I repressed, that they might flow at will, spreading them out as a pillow beneath my heart. And it rested on them, for thy ears were near me—not those of a man, who would have made a scornful comment about my weeping.

...Let none sever her [my mother] from Your protection: let neither the lion nor the dragon interpose himself by force or fraud. For she

will not answer that she owes nothing, lest she be convicted and seized by the crafty accuser: but she will answer that her sins are forgiven her by Him, the One to whom no one can repay the price which He, who owed nothing, paid for us.

May she rest then in peace with her only husband; whom she obeyed, with patience bringing forth fruit unto You, that she might win him also unto You. And inspire, O Lord my God, inspire Your servants my brothers, Your sons my masters, whom with voice and heart, and pen I serve, that so many may read these Confessions, and may at Your altar remember Monica, Your handmaid, with Patricius, her sometimes husband, through whom You gave me life, how, I know not.

What words, statements, or thoughts impact you from Augustine’s *Confessions*?

What is your impression of Augustine? _____

What is your impression of Augustine’s mother, Monica? _____

Patrick (~414-493) almost single-handedly transformed pagan Ireland into a Christian land. His impact on Western culture is extraordinary. The following excerpt is from his autobiography written around 450.

1 I, Patrick, a sinner, a most simple countryman, the least of all the faithful and most contemptible to many, had for father the deacon Calpurnius, son of the late Potitus, a priest, of the settlement [vicus] of Bannavem Taburniae; he had a small villa nearby where I was taken captive. I was at that time about sixteen years of age. I did not, indeed, know the true God; and I was taken into captivity in Ireland with many thousands of people, according to our desserts, for quite drawn away from God, we did not keep his precepts, nor were we obedient to our priests who used to remind us of our salvation. And the Lord brought down on us the fury of his being and scattered us among many nations, even to the ends of the earth, where I, in my smallness, am now to be found among foreigners.

2 And there the Lord opened my mind to an awareness of my unbelief, in order that, even so late, I might remember my transgressions and turn with all my heart to the Lord my God, who had regard for my insignificance and pitied my youth and ignorance. And he watched over me before I knew him, and before I learned sense or even distinguished between good and evil, and he protected me, and consoled me as a father would his son.

3 Therefore, indeed, I cannot keep silent, nor would it be proper, so many favors and graces has the Lord deigned to bestow on me in the land of my captivity. For after chastisement from God, and recognizing him, our way to repay him is to exalt him and confess his wonders before every nation under heaven.

4 For there is no other God, nor ever was before, nor shall be hereafter, but God the Father, unbegotten and without beginning, in whom all things began, whose are all things, as we have been taught; and his son Jesus Christ, who manifestly always existed with the Father, before the beginning of time in the spirit with the Father, indescribably begotten before all things, and all things visible and invisible were made by him. He was made man, conquered death and was received

into Heaven, to the Father who gave him all power over every name in Heaven and on Earth and in Hell, so that every tongue should confess that Jesus Christ is Lord and God, in whom we believe. And we look to his imminent coming again, the judge of the living and the dead, who will render to each according to his deeds. And he poured out his Holy Spirit on us in abundance, the gift and pledge of immortality, which makes the believers and the obedient into sons of God and co-heirs of Christ who is revealed, and we worship one God in the Trinity of holy name.

5 He himself said through the prophet: 'Call upon me in the day of trouble; I will deliver you, and you shall glorify me.' And again: 'It is right to reveal and publish abroad the works of God.'

6 I am imperfect in many things, nevertheless I want my brethren and kinsfolk to know my nature so they may be able to perceive my soul's desire.

7 I am not ignorant of what is said of my Lord in the Psalm: 'You destroy those who speak a lie.' And again: 'A lying mouth deals death to the soul.' And likewise the Lord says in the Gospel: 'On the day of judgment men shall render account for every idle word they utter.'

8 So it is that I should mightily fear, with terror and trembling, this judgment on the day when no one shall be able to steal away or hide, but each and all shall render account for even our smallest sins before the judgment seat of Christ the Lord.

9 And therefore for some time I have thought of writing, but I have hesitated until now, for truly, I feared to expose myself to the criticism of men, because I have not studied like others, who have assimilated both Law and the Holy Scriptures equally and have never changed their idiom since their infancy, but instead were always learning it increasingly, to perfection, while my idiom and language have been translated into a foreign tongue. So it is easy to prove from a sample of my writing, my ability in rhetoric and the extent of my preparation and knowledge, for as it is said,

‘wisdom shall be recognized in speech, and in understanding, and in knowledge and in the learning of truth.’

10 But why make excuses close to the truth, especially when now I am presuming to try to grasp in my old age what I did not gain in my youth because my sins prevented me from making what I had read my own? But who will believe me, even though I should say it again? A young man, almost a beardless boy, I was taken captive before I knew what I should desire and what I should shun. So, consequently, today I feel ashamed and I am mightily afraid to expose my ignorance, because [not] eloquent, with a small vocabulary, I am unable to explain as the spirit is eager to do and as the soul and the mind indicate.

11 But had it been given to me as to others, in gratitude I should not have kept silent, and if it should appear that I put myself before others, with my ignorance and my slower speech, in truth, it is written: ‘The tongue of the stammerers shall speak rapidly and distinctly.’ How much harder must we try to attain it, we of whom it is said: ‘You are an epistle of Christ in greeting to the ends of the earth ... written on your hearts, not with ink but with the Spirit of the living God.’ And again, the Spirit witnessed that the rustic life was created by the Most High.

12 I am, then, first of all, countryfied, an exile, evidently unlearned, one who is not able to see into the future, but I know for certain, that before I was humbled I was like a stone lying in deep mire, and he that is mighty came and in his mercy raised me up and, indeed, lifted me high up and placed me on top of the wall. And from there I ought to shout out in gratitude to the Lord for his great favors in this world and forever, that the mind of man cannot measure....

15 And I was not worthy, nor was I such that the Lord should grant his humble servant this, that after hardships and such great trials, after captivity, after many years, he should give me so much favor in these people, a thing which in the time of my youth I neither hoped for nor imagined.

16 But after I reached Ireland I used to pasture the flock each day and I used to pray many times a

day. More and more did the love of God, and my fear of him and faith increase, and my spirit was moved so that in a day [I said] from one up to a hundred prayers, and in the night a like number; besides I used to stay out in the forests and on the mountain and I would wake up before daylight to pray in the snow, in icy coldness, in rain, and I used to feel neither ill nor any slothfulness, because, as I now see, the Spirit was burning in me at that time.

17 And it was there of course that one night in my sleep I heard a voice saying to me: ‘You do well to fast: soon you will depart for your home country.’ And again, a very short time later, there was a voice prophesying: ‘Behold, your ship is ready.’ And it was not close by, but, as it happened, two hundred miles away, where I had never been nor knew any person. And shortly thereafter I turned about and fled from the man with whom I had been for six years, and I came, by the power of God who directed my route to advantage (and I was afraid of nothing), until I reached that ship.

18 And on the same day that I arrived, the ship was setting out from the place, and I said that I had the wherewithal to sail with them; and the steersman was displeased and replied in anger, sharply: ‘By no means attempt to go with us.’ Hearing this I left them to go to the hut where I was staying, and on the way I began to pray, and before the prayer was finished I heard one of them shouting loudly after me: ‘Come quickly because the men are calling you.’ And immediately I went back to them and they started to say to me: ‘Come, because we are admitting you out of good faith; make friendship with us in any way you wish.’ ...And for this I continued with them, and forthwith we put to sea....

22 On the journey he provided us with food and fire and dry weather every day, until on the tenth day we came upon people. As I mentioned above, we had journeyed through an unpopulated country for twenty-eight days, and in fact the night that we came upon people we had no food.

23 And after a few years I was again in Britain with my parents, and they welcomed me as a son, and asked me, in faith, that after the great tribulations I had endured I should not go any-

where else away from them. And, of course, there, in a vision of the night, I saw a man coming from Ireland with innumerable letters and he gave me one of them, and I read the beginning of the letter: *The Voice of the Irish*, and as I was reading the beginning of the letter I seemed at that moment to hear the voice of those who were beside the forest near the western sea, and they were crying as if with one voice: 'We beg you, holy youth, that you shall come and shall walk again among us.' And I was stung intensely in my heart so that I could read no more, and thus I awoke. Thanks be to God, because after so many years the Lord bestowed on them according to their cry....

35 But it is tedious to describe in detail all my labors one by one. I will tell briefly how most holy God frequently delivered me, from slavery, and from the twelve trials with which my soul was threatened, from man traps as well, and from things I am not able to put into words. I would not cause offence to readers, but I have God as witness who knew all things even before they happened, that, though I was a poor ignorant waif, still he gave me abundant warnings through divine prophecy....

38 I am greatly God's debtor, because he granted me so much grace, that through me many people would be reborn in God, and soon after confirmed, and that clergy would be ordained everywhere for them, the masses lately come to belief, whom the Lord drew from the ends of the earth, just as he once promised through his prophets: 'To you shall the nations come from the ends of the earth, and shall say, Our fathers have inherited naught but lies, worthless things in which there is no profit.' And again: 'I have set you to be a light for the Gentiles that you may bring salvation to the uttermost ends of the earth.'

39 And I wish to wait then for his promise which is never unfulfilled, just as it is promised in the Gospel: 'Many shall come from east and west and shall sit at table with Abraham and Isaac and Jacob.' Just as we believe that believers will come from all the world.

40 So for that reason one should, in fact, fish well and diligently, just as the Lord foretells and teaches, saying, 'Follow me, and I will make you

fishers of men,' and again through the prophets: 'Behold, I am sending forth many fishers and hunters, says the Lord.' So it behooves us to spread our nets, that a vast multitude and throng might be caught for God, and so there might be clergy everywhere who baptized and exhorted a needy and desirous people. Just as the Lord says in the Gospel, admonishing and instructing: 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the end of time.' And again he says: 'Go forth into the world and preach the Gospel to all creation. He who believes and is baptized shall be saved; but he who does not believe shall be condemned.' And again: 'This Gospel of the Kingdom shall be preached throughout the whole world as a witness to all nations; and then the end of the world shall come.' And likewise the Lord foretells through the prophet: 'And it shall come to pass in the last days (sayeth the Lord) that I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; yea, and on my menservants and my maid-servants in those days I will pour out my Spirit and they shall prophesy.' And in Hosea he says: 'Those who are not my people I will call my people, and those not beloved I will call my beloved, and in the very place where it was said to them, You are not my people, they will be called 'Sons of the living God'.

41 So, how is it that in Ireland, where they never had any knowledge of God but, always, until now, cherished idols and unclean things, they are lately become a people of the Lord, and are called children of God; the sons of the Irish and the daughters of the chieftains are to be seen as monks and virgins of Christ....

54 Behold, I call on God as my witness upon my soul that I am not lying; nor would I write to you for it to be an occasion for flattery or selfishness, nor hoping for honor from any one of you. Sufficient is the honor which is not yet seen, but in which the heart has confidence. He who made the promise is faithful; he never lies.

55 But I see that even here and now, I have been exalted beyond measure by the Lord, and I was not worthy that he should grant me this, while I know most certainly that poverty and failure suit me better than wealth and delight (but Christ the Lord was poor for our sakes); I certainly am wretched and unfortunate; even if I wanted wealth I have no resources, nor is it my own estimation of myself, for daily I expect to be murdered or betrayed or reduced to slavery if the occasion arises. But I fear nothing, because of the promises of Heaven; for I have cast myself into the hands of Almighty God, who reigns everywhere. As the prophet says: ‘Cast your burden on the Lord and he will sustain you.’

56 Behold now I commend my soul to God who is most faithful and for whom I perform my mission in obscurity, but he is no respecter of persons and he chose me for this service that I might be one of the least of his ministers.

57 For which reason I should make return for all that he returns me. But what should I say, or what should I promise to my Lord, for I, alone, can do nothing unless he himself vouchsafe it to me. But let him search my heart and [my] nature, for I crave enough for it, even too much, and I am ready for him to grant me that I drink of his chalice, as he has granted to others who love him.

58 Therefore may it never befall me to be separated by my God from his people whom he has won in this most remote land. I pray God that he gives me perseverance, and that he will deign that I should be a faithful witness for his sake right up to the time of my passing.

59 And if at any time I managed anything of good for the sake of my God whom I love, I beg of him that he grant it to me to shed my blood for his name with proselytes and captives, even should I

be left unburied, or even were my wretched body to be torn limb from limb by dogs or savage beasts, or were it to be devoured by the birds of the air, I think, most surely, were this to have happened to me, I had saved both my soul and my body. For beyond any doubt on that day we shall rise again in the brightness of the sun, that is, in the glory of Christ Jesus our Redeemer, as children of the living God and co-heirs of Christ, made in his image; for we shall reign through him and for him and in him.

60 For the sun we see rises each day for us at [his] command, but it will never reign, neither will its splendor last, but all who worship it will come wretchedly to punishment. We, on the other hand, shall not die, who believe in and worship the true sun, Christ, who will never die, no more shall he die who has done Christ’s will, but will abide forever just as Christ abides forever, who reigns with God the Father Almighty and with the Holy Spirit before the beginning of time and now and for ever and ever. Amen.

61 Behold over and over again I would briefly set out the words of my confession. I testify in truthfulness and gladness of heart before God and his holy angels that I never had any reason, except the Gospel and his promises, ever to have returned to that nation from which I had previously escaped with difficulty.

62 But I entreat those who believe in and fear God, whoever deigns to examine or receive this document composed by the obviously unlearned sinner Patrick in Ireland, that nobody shall ever ascribe to my ignorance any trivial thing that I achieved or may have expounded that was pleasing to God, but accept and truly believe that it would have been the gift of God. And this is my confession before I die.

What stands out to you from Patrick’s words? _____

Bernard of Clairvaux (1090-1153) is a breath of fresh air in an age of corruption and conflict. Martin Luther said of him, "Bernard loved Jesus as much as anyone can." Bernard's love of God is reflected in his sermons, writings, and hymns. The following is an excerpt from his book, *On Loving God*.

You want me to tell you why God is to be loved and how much. I answer, the reason for loving God is God Himself; and the measure of love due to Him is immeasurable love. Is this plain? Doubtless, to a thoughtful man; but I am debtor to the unwise also. A word to the wise is sufficient; but I must consider simple folk too. Therefore I set myself joyfully to explain more in detail what is meant above. We are to love God for Himself, because of a twofold reason; nothing is more reasonable, nothing more profitable. When one asks, Why should I love God? he may mean, What is lovely in God? or What shall I gain by loving God? In either case, the same sufficient cause of love exists, namely, God Himself.

And first, of His entitlement to our love. Could any entitlement be greater than this, that He gave Himself for us unworthy wretches? And being God, what better gift could He offer than Himself? Hence, if one seeks for God's claim upon our love here is the chiefest: *Because He first loved us* (1 Jn. 4.19). Ought He not to be loved in return, when we think who loved, whom He loved, and how much He loved? For who is He that loved? The same of whom every spirit testifies: *Thou art my God: my goods are nothing unto Thee* (Ps. 16.2). And is not His love that wonderful charity which *seeketh not her own*? (1 Cor. 13.5). But for whom was such unutterable love made manifest? The apostle tells us:

When we were enemies, we were reconciled to God by the death of His Son (Rom 5.10).

So it was God who loved us, loved us freely, and loved us while yet we were enemies. And how great was this love of His? St. John answers:

God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3.16).

St Paul adds: *He spared not His own Son, but delivered Him up for us all* (Rom. 8.32); and the Son says of Himself, *Greater love hath no man than this, that a man lay down his life for his friends* (John 15.13).

This is the claim which God the holy, the supreme, the omnipotent, has upon men, defiled and base and weak...

And now let us consider what profit we shall have from loving God. For although God would be loved without respect of reward, yet He wills not to leave love unrewarded. True charity cannot be left destitute, even though she *seeketh not her own* (1 Cor. 13.5). Love is an affection of the soul not a contract: it cannot rise from a mere agreement, nor is it so to be gained. It is spontaneous in its origin and impulse; and true love is its own satisfaction. It has its reward; but that reward is the object beloved. For whatever you seem to love, if it is on account of something else, what you do really love is that something else, not the apparent object of desire. Paul did not preach the Gospel that he might earn his bread; he ate that he might be strengthened for his ministry. What he loved was not bread, but the Gospel. True love does not demand a reward, but it deserves one...

On a lower plane of action, it is the reluctant, not the eager, whom we urge by promises of reward. Who would think of paying a man to do what he was yearning to do already? For instance, no one would hire a hungry man to eat, or a thirsty man to drink, or a mother to nurse her own child. Who would think of bribing a farmer to dress his own vineyard, or to dig about his orchard, or to rebuild his house? So, all the more, one who loves God truly asks no other recompense than God Himself; for if he should demand anything else it would be the prize that he loved and not God.

It is natural for a man to desire what he reckons better than that which he has already, and be satisfied with nothing which lacks that special quality which he misses. Thus, if it is for her beauty that he loves his wife, he will cast longing eyes after a fairer woman. If he is clad in a rich garment, he will covet a costlier one; and no matter how rich he may be he will envy a man richer than himself.

Do we not see people every day, endowed with vast estates, who keep on joining field to field, dreaming of wider boundaries for their lands? Those who dwell in palaces are ever adding house to house, continually building up and tearing down, remodeling and changing. Men in high places are driven by insatiable ambition to clutch at still greater prizes. And nowhere is there any final satisfaction, because nothing there can be defined as absolutely the best or highest. But it is natural that nothing should content a man's desires but the very best, as he reckons it. Is it not, then, mad folly always to be craving for things which can never quiet our longings, much less satisfy them?

No matter how many things one has, always he is lusting after what he has not; never at peace, he sighs for new possessions. Discontented, he spends himself in fruitless toil, and finds only weariness in the evanescent and unreal pleasures of the world. In his greediness, he counts all that he has clutched as nothing in comparison with what is beyond his grasp, and loses all pleasure in his actual possessions by longing after what he has not, yet covets. No man can ever hope to own all things. Even the little one does possess is got only with toil and is held in fear; since each is certain to lose what he has when God's day, appointed though unrevealed, shall come. But the perverted will struggles towards the ultimate good by devious ways, yearning after satisfaction, yet led astray by vanity and deceived by wickedness. Ah, if you wish to attain to the consummation of all desire, so that nothing unfulfilled will be left, why weary yourself with fruitless efforts, running to and fro, only to die long before the goal is reached?

The Preacher says, and the fool discovers, *He that loves silver shall not be satisfied with silver* (Eccl. 5.10). But Christ says, *Blessed are they which do hunger and thirst after righteousness, for they shall be filled* (Matthew 5.6).

Righteousness is the natural and essential food of the soul, which can no more be satisfied by earthly treasures than the hunger of the body can be satisfied by air. If you should see a starving man standing with mouth open to the wind, inhaling draughts of air as if in hope of gratifying his hunger, you would think him lunatic. But it is no less foolish to imagine that the soul can be satisfied with worldly things which only inflate it without feeding it. What have spiritual gifts to do with carnal appetites, or carnal with spiritual? *Praise the Lord, O my soul: who satisfies thy mouth with good things* (Ps 103.1ff). He bestows bounty immeasurable; He provokes thee to good, He preserves thee in goodness; He prevents, He sustains, He fills thee. He moves thee to longing, and it is He for whom thou longest.

I have said already that the motive for loving God is God Himself. And I spoke truly, for He is as well the efficient cause as the final object of our love. He gives the occasion for love, He creates the affection, He brings the desire to good effect. He is such that love to Him is a natural due; and so hope in Him is natural, since our present love would be vain did we not hope to love Him perfectly someday. Our love is prepared and rewarded by His. He loves us first, out of His great tenderness; then we are bound to repay Him with love; and we are permitted to cherish exultant hopes in Him. *He is rich unto all that call upon Him* (Romans 10.12), yet He has no gift for them better than Himself. He gives Himself as prize and reward: He is the refreshment of holy soul, the ransom of those in captivity. *The Lord is good unto them that wait for Him* (Lamentations 3.25).

What will He be then to those who gain His presence? But here is a paradox, that no one can seek the Lord who has not already found Him. It is Thy will, O God, to be found that Thou mayest be sought, to be sought that Thou mayest the more truly be found.

What stands out to you in Bernard's words? _____

John Wycliffe (~1330-1384) is known as the “Morningstar of the Reformation” since his teachings against many Roman Catholic doctrines and his translation of the Bible into English laid the foundation for the Protestant Reformation. The following excerpt is from Wycliffe’s writings on transubstantiation.

Although John Wycliffe questioned many practices of the church of his day, his most controversial position was on transubstantiation. This was the belief that, upon the words of the priestly consecration in the Mass, the eucharistic elements of the bread and wine became the substance of the body and blood of Christ while keeping the appearance of bread and wine. Typical of Wycliffe’s comments on the Eucharist were the following: (Christian History, Issue 3)

The consecrated Host we priests make and bless is not the body of the Lord but an effectual sign of it. It is not to be understood that the body of Christ comes down from heaven to the Host consecrated in every church.

Some expressions in Scripture must be understood plainly and without figure, but there are others that must be understood in a figurative sense. Just as Christ calls John the Baptist Elias, and St. Paul says that Christ was a rock, and Moses in Genesis 41 that the seven good cows are seven years, and the seven good ears are seven years. You will meet with such modes of expression constantly in Scripture and in these expressions, without a doubt, the production is made figuratively.

Therefore, let every man wisely, with much prayer and great study, and also with charity read the words of God in the Holy Scriptures. ...Christ saith, “I am the true vine.” Wherefore do you not worship the vine for God, as you do the bread? Wherein was Christ a true vine? Or, wherein was the bread Christ’s body? It was in figurative speech, which is hidden to the understanding of the sinners. And thus, as Christ became not a material nor an earthly vine, nor a material vine [became] the body of Christ, so neither is material bread changed from its substance to the flesh and blood of Christ.

If bread consecrated and unconsecrated are mixed together, the heretic cannot tell the difference between the natural bread and [the

consecrated], any more than any of us can distinguish in such case between the bread that has been consecrated and that which has not. Mice, however, have an innate knowledge of the fact. They know that the substance of the bread is retained as at first. But our unbelievers have not even such knowledge. They never know what bread or what wine has been consecrated, except as they see it consecrated. But what, I ask, can be supposed to have moved the Lord Jesus Christ thus to confound and destroy all natural discernment in the senses and minds of the worshipers?

In the Mass creed, it is said, “I believe in one God only, Jesus Christ, by whom all things be made.” ...And you then, who are an earthly man, by what reason may you say that you make your Maker? You say every day that you make of bread the body of the Lord, flesh and blood of Jesus Christ, God and man. ...If you make the body of the Lord in these words, *Hoc est corpus meum*, you yourself must be the person of Christ or else there is a false God. ...If you cannot make the work that God made in Genesis, how shall you make Him that made the works? And you have no words of authority.

For his views, Wycliffe was summoned to Rome by Pope Urban VI. Wycliffe’s poor health prevented him from coming. In lieu of coming in person, Wycliffe wrote the following letter to the pope. Wycliffe would die a few months later.

I am happy to reveal fully to anyone and especially to the Roman pontiff the faith I hold, for I suppose if it is orthodox, he will graciously confirm this faith and if it is erroneous he will correct it. But I submit that the gospel of Christ is the body of the law of God, that Christ, indeed, who directly gave this gospel, I believe to be true God and true man, and in this the law of the gospel excels all other parts of Scripture. Again I submit that the Roman pontiff, inasmuch as he is Christ's highest vicar on earth, is among pilgrims most bound to this law of the gospel. For the majority of Christ's disciples are not judged according to worldly greatness, but according to the imitation of Christ in their moral life. Again, from out this heart of the Lord's law I plainly conclude that Christ was the poorest of men during the time of his pilgrimage and that he eschewed all worldly dominion. This is clear from the faith of the gospel, Matthew 8 and 2 Corinthians 8.

From all this I deduce that never should any of the faithful imitate the pope himself nor any of the saints except insofar as he may have imitated the Lord Jesus Christ. For Peter, Paul, and the sons of Zebedee, by seeking worldly dignity, brought that sort of imitation into disrepute, so that they are not to be imitated in those errors. From this I infer, as a counsel, that the pope should leave

temporal dominion to the secular arm, and to this he should effectually exhort his clergy. For in such wise did Christ have signified through his apostles.

If in the above I have erred, I am willing humbly to be corrected, even through death if necessary. And if I were able to travel at will in person, I should like humbly to visit the Roman pontiff. But God has obliged me to the contrary, and he has always taught me to obey God rather than men. But since God has given our pope true and evangelical instincts, we should pray that those instincts are not extinguished through deceitful counsel, nor that the pope or cardinals be moved to do anything contrary to the law of the Lord.

Therefore, let us ask God, the lord of everything created, that he so inspire our pope, Urban VI, as he began, so that he and his clergy may imitate the Lord Jesus Christ in their moral lives, so that they may effectually teach the people to faithfully imitate them in this. And let us pray spiritually that our pope be preserved from malicious counsel, for we also know that a man's enemies are of his household, and God does not suffer us to be tempted above that which we are able, much less does he require of any creature that he do that which he cannot, for such is the manifest condition of Antichrist.

What arguments does Wycliffe use against the doctrine of transubstantiation?

What observations can you make about Wycliffe from his letter to Pope Urban VI?

Martin Luther (1483-1546) impacted the world and the church like no other. His posting of the 95 Theses on the Wittenberg church door in 1517 marks the start of the Protestant Reformation. Luther's life is not without controversy but, in addition to attacking the church structures of his day, he also often gave very practical advice on spiritual matters. The following are excerpts from some of Luther's writings.

Excerpt from A Simple Way to Pray (1535)—written to his friend and barber, Peter Beskendorf.

Dear Master Peter: I will tell you as best I can what I do personally when I pray. May our dear Lord grant to you and to everybody to do it better than I! Amen.

When I feel that I have become cool and joyless in prayer because of other tasks or thoughts (for the flesh and the Devil always impede and obstruct prayer), I take my little Psalter, hurry to my room, or, if it be the day and hour for it, to the church where a congregation is assembled and, as time permits, I say quietly to myself and word-for-word the Ten Commandments, the Creed, and, if I have time, some words of Christ or of Paul, or some psalms, just as a child might do.

It is a good thing to let prayer be the first business of the morning and the last at night. Guard yourself carefully against those false, deluding ideas which tell you, "Wait a little while. I will pray in an hour; first I must attend to this or that." Such thoughts get you away from prayer into other affairs which so hold your attention and involve you that nothing comes of prayer for that day.

It may well be that you may have some tasks which are as good or better than prayer, especially in an emergency. There is a saying ascribed to St. Jerome that everything a believer does is prayer, and a proverb, "He who works faithfully prays twice." Yet we must be careful not to break the habit of true prayer and imagine other works to be necessary which, after all, are nothing of the kind. Thus at the end we become lax and lazy, cool and listless toward prayer. The Devil, who besets us, is not lazy or careless, and our

flesh is too ready and eager to sin and is disinclined to the spirit of prayer.

When your heart has been warmed by such recitation to yourself (of the Ten Commandments, the words of Christ, etc.) and is intent upon the matter, kneel or stand with your hands folded and your eyes toward heaven and speak or think as briefly as you can, "O Heavenly Father, dear God, I am a poor unworthy sinner. I do not deserve to raise my eyes or hands toward thee or to pray. But because thou hast commanded us all to pray and hast promised to hear us and through thy dear Son Jesus Christ hast taught us both how and what to pray, I come to thee in obedience to thy word, trusting in thy gracious promise. I pray in the name of my Lord Jesus Christ, together with all thy saints and Christians on earth as he has taught us: Our Father who art, etc.," through the whole prayer, word for word...

Luther then advises him to repeat and elaborate on each petition. Here is how the sixth petition, "And lead us not into temptation," might be developed:

Say: "O dear Lord, Father and God, keep us fit and alert, eager and diligent in thy word and service, so that we do not become complacent, lazy, and slothful as though we had already achieved everything. In that way the fearful Devil cannot fall upon us, surprise us, and deprive us of thy precious word or stir up strife and factions among us and lead us into other sin and disgrace, both spiritually and physically. Rather grant us wisdom and strength through thy spirit that we may valiantly resist him and gain the victory. Amen."

Mark this, that you must always speak the *Amen* firmly. Never doubt that God in his mercy will surely hear you and say “yes” to your prayers. Never think that you are kneeling or standing alone; rather, think that the whole of Christendom, all devout Christians, are standing there beside you, and you are standing among them in a common, united petition, which God cannot disdain. Do not leave your prayer without having said or thought, “Very well, God has heard my prayer; this I know as a certainty and a truth.” That is what *Amen* means.

You should also know that I do not want you to recite all these words in your prayer. That would make it nothing but idle chatter and prattle. Rather do I want your heart to be stirred and guided concerning the thoughts which ought to be comprehended in the Lord’s Prayer.

I do not bind myself to such words or syllables, but say my prayers in one fashion today, in another tomorrow, depending upon my mood and feeling. I stay, however, as nearly as I can, with the same general thoughts and ideas. It may happen occasionally that I may get lost among so many ideas in one petition that I forgo the other six. If such an abundance of good thoughts comes to us, we ought to disregard the other petitions, make room for such thoughts, listen in silence, and under no circumstances obstruct them. The Holy Spirit himself preaches here, and one word of his sermon is far better than a thousand of our prayers. Many times I have learned more from one prayer than I might

have learned from much reading and speculation.

It is of great importance that the heart be made ready and eager for prayer. What else is it but tempting God when your mouth babbles and the mind wanders to other thoughts?

A good and attentive barber keeps his thoughts, attention, and eyes on the razor and hair and does not forget how far he has gotten with his shaving or cutting. If he wants to engage in too much conversation or let his mind wander or look somewhere else he is likely to cut his customer’s mouth, nose, or even his throat. How much more does prayer call for concentration and singleness of heart!

This, in short, is the way I use the Lord’s Prayer when I pray it. To this day I suckle at the Lord’s Prayer like a child, and as an old man eat and drink from it and never get my fill. It is the very best prayer, even better than the Psalter, which is so very dear to me. It is surely evident that a real Master composed and taught it...

Take care, however, not to undertake all of this or so much that one becomes weary in spirit. Likewise, a good prayer should not be lengthy or drawn out, but frequent and ardent. It is enough to consider one section or half a section which kindles a fire in the heart. This the Spirit will grant us and continually instruct us in when, by God’s word, our hearts have been cleared and freed of outside concerns.

What stands out to you from Luther’s instructions and advice on prayer? Why?

ADDRESS TO THE CHRISTIAN NOBILITY OF THE GERMAN NATION

Since the Roman curia would not reform the church, Luther said, the German princes had that right and responsibility. Playing on the German leaders' sense of national pride, he urged them to implement some two dozen church reforms. In the process, Luther set forth the famous doctrine that every Christian is a priest. The work's first printing sold out in two weeks. In the excerpt here, Luther explains how the "Romanists" have barricaded themselves from reform—and he then demolishes their barricades.

The time for silence is past, and the time to speak has come. ...

The Romanists have very cleverly built three walls around themselves. Hitherto they have protected themselves by these walls in such a way that no one has been able to reform them. As a result, the whole of Christendom has fallen abominably.

In the first place, when pressed by the temporal power, they have made decrees and declared that the temporal power had no jurisdiction over them, but that, on the contrary, the spiritual power is above the temporal.

In the second place, when the attempt is made to reprove them with the Scriptures, they raise the objection that only the pope may interpret the Scriptures.

In the third place, if threatened with a council, their story is that no one may summon a council but the pope. ...

Attacking the First Wall

Let us begin by attacking the first wall. It is pure invention that pope, bishop, priests, and monks are called the spiritual estate, while princes, lords, artisans, and farmers are called the temporal estate. This is indeed a piece of deceit and hypocrisy. Yet no one need be intimidated by it, and for this reason: All Christians are truly of the spiritual estate, and there is no difference among them except that of office. Paul says in 1 Corinthians 12 that we are all one body, yet every member has its own work by which it serves the others. This is because we all have one baptism, one

gospel, one faith, and are all Christians alike; for baptism, gospel, and faith alone make us spiritual and a Christian people.

The pope or bishop anoints, shaves heads, ordains, consecrates, and prescribes garb different from that of the laity, but he can never make a man into a Christian or into a spiritual man by so doing. He might well make a man into a hypocrite or a humbug and blockhead, but never a Christian or a spiritual man. As far as that goes, we are all consecrated priests through baptism, as St. Peter says in 1 Peter 2:9.

Attacking the Second Wall

The second wall is still more loosely built and less substantial. The Romanists want to be the only masters of Holy Scripture, although they never learn a thing from the Bible all their life long... Their claim that only the pope may interpret Scripture is an outrageous fancied fable. They cannot produce a single letter [of Scripture] to maintain that the interpretation of Scripture or the confirmation of its interpretation belongs to the pope alone. They themselves have usurped this power. And although they allege that this power was given to St. Peter when the keys were given him, it is clear enough that the keys were not given to Peter alone but to the whole community.

Further, the keys were not ordained for doctrine or government, but only for the binding or loosing of sin. Whatever else or whatever more they arrogate to themselves on the basis of the keys is a mere fabrication. But Christ's words to Peter, "I have prayed

for you that your faith fail not” [Luke 22:32], cannot be applied to the pope, since the majority of the popes have been without faith, as they must themselves confess. Besides, it is not only for Peter that Christ prayed, but also for all apostles and Christians, as he says in John 17: “Father, I pray for those whom thou hast given me, and not for these only, but for all who believe on me through their word.” Is that not clear enough?

Attacking the Third Wall

The third wall falls of itself when the first two are down... The Romanists have no basis in Scripture for their claim that the pope alone has the right to call or confirm a council. This is just their own ruling, and it is only valid as long as it is not harmful to Christendom or contrary to the laws of God. Now when the pope deserves punishment, this ruling no longer obtains, for not to punish him by authority of a council is harmful to Christendom.

Thus we read in Acts 15 that it was not St. Peter who called the apostolic council but the apostles and elders... Even the Council of Nicaea, the most famous of all councils, was neither called nor confirmed by the bishop of Rome, but by the emperor Constantine. Many other emperors after him have done the same, and yet these councils were the most Christian of all. But if the pope alone has the right to convene councils, then these councils would all have been heretical. Further, when I examine the councils the pope did summon, I find they did nothing of special importance.

Therefore, when necessity demands it, and the pope is an offense to Christendom, the first man who is able should, as a true member of the whole body, do what he can to bring about a truly free council. ...

God give us all a Christian mind, and grant to the Christian nobility of the German nation in particular true spiritual courage to do the best they can for the poor church. Amen.

What stands out to you from this excerpt from Luther’s writings? Why?

ON THE BABYLONIAN CAPTIVITY OF THE CHURCH

*Luther’s friend Georg Spalatin asked him to write about the sacraments. **Luther** did, quickly reducing the traditional seven sacraments to three; he rejected confirmation, marriage, holy orders, and extreme unction. By the end of his work, **Luther** even made penance, though useful, less than a sacrament. That left only baptism and the Lord’s Supper. **Luther** then challenged traditional understandings of the Lord’s Supper: that lay people should not receive the cup; that the elements undergo transubstantiation into Christ’s body and blood; and that the Mass is a sacrifice.*

*The work’s title refers to the captivity of the Jewish nation under the Babylonian Empire (in the sixth century B.C.). So in his day, **Luther** argued, Christians had been carried away from the Scriptures and made subject to the papacy. If the papacy did not free the churches from sacramental abuses, then it “is identical with the kingdom of Babylon and the Antichrist itself.” In the work, **Luther** not only attacked abuses of the sacraments, but totally redefined them. He called the book a “little song about Rome and the Romanists. If their ears are itching to hear it, I will sing and pitch it in the highest key!”*

To begin with, I must deny that there are seven sacraments, and for the present maintain that there are but three: baptism, penance, and the bread [Communion]. All three have been subjected to a miserable captivity by the Roman curia, and the church has been robbed of all her liberty.

First Captivity

Now concerning the sacrament of the bread first of all ... the first captivity of this sacrament, therefore, concerns its substance or completeness, which the tyranny of Rome has wrested from us. Not that those who use only one kind sin against Christ, for Christ did not command the use of either kind, but left it to the choice of each individual, when he said: "As often as you do this, do it in remembrance of me" [1 Cor. 11:25]. But they are the sinners, who forbid the giving of both kinds to those who wish to exercise this choice. The fault lies not with the laity, but with the priests. The sacrament does not belong to the priests, but to all men. The priests are not lords, but servants in duty bound to administer both kinds to those who desire them, as often as they desire them. ...

Second Captivity

When the Evangelists plainly write that Christ took bread and blessed it, ... we have to think of real bread and real wine, just as we do of a real cup (for even they do not say that the cup was transubstantiated). Since it is not necessary, therefore, to assume a transubstantiation effected by divine power, it must be regarded as a figment of the human mind, for it rests neither on Scripture nor on reason.

Perhaps they will say that the danger of idolatry demands that the bread and wine should not be really present. How ridiculous! The laymen have never become familiar with their fine-spun philosophy of substance and accidents, and could not grasp it if it were taught to them.

Third Captivity

The third captivity of this sacrament is by far the most wicked of all, in consequence of which there is no opinion more generally held or more firmly believed in the church today than this, that the Mass is a good work and a sacrifice. And this abuse has brought an endless host of other abuses in its train, so that the faith of this sacrament has become utterly extinct and the holy sacrament has been turned into mere merchandise, a market, and a profit making business. Hence participations, brotherhoods, intercessions, merits, anniversaries, memorial days and the like wares are bought and sold, traded and bartered, in the church. On these the priests and monks depend for their entire livelihood.

I am attacking a difficult matter, an abuse perhaps impossible to uproot, since through centuries-long custom and the common consent of men it has become so firmly entrenched that it would be necessary to abolish most of the books now in vogue, and to alter almost the entire external form of the churches and introduce, or rather reintroduce, a totally different kind of ceremonies. But my Christ lives, and we must be careful to give more heed to the Word of God than to all the thoughts of men and of angels.

What stands out to you from this excerpt from Luther's writings? Why?

ON THE FREEDOM OF A CHRISTIAN

*This treatise, the most conciliatory of the three, was, **Luther** admitted, “a small book if you regard its size.” However, “it contains the whole of Christian life in a brief form.” He sent it with an open letter to Pope Leo X, since, he wrote, “I am a poor man and have no other gift to offer.” It proved to be **Luther’s** final attempt to be reconciled to Rome.*

A Christian is a perfectly free lord of all, subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.

These two theses seem to contradict each other. If, however, they should be found to fit together, they would serve our purpose beautifully. Both are Paul’s own statements, who says in 1 Corinthians 9 [v. 19], “For though I am free from all men, I have made myself a slave to all,” and in Romans 13 [v. 8], “Owe no one anything, except to love one another.” Love by its very nature is ready to serve and be subject to him who is loved. So Christ, although he was Lord of all, was “born of woman, born under the law” [Gal. 4:4], and therefore, was at the same time a free man and a servant, “in the form of God” and “of a servant” [Phil 2:6–7]

Let us start, however, with something more remote from our subject, but more obvious. Man has a twofold nature, a spiritual and a bodily one. ... [and] these two men in the same man contradict each other, “for the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh,” according to Galatians 5 [v. 17].

First, let us consider the inner man to see how a righteous, free, and pious Christian, that is,

a spiritual, new, and inner man, becomes what he is. It is evident that no external thing has any influence in producing Christian righteousness or freedom. ... One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God, the gospel of Christ. ...

To preach Christ means to feed the soul, make it righteous, set it free, and save it, provided it believes the preaching. ... Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone and not any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith....

Since, therefore, this faith can rule only in the inner man, and since faith alone justifies, it is clear that the inner man cannot be justified, freed, or saved by any outer work or action at all, and that these works, whatever their character, have nothing to do with this inner man. ... Wherefore it ought to be the first concern of every Christian to lay aside all confidence in works and increasingly to strengthen faith alone and through faith to grow in the knowledge, not of works, but of Christ Jesus.

What stands out to you from this excerpt from Luther’s writings? Why?

Excerpts from Luther's 95 Theses (October 31, 1517)

Out of love for the truth and from desire to elucidate it, the Reverend Father Martin Luther, Master of Arts and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore, he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen.

1. When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.

2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.

27. They preach human folly who pretend that as soon as money in the coffer rings a soul from purgatory springs.

32. Those who suppose that on account of their letters of indulgence they are sure of salvation will be eternally damned along with their teachers.

36. Every Christian who truly repents has plenary [full] forgiveness both of punishment and guilt bestowed on him, even without letters of indulgence.

37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and the Church, for God has granted him these, even without letters of indulgence.

45. Christians should be taught that whoever sees a person in need and, instead of helping him, uses his money for an indulgence, obtains not an indulgence of the pope but the displeasure of God.

51. Christians should be taught that the pope ought and would give his own substance to the poor, from whom certain preachers of indulgences extract money, even if he had to sell St. Peter's Cathedral to do it.

52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.

62. The true treasure of the church is the most holy gospel of the glory and grace of God.

76. ...Papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.

81. This shameless preaching of pardons makes it hard even for learned men to defend the pope's honor against calumny or to answer the indubitably shrewd questions of the laity.

82. For example: "Why does not the pope empty purgatory for the sake of holy love ... for after all, he does release countless souls for the sake of sordid money contributed for the building of a cathedral? ..."

90. To suppress these very telling arguments of the laity by force instead of answering them with adequate reasons would be to expose the church and the pope to the ridicule of their enemies...

94. We should admonish Christians to follow Christ, their Head, through punishment, death, and hell.

95. And so let them set their trust on entering heaven through many tribulations rather than some false security and peace.

John Calvin (1509-64) was the pastor and theologian who shaped the core doctrines of the Reformation. His magnum opus was the *Institutes of the Christian Religion*. In its final form, this book, in English, is 1800 pages long. The following excerpt is from the introduction of Calvin's *Institutes*.

1. Our wisdom, in so far as it ought to be deemed true and solid Wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves. But as these are connected together by many ties, it is not easy to determine which of the two precedes and gives birth to the other. For, in the first place, no man can survey himself without forthwith turning his thoughts towards the God in whom he lives and moves; because it is perfectly obvious, that the endowments which we possess cannot possibly be from ourselves; nay, that our very being is nothing else than subsistence in God alone. In the second place, those blessings which unceasingly distil to us from heaven, are like streams conducting us to the fountain. Here, again, the infinitude of good which resides in God becomes more apparent from our poverty. In particular, the miserable ruin into which the revolt of the first man has plunged us, compels us to turn our eyes upwards; not only that while hungry and famishing we may thence ask what we want, but being aroused by fear may learn humility. For as there exists in man something like a world of misery, and ever since we were stripped of the divine attire our naked shame discloses an immense series of disgraceful properties every man, being stung by the consciousness of his own unhappiness, in this way necessarily obtains at least some knowledge of God.

Thus, our feeling of ignorance, vanity, want, weakness, in short, depravity and corruption, reminds us that in the Lord, and none but He, dwell the true light of wisdom, solid virtue, exuberant goodness. We are accordingly urged by our own evil things to consider the good things of God; and, indeed, we cannot aspire to Him in earnest until we have begun to be displeased with ourselves. For what

man is not disposed to rest in himself? Who, in fact, does not thus rest, so long as he is unknown to himself; that is, so long as he is contented with his own endowments, and unconscious or unmindful of his misery? Every person, therefore, on coming to the knowledge of himself, is not only urged to seek God, but is also led as by the hand to find him.

2. On the other hand, it is evident that man never attains to a true self-knowledge until he has previously contemplated the face of God, and come down after such contemplation to look into himself. For (such is our innate pride) we always seem to ourselves just, and upright, and wise, and holy, until we are convinced, by clear evidence, of our injustice, vileness, folly, and impurity. Convinced, however, we are not, if we look to ourselves only, and not to the Lord also —He being the only standard by the application of which this conviction can be produced. For, since we are all naturally prone to hypocrisy, any empty semblance of righteousness is quite enough to satisfy us instead of righteousness itself. And since nothing appears within us or around us that is not tainted with very great impurity, so long as we keep our mind within the confines of human pollution, anything which is in some small degree less defiled delights us as if it were most pure just as an eye, to which nothing but black had been previously presented, deems an object of a whitish, or even of a brownish hue, to be perfectly white.

Nay, the bodily sense may furnish a still stronger illustration of the extent to which we are deluded in estimating the powers of the mind. If, at mid-day, we either look down to the ground, or on the surrounding objects

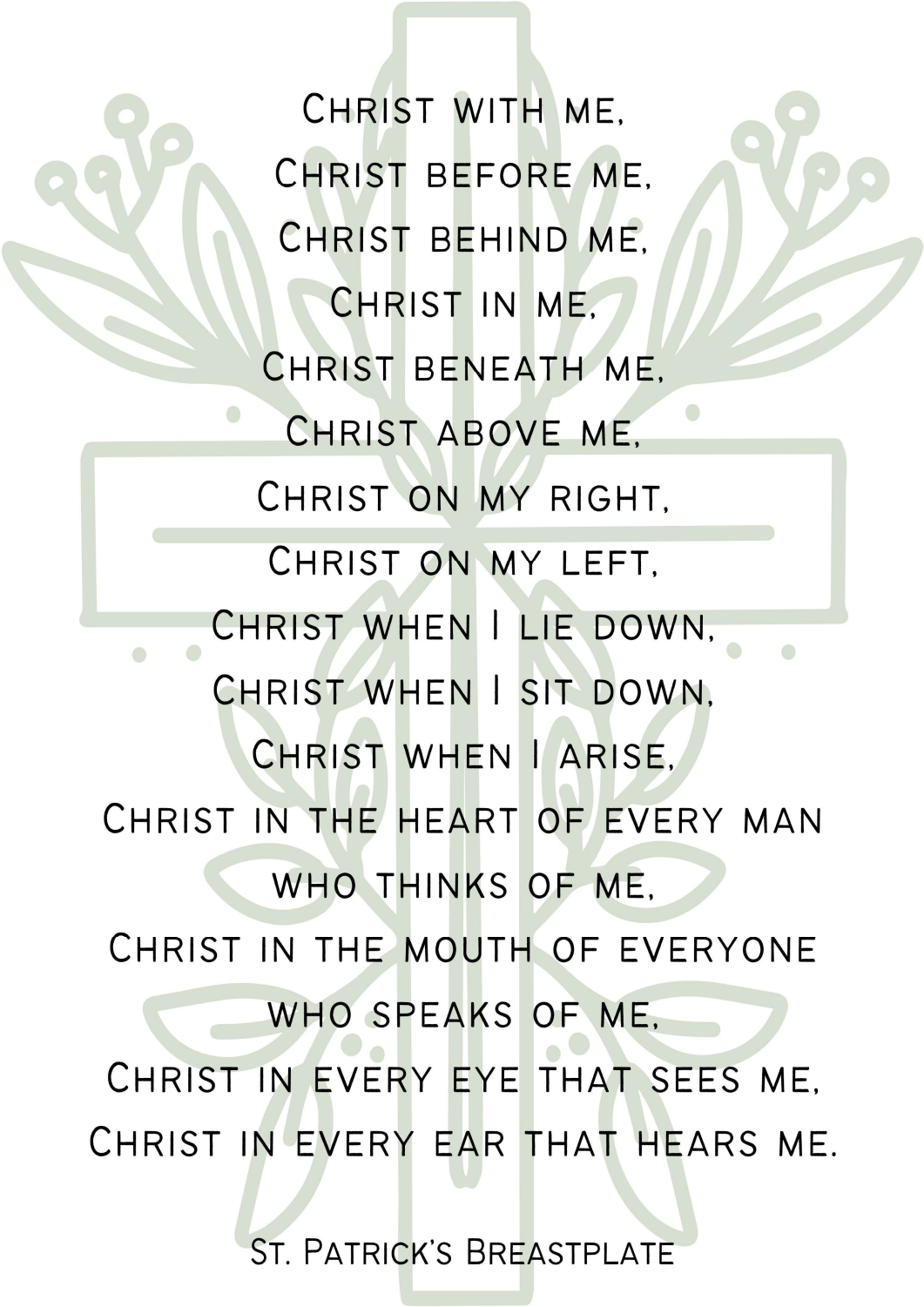
which lie open to our view, we think ourselves endued with a very strong and piercing eyesight; but when we look up to the sun, and gaze at it unveiled, the sight which did excellently well for the earth is instantly so dazzled and confounded by the refulgence, as to oblige us to confess that our acuteness in discerning terrestrial objects is mere dimness when applied to the sun. Thus too, it happens in estimating our spiritual qualities. So long as we do not look beyond the earth, we are quite pleased with our own righteousness, wisdom, and virtue; we address ourselves in the most flattering terms, and seem only less than demigods. But should we once begin to raise our thoughts to God, and reflect what kind of Being he is, and how absolute the perfection of that righteousness, and wisdom, and virtue, to which, as a standard, we are bound to be conformed, what formerly delighted us by its false show of righteousness will become polluted with the greatest iniquity; what strangely imposed upon us under the name of wisdom will disgust by its extreme folly; and what presented the appearance of virtuous energy will be condemned as the most miserable impotence. So far are those qualities in us, which seem most perfect, from corresponding to the divine purity.

3. Hence that dread and amazement with which as Scripture uniformly relates, holy men were struck and overwhelmed whenever they beheld the presence of God. When we see those who previously stood firm and secure so quaking with terror, that the fear of death takes hold of them, nay, they are, in a

manner, swallowed up and annihilated, the inference to be drawn is that men are never duly touched and impressed with a conviction of their insignificance, until they have contrasted themselves with the majesty of God. Frequent examples of this consternation occur both in the Book of Judges and the Prophetical Writings; so much so, that it was a common expression among the people of God, “We shall die, for we have seen the Lord.” Hence the Book of Job, also, in humbling men under a conviction of their folly, feebleness, and pollution, always derives its chief argument from descriptions of the Divine wisdom, virtue, and purity. Nor without cause: for we see Abraham the readier to acknowledge himself but dust and ashes the nearer he approaches to behold the glory of the Lord, and Elijah unable to wait with unveiled face for His approach; so dreadful is the sight. And what can man do, man who is but rottenness and a worm, when even the Cherubim themselves must veil their faces in very terror? To this, undoubtedly, the Prophet Isaiah refers, when he says (Isaiah 24:23), “The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign;” i.e., when he shall exhibit his refulgence, and give a nearer view of it, the brightest objects will, in comparison, be covered with darkness.

But though the knowledge of God and the knowledge of ourselves are bound together by a mutual tie, due arrangement requires that we treat of the former in the first place, and then descend to the latter.

What stands out to you from the introduction of Calvin’s *Institutes*? Why?



CHRIST WITH ME,
CHRIST BEFORE ME,
CHRIST BEHIND ME,
CHRIST IN ME,
CHRIST BENEATH ME,
CHRIST ABOVE ME,
CHRIST ON MY RIGHT,
CHRIST ON MY LEFT,
CHRIST WHEN I LIE DOWN,
CHRIST WHEN I SIT DOWN,
CHRIST WHEN I ARISE,
CHRIST IN THE HEART OF EVERY MAN
WHO THINKS OF ME,
CHRIST IN THE MOUTH OF EVERYONE
WHO SPEAKS OF ME,
CHRIST IN EVERY EYE THAT SEES ME,
CHRIST IN EVERY EAR THAT HEARS ME.

ST. PATRICK'S BREASTPLATE

