



CHURCH MATTERS: *Retrieving the Great Tradition*

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Foundations for Ministry Series

The Urban Ministry Institute

W O R L D I M P A C T P R E S S • L O S A N G E L E S / W I C H I T A

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About the Instructor



Rev. Dr. Don L. Davis is the Director of The Urban Ministry Institute. He received a B.A. in Biblical Studies from Wheaton College, an M.A. in Systematic Theology from the Wheaton Graduate School, and holds a Ph.D. in Theology and Ethics from the University of Iowa School of Religion.

Dr. Davis has taught as professor of religion and theology at a number of colleges and seminaries, including Wheaton College, St. Ambrose University, and the Houston Graduate School of Theology. Since 1975, he has served with World Impact, an interdenominational missions agency dedicated to evangelism, discipleship, and urban church planting among the inner cities of America. A frequent speaker at national conventions and conferences, Don also serves as World Impact's Vice President of Leadership Development. He is a Staley Lecturer and a member of the American Academy of Religion.

Over the years Dr. Davis has authored numerous curricula, courses, and materials designed to equip pastors, church planters, and Christian workers for effective ministry in urban settings, including the Capstone Curriculum, The Urban Ministry Institute's comprehensive sixteen-module seminary-level curriculum designed specifically for developing urban church leaders.

Study Notes

Study Description

At a time of turbulence and dramatic change in society and uneasiness and compromise in the Church, it is critical for believers to retain a sense of the history of the body of Christ. What is needed today is a sense of perspective, i.e., coming to view and understand current events through the lens of God's working through the church through the ages. Armed with a sense of history, we will be both encouraged and challenged that our current situation is neither unique nor unresolvable. Through the great movements of the Church, the Holy Spirit has shown that even in the face of schism, compromise, difficulty, and persecution, the people of God can learn, grow, and fulfill God's plan for them.

This workshop is designed to cover in brief the major periods of the history of the Church, including the Ancient Church, the Medieval Church, the Reformation Church, the Modern Church, and the Postmodern movements taking place today. I will emphasize the ways in which evangelical Protestants, especially those who are only loosely connected to a particular Church tradition, can be renewed and revived through a retrieval of the Great Tradition. Of great interest will be the elements, purposes, and ramifications of sharing a distinct spirituality grounded in that Tradition, and what the impact this sharing can have on our individual, family, and congregational lives.

Overview of Topics

1. The Apostolic Age, the Ancient Church, the Apologists, and the Great Tradition
2. The Medieval Church and the Reformation
3. Modernity, Post-modernity, and the Church Today
4. Church Matters and Going Back to the Future: What's All the Hubbub about the Great Tradition?
5. The Purpose, Elements, and Advantages of Shared Spirituality
6. Shared Spirituality and Church Plant Movements
7. Sowing Good Seed: First Steps in Recapturing the Great Tradition in Shared Spirituality

Study Objectives

As a result of taking this course, each student should be able to:

- » Recite the main milestones of the history of the Christian church, from the age of the apostles to the current postmodern church age.
- » Provide theological rationales for the significance of the Great Tradition, and explain the way in which that Tradition embodies the creedal definition of the church as one, holy, catholic, and apostolic.
- » Memorize and explain key verses dealing with the history of the Church, the Great Tradition, and shared spirituality.
- » Reproduce the three essential elements connected with reproducing dynamic evangelical church planting movements.
- » Know why viable Christian discipleship and ministry ought to flow from a shared spirituality rooted in the Great Tradition.
- » Articulate concisely the various purposes, elements, and advantages of sharing a spiritual journey in the context of a tradition and community.
- » Begin to apply personally practical ways to retrieve the Great Tradition in their own spiritual lives, and in their ministry in the church.

Introduction

The Urban Ministry Institute is a research and leadership development center for World Impact, an interdenominational Christian missions organization dedicated to evangelism and church planting in the inner cities of America. Founded in Wichita, Kansas in 1995, the Institute (TUMI) has sponsored courses, workshops, and leadership training events locally for urban leaders since 1996. We have recorded and reformatted many of these resources over the years, and are now making them available to others who are equipping leaders for the urban church.

Our Foundations for Ministry Series represents a significant portion of our on-site training offered to students locally in Wichita. We are thankful and excited that these materials can now be made available to you. We are confident that you can grow tremendously as you study God's Word and relate its message of justice and grace to your life and ministry.

For your personal benefit, we have included our traditional classroom materials with their corresponding audio recordings of each class session, placing them into a self-study format. We have included extra space in the actual printed materials in order that you may add notes and comments as you listen to the recordings. This will prove helpful as you explore these ideas and topics further.

Remember, the teaching in these sessions was actually given in class and workshop settings at our Hope School of Ministry. This means that, although the workbooks were created for students to follow along and interact with the recordings, some differences may be present. As you engage the material, therefore, please keep the following ideas clearly in mind:

- » The page numbers mentioned on the recordings do not correspond to those in the workbook.
- » The supporting Scripture verses and other references follow the points where they are in the outline, that is, the Scriptures are connected to the actual points listed parallel in the outline.

Our earnest prayer is that this *Foundations for Ministry Series* study will prove to be both a blessing and an encouragement to you in your walk with and ministry for Christ. May the Lord so use this study to deepen your knowledge of his Word, in order that you may be outfitted and equipped to complete the task he has for you in kingdom ministry!

Books and Materials

In addition to your Bible and a concordance, you will need the following textbooks in order to complete the reading assignments listed in this workbook:

- » Gonzalez, Justo L. *Church History: An Essential Guide*. Nashville: Abingdon Press, 1996.
- » Evangelical Training Association (ETA). *Perspectives from Church History*. Wheaton, IL: Evangelical Training Association, 1996.
- » Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*, 2nd Ed. Grand Rapids: Baker Academic, 2000.

**Suggested
Readings**

For the purposes of this study, your Bible should be a translation (ex. ESV, NIV, NASB, RSV, KJV, NKJV, etc.) and not a paraphrase (ex. The Living Bible, The Message).

Buschart, W. David. *Exploring Protestant Traditions: An Invitation to Theological Hospitality*. Downers Grove: IVP Academic Press, 2006.

Gillquist, Peter E. *Becoming Orthodox: A Journey to the Ancient Faith*. Rev. ed. Ben Lomond, CA: Conciliar Press, 1992.

Jones, Timothy Paul. *Christian History Made Easy*. Torrance, CA: Rose Publishing, 2005.

Lane, Tony. *Exploring Christian Thought*. Nashville: Thomas Nelson Publishers, 1984.

Shelly, Bruce L. *Church History in Plain Language*. Updated 2nd ed. Nashville: Thomas Nelson Publishers, 1995.

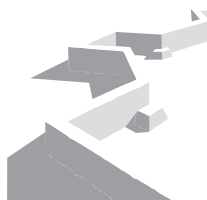
Note: please also refer to the concise yet meaty bibliography on the early church and the Great Tradition listed in the appendix of this workshop booklet.



***The Apostolic Age, the Ancient Church, the Apologists,
and the Great Tradition***

Session 1

THE URBAN MINISTRY INSTITUTE,
a ministry of WORLD IMPACT, INC.



Study Title:
***Church Matters:
Retrieving the Great Tradition***

Foundations for Ministry Series

Session 1

The Apostolic Age, the Ancient Church, the Apologists, and the Great Tradition

Introductory Thoughts

Come, Sit at the Feet of the Ancients!

We may view the Christian past like a gigantic seminar where trusted friends, who have labored long to understand the Scriptures, hold forth in various corners of the room. There is Augustine discoursing on the Trinity, here St. Patrick and Count von Zinzendorf comparing notes on the power of Light over Darkness, over there Catherine of Siena and Phoebe Palmer discussing the power of holiness, across the room Pope Gregory the Great on the duties of a pastor, there the Orthodox monk St. Herman of Alaska and the first African Anglican bishop Samuel Ajayi Crowther on what it means to carry Christianity across cultural boundaries, here St. Francis on the God-ordained goodness of the earth, in a huddle Thomas Aquinas, Simeon the New Theologian, and Blaise Pascal talking about the relation of reason to revelation, there Hildegard of Bingen and Johann Sebastian Bach on how to sing the praises of the Lord, here Martin Luther on justification by faith, there John Calvin on Christ as Prophet, King, and Priest, there Charles Wesley on the love of God, there his mother, Susanna, on the communication of faith to children, and on and on.

~ Mark A. Noll. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids: Baker Books, 1997. p. 16.

Session Outline

I. The Apostolic Age

Between the years AD 100 and AD 500 the Christian church changed almost beyond recognition. In AD 100 the church was a small minority, spasmodically persecuted. While the Gospels and epistles were in circulation, they had not yet been gathered together to form a "New Testament." While there were brief affirmations of faith like Jesus is Lord," there was no formal creed to be recited. The organization of the church was still fluid and varied from region to region, as in the New Testament times. Finally, there were no set forms of worship, although particular prayers, like the Lord's Prayer, might be used.

~ Tony Lane. *Harper's Concise Book of Christian Faith*. New York: Harper and Row, 1984. p. 10.

One of the earliest accounts of the church from an outsider happens to mention hymn-singing. It is from Pliny, the Roman governor of the province of Pontus and Bythnia in Asia Minor (modern Turkey) from A.D. 111 to 112. Describing to the emperor Trajan what he has learned of Christian practice, Pliny writes that “on an appointed day they had been accustomed to meet before daybreak, and to recite a hymn antiphonally to Christ, as a god.”

~ *Ibid.*, p. 23.

A. The fullness of time and the coming of Messiah Jesus, the Lord

1. The biblical promise of Messiah and the primacy of the divine, canonical narrative, Luke 1.1-4 (ESV) - Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, [2] just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, [3] it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, [4] that you may have certainty concerning the things you have been taught.
2. The incarnation of Jesus and the inauguration of the Kingdom of God
3. The fullness of time, the *Pax Romana*, and the Christ-event, Gal. 4.3-7 (ESV) - In the same way we also, when we were children, were enslaved to the elementary principles of the world. [4] But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, [5] to redeem those who were under the law, so that we might receive adoption as sons. [6] And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” [7] So you are no longer a slave, but a son, and if a son, then an heir through God.

B. The emergence of the apostolic Church: its leaders and traditions

1. The Acts of the Apostles, Peter and the apostles
2. Paul and Gentile faith
3. The Jerusalem Council, the Antiochan center, and the missionary movement

C. The patterns of authority in the apostolic age

1. Jesus and the rule of apostolicity: the centrality of apostolic authority
2. “Apostolicity” as the rule of faith, John 17.20-21 (ESV) - “I do not ask for these only, but also for those who will believe in me through their word, [21] that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.
 - a. For the canonical Scriptures
 - b. For the governmental structure of the Church
 - c. For the legitimation of spiritual formation and practice
3. Jesus of Nazareth as the end of revelation, and the apostles as final witness to that revelation

- a. Hebrews 1 and the finality of revelation in this age
- b. John 17 and the transference of authoritative power to the apostles
- c. Ephesians 2 and the apostles and prophets as the foundation of the church's faith, Eph. 2.19-22 (ESV) - So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, [20] built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, [21] in whom the whole structure, being joined together, grows into a holy temple in the Lord. [22] In him you also are being built together into a dwelling place for God by the Spirit.
- d. 1 Timothy 3 and the Church as the pillar and bulwark of the truth

II. The Ancient Church

This was a formative period that set the tone for the entire history of the church, for even today we live under the influence of some of the decisions made at that time. Christianity was born in a world that already had its own religions, cultures, and social and political structures.

~ Justo L. Gonzalez. *Church History: An Essential Guide*.
Nashville: Abingdon Press, 1996, p. 23.

About 45 million, or two-thirds of all Christian martyrs in the history of the church, actually died in the twentieth century, according to a new book, *The New Persecuted: Inquiries into Anti-Christian Intolerance in the New Century of Martyrs* by Italian journalist, Antonio Socci. While thousands of martyrs died in places like the former Soviet Union and Nazi Germany, millions more have died for their faith in nations like Turkey,

where 1.5 million Armenian Christians were murdered. The author estimates that an average of 160,000 Christians have been killed every year since 1990 in a variety of nations such as Pakistan, Sudan, Algeria, and Nigeria. While the story seems to be ignored by mass media and the wider culture, shouldn't those of us who are members of Christ's body make sure this story is told? And we should be in daily prayer for these Christian brothers and sisters who are paying the ultimate sacrifice for their faith.

~ PreachingNow Newsletter. June 25, 2002

A. Three Categories: Apostolic Fathers (AD 95-150), Apologists (AD 150-300), and the Theologians (AD 300-600).

The Apostolic Fathers are the earliest Christian writers outside of the NT, belonging to what is called the "sub-apostolic age." Their writings bridge between the NT and the Apologists who wrote later in the second century, the most noteworthy being Justin Martyr. They help us to understand the transition from the apostolic church of the first century to the Catholic Church of the end of the second century, as described by Irenaeus.

~ Tony Lane. *Harper's Concise Book of Christian Faith*.
New York: Harper and Row, 1984, p. 13.

1. Clement of Rome: a letter written from the church at Rome in about AD 96 to Corinthian church: *emphasis on the order in the church, orderly succession in the Christian ministry*
2. Ignatius: bishop of Antioch at beginning of the 2nd century, taken to Rome for martyrdom: *on his journey he wrote seven letters; presented the threefold pattern of ministry—one bishop in a church with presbyters and deacons; emphasis on the unity of the church*
3. Shepard of Hermas: AD 150 by a freed slave, visions patterned after the Apocalypse: *emphasis on repenting from sin and living a holy life*

4. Polycarp: bishop of Smyrna, sat at the feet of John, met Irenaeus, who is arguably the most important figure of the late 2nd century: a moving account of his martyrdom in The Letter of the Smyrneans on the Martyrdom of Polycarp. “86 years I have been his servant and he has done me no wrong. How can I then blaspheme my king, who saved me?”
5. The *Didache*: also called *Teaching of the Lord to the Gentiles through the Twelve Apostles*; represents the oldest surviving manual of church discipline.

You should baptize in this way. Having recited all these things, baptize in the name of the Father and of the Son and of the Holy Spirit in running water. But if you have no running water, use other water and if you cannot use cold water, use warm. If you have neither, then pour water on the head three times in the name of the Father and of the Son and of the Holy Spirit.

~ *Didache* 7

B. Enemies faced from the outside of the ancient body

1. Heresies

- a. Manicheanism: *teachings of Mani (216-276), dualistic vision of light and darkness, salvation through denial, celibacy*
- b. Neoplatonism: *“reabsorption into the divine essence”; through meditation and other disciplines, we attain to spiritual union with the one*
- c. Gnosticism: reached its height in the 2nd century: *a dualistic view of reality, belief in a supreme God who is totally remote from the physical world, with material world being evil, immaterial being good; asserted that Jesus only appeared in a body*

2. Persecutions

- a. Jewish-Christian division: regarded as a sect of Judaism, but later split through intense opposition, conflict
- b. Roman persecution: *although left alone in the first decades after Christ's ascension (viewed as a Jewish sect) as it grew was viciously persecuted by Nero (late 60s), Diocletian being the most cruel (early 300s)*

C. Challenges faced from within the ancient body

- 1. Marcionism: 2nd century heretic, argued that the *God of the OT was evil and capricious, while God of the NT redemptive and loving; possessed his own canon, strongly anti-Jewish in orientation*
- 2. Ebionism: late first century, argued that *Jesus succeeded Moses, not God the Son; Jesus is exalted man who kept the Law; righteousness through asceticism and self-denial*
- 3. Montanism: followers of Montanus in 2nd century, argued for the *"New Prophecy," i.e., that the coming of Christ was close at hand; the Holy Spirit has selected Montanus as his anointed messenger, with manifestations of sign gifts as tokens of the Second Coming.*

III. Apologists and the Great Tradition

The apologists sought to defend the Christian faith in the face of the various accusations made against it. (And some, such as Justin, were first apologists and then martyrs.) This attempt to defend the faith produced some of the earliest theological works of Christianity.

~ Justo L. Gonzalez. *Church History: An Essential Guide*.
Nashville: Abingdon Press, 1996, p. 27.

The early versions of the Apostles' Creed and similar statements were used to prepare converts for baptism. By the third century it was a widespread custom in the church for those who were about to be baptized (usually taking place at Easter) to first answer a series of questions that took the form "Do you believe in God the Father Almighty . . . ? Do you believe in Jesus Christ . . . ? Do you believe in the Holy Spirit . . . ?" These creeds were thus first a way to teach about the Trinitarian faith and, then, for those joining the church, a way to express this faith as their own.

~ Ibid., p. 44

A. The Apologists

1. Justin Martyr: *born of Greek parents early in the 2nd century. Greek philosopher greatly impacted by how Christians faced persecution; "came to see Christianity as the fulfilment of all that was best in philosophy, especially Platonism"* (Lane, p. 15)
 - a. Dialogue with Trypho - *debate with a Jew over the truths of Christian faith*
 - b. I Apology - *defended the Christian faith to emperor*
 - c. II Apology - *defense of the faith to the Roman senate*
2. Irenaeus: bishop of Smyrna, succeeded Polycarp, died at the beginning of the 3rd century. Influenced by Justin, bridged between early Greek theology and Western Latin theology
 - a. Major work: *Refutation and Overthrow of Knowledge Falsely So-called (or Against Heresies)*, written against Gnosticism

- b. Argued strongly for the tradition of the apostles: “all who wish to see the truth can clearly contemplate in every church, the tradition of the apostles manifested throughout the whole world. We can list those who were by the apostles appointed bishops in the churches and their successors down to our own time. They neither taught nor knew anything like what these heretics rave about” (*Against Heresies* 3:3:1).
- 3. Tertullian: father of Latin theology, born around 160 at Carthage, became a Christian around 197; actually became disillusioned with the Church and became a defender of Montanism; wrote more than 30 works, the most famous called *Apology*.
 - a. Strongly critical of Greek philosophy (saw it as the “parent of heresy”)
 - b. “What indeed has Athens to do with Jerusalem? What accord is there between the Academy and the Church? What have heretics to do with Christians? Our instruction comes from the porch of Solomon, who himself taught that the Lord should be sought in simplicity of heart. Away with all attempts to produce a Stoic, Platonic, and dialectic Christianity. . . . With our faith we desire no further belief” (*Prescription of Heretics* 7).
- 4. Clement of Alexandria: born into a pagan Greek family in middle of 2nd century; studied philosophy at Alexandria, leaving there during persecution in 202/203, died in Asia Minor before 216; 3 major works
 - a. *Exhortation to the Greeks* (a defense of the faith)

- b. *Tutor* (a manual of instruction for new converts)
 - c. *Carpet Bags* (or *Miscellanies*) (a spiritual teaching on the stages of spiritual formation from faith to knowledge, or “spiritual perception”)
- 5. Origen: born around 185 in Alexandria; loyal to the Catholic Church throughout his life and appointed as bishop of Alexandria and head of the catechetical school; severely tortured in the Decian persecution (249-251) but remained faithful. He died later of the injuries due to these tortures. Prolific writer whose works survive in four groups.
 - a. Biblical works: massive edition of the OT, commentaries, an interlinear Bible
 - b. *First Principles*: the first systematic theology of the Church (God, the world, freedom, and the Scriptures)
 - c. *Against Celsus*: Origen’s reply to Celsus’ anti-Christian work of 170s
 - d. Practical Works: books such as *Prayer* and *Exhortation to Martyrdom*
 - e. “The teaching of the church has been transmitted in orderly succession from the apostles and remains in the churches to the present day. That alone is to be accepted as true which in no way conflicts with the tradition of the church and the apostles,” (*First Principles*, Book 1, Preface 2-8).

6. Cyprian: born early in the 3rd century, taught rhetoric at Carthage; came to Christ in a search for “moral renewal”; appointed presbyter in 248, and bishop of Carthage (“the most important church office in the Roman province of Africa”)
 - a. Wrote important works dealing with problems of restoring those who rejected Christ in persecution (i.e., called *The Lapsed*) suggesting that reconciliation was possible after penance
 - b. Considered schism in his most important treatise *The Unity of the Church*
 - c. “If a branch is broken from a tree, it cannot bud; if a stream is cut off from its source, it dries up. . . . Nor can he who forsakes the church of Christ attain to the rewards of Christ. He is a stranger, he is an enemy. Without the church for your mother, you cannot have God for your Father” (*The Unity of the Church* 5, 6).
7. Eusebius of Caesarea: the father of Church history, born in the 260s, most known for his *History of the Church* which traces the progress of the Church from earliest times to 324
8. “It was in response to such heresies that the early church produced the canon (or list of books) of the New Testament, the creed that is usually called “the Apostles’ Creed,” and “the doctrine of apostolic succession” (Justo L. Gonzalez, *Church History: An Essential Guide*. Nashville: Abingdon Press, 1996, p. 29).

B. The Council of Nicea (The Nicene Creed) (325)

1. Arius and fallacious claims about the divinity of Jesus of Nazareth
 - a. He brought a radical *monotheism* to faith, concluding that the Father alone is God.
 - b. Argued that the Father created the universe through the Son, who himself was a creature, not God: “We are persecuted because we say that the Son had a beginning . . . and likewise because we say that he is made out of nothing.”
 - c. Arius serves as the forerunner of the teaching of the Jehovah’s Witnesses.
2. Nicene council and the emergence of the orthodox teaching regarding the divine nature of Christ
 - a. Constantine called a council in 324 who finally met in June 325, about 220 bishops, most from the Eastern Church
 - b. They condemned Arius’ teaching, produced the Nicene Creed (not to be confused with the so-called ‘Nicene Creed’ of Constantinople in 381.
 - c. Later came to be seen as the first of the ecumenical councils of the Church

3. Athanasius and the Nicene Formula: *homoousios* (of the same essence as the Father)

- a. Born at the end of the 3rd century, accompanied the bishop to the Council of Nicea, succeeded the bishop of Alexandria in 328, died in 373
- b. Uncompromising: 17 of his 45 year term as bishop were spent in 5 separate exiles
- c. Wrote on a variety of themes, but is remembered much for his defense of the deity of Christ, seeing that all our salvation depends on it
- d. “For he became human that we might become divine; he revealed himself in a body that we might understand the unseen Father; he endured men’s insults that we might inherit immortality,” (*The Incarnation of the Word*, 54).

4. The distinctive, final, and authoritative confession of the Christian faith’s center and circumference: “The deity of Jesus Christ is the foundation of all true Christian faith. Without it, there is no true revelation of God in Jesus. Without it, the Christian doctrine of salvation is undermined” (Lane, p. 29).

C. The Theologians: the Three Cappadocians and the Schools of Alexandria and Antioch

1. History

- a. Basil of Caesarea, b. (born in) 330, appointed presbyter in 364, in 370 succeeded the bishop of Caesarea

- b. Gregory of Nazianzus, his father was bishop of Nazianzus, became bishop at Constantinople, defended Nicene theology in 380
- c. Gregory of Nyssa, born in 335, Basil's brother and disciple, ardent disciple of Origen, and strongest intellectually of the three, "defender of orthodoxy"

2. The Three Cappadocians:

Gregory of Nazianzus (329-89) was one of the three Cappadocian Fathers (with the brothers Basil of Caesarea and Gregory of Nyssa) who championed Trinitarian orthodoxy in the second half of the fourth century. The three Fathers are known for their defense of the full divinity of the Holy Spirit, while Gregory of Nazianzus also entered more broadly into the ecclesiastical politics of his day by serving as patriarch of Constantinople and even presiding briefly over the Constantinopolitan Council of 381, which confirmed (and expanded) the Nicene Creed. Several aspects of Gregory's teaching became very important in later Orthodox theology, especially his stress on the incomprehensibility of God and the necessity of purification for the theologian who would write on holy matters. His hymns, like the one below, also strike a characteristically Eastern note by stressing Christ as the Light who illuminates all things in heaven and earth and to whom the faithful are drawn.

O Light that knew no dawn,
That shines to endless day,
All things in earth and heav'n
Are lusted by thy ray;
No eye can to thy throne ascend,
Nor mind thy brightness comprehend.
Thy grace, O Father, give,
That I may serve in fear;

Above all boons, I pray
 Grant me thy voice to hear;
 From sin thy child in mercy free,
 And let me dwell in light with thee.

~ Mark A. Noll.
Turning Points: Decisive Moments in the History of Christianity.
 Grand Rapids: Baker Books, 1997, pp. 129-130.

3. The Schools of Alexandria and Antioch

- a. Alexandria, Egypt school of theology: *emphasized Christ's divinity sometimes at the expense of his humanity*; gave rise to Apollinarism: Jesus was fully God but his "rational soul" was inhabited by the divine Logos (this was condemned at the Council of Constantinople in 381, along with Arianism, Macedonism [which held the Holy Spirit to be a creature]).
- b. Antiochian school of theology: Athanasius, Origen, *emphasized the unique distinction of Jesus' two natures*; gave rise to Nestorianism: Jesus' two natures are artificially joined [like a siamese twin] (this was condemned at the Council of Ephesus in 431).

4. The Council of Chalcedon 451, 400 leaders who condemn Eutyches' attempt to resolve the crisis; affirm that Jesus is both God and man in a single person, with his divine and human natures joined in such a way that neither is undermined, damaged, or affected wrongly.

5. Notables:

- a. Ambrose: provincial governor in Italy, appointed bishop of Milan in 374; greatest Western Church leader of the 4th

century; his most important contribution dealt with his argument for the independence of the church above the emperor: “The church belongs to God, therefore it ought not be assigned to Caesar. The temple of God cannot be Caesar’s by right” (*Sermon against Auxentius*, 35)

- b. John Chrysostom: b. in Antioch in middle of the 4th century, the term “golden mouthed” was given to him in the 6th century. *Preached regularly, normally working his way through a book of the Bible, but also preached on many different subjects.* His best known treatise is *The Priesthood*, a remarkable text on providing pastoral care. Practical and devotional.
- c. Jerome: b. in 340s in modern Bosnia, dedicated himself to asceticism and scholarship, translated the Bible into Latin, *The Vulgate*, which was incredible because he translated it from the Hebrew Scriptures, not the Septuagint (the Greek translation of the OT).
- d. Leo, bishop of Rome from 440 to 461 (‘Leo the Great’)
 - (1) Superintended and had great impact on the Council of Chalcedon which resolved Eutyches’s doctrine of confusing the two natures of Christ (his own *Tome* which he wrote effectively refutes Eutyches’ views)
 - (2) Famous for his teaching on the Roman papacy: the Pope is the “unworthy heir” of Peter, taking the place of the deceased and inheriting all the authority given to Peter by Jesus Christ (cf. Matt. 16.17-19 [ESV] - And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. [18] And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. [19] I will give you the keys of the kingdom of heaven,

and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”)

(3) In a real sense, it is Peter who is acting and speaking through the pope, placing the bishop of Rome on a different level than that of all other bishops.

(4) The pope is not merely the first or chief bishop; rather, all other bishops derive their authority and legitimacy from the pope, who can remove them at will, since he is the leader of the church entire all over the world.

6. The Apostles' Creed

- a. Ancient legend of the 4th century: this was composed by the twelve apostles, each of whom wrote one clause. (Note: the creed does not naturally divide into twelve clauses! This legend, although not questioned until the 15th century, was abandoned in the 16th century)
- b. Is the end-product of Western creeds, which developed gradually. Their common ancestor—the ‘Old Creed,’ probably dates from 2nd century.
- c. Some changes occurred in wording over the years, and today’s version dates from the 6th or 7th century. This became the accepted version, which Rome adopted sometime between 800 and 1100.

The Apostles' Creed

I believe in God the Father almighty, creator of heaven and earth;
 And in Jesus Christ, his only Son, our Lord.
 He was conceived by the Holy Spirit, born from Mary the virgin,
 suffered under Pontius Pilate,
 was crucified, died, was buried and descended to the underworld.
 On the third day he rose again from the dead,
 ascended to heaven and sits on the right hand of God the Father
 almighty. From there he will come 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 flesh and eternal life.
 Amen.

D. Augustine of Hippo, the sack of Rome, and the emergence of the City of God

1. "Augustine is the greatest Christian theologian since the apostle Paul. He is *the* Father of the Western Church. His thought dominated the Middle Ages—the good and the bad alike. In the sixteenth century the Reformation and the Catholic Counter-Reformation were both rediscoveries of Augustine. One writer has described the Reformation as Augustine's doctrine of grace rebelling against Augustine's doctrine of the church" (Lane, p. 40).
2. Born in 354 in modern Algeria of a pagan father and a Catholic Christian mother, Monica; was disillusioned as a Catholic catechumanate—the OT to his mind was crude and unspiritual!
3. In 384 appointed professor of rhetoric at Milan; was converted in inner turmoil about celibacy one day rushed into the garden and heard a child voice crying "Take up and read," he opened to Romans 13.13-14: "I did not want nor need to read any further. Instantly, as I finished the sentence [Clothe yourselves with the Lord Jesus Christ and do not think about how to gratify the desires of the sinful nature] the light of

confidence flooded into my heart and all the darkness of doubt vanished.” This occurred in 386.

4. In 391 he became a presbyter in Hippo, and in 396 became bishop of Hippo until his death in 430.
5. Developed a number of doctrines and perspectives which are popular in many traditions today
 - a. First to develop the doctrine of the “invisible church”: Only God can distinguish those who are genuine Christians and those who are not in the Church (visible outside church versus invisible body of true Christians).
 - b. Dealt with two major problems of his time: Donatist schism and Pelagius (who held that a Christian could live a life without sin with no more help from the Lord except his teaching)
 - c. Taught salvation as all of God’s grace, faith as a gift of God (397)
 - d. Held to the notion of original sin, that we can do what we want not what we ought
 - e. Taught election, that God in his mercy has chosen to save some but not all persons, all this on the basis of his grace. Through *prevenient grace* (i.e., *preceding grace*), God provides the ability even to will the good
 - f. God provides “co-operating grace” which means God’s grace is necessary for any kind of holiness, even for the converted wills.

- g. Furthermore, God even gives grace to persevere unto the end.
 - h. He provided a systematic account of the trinity in *Treatise on the Holy Trinity*.
6. Between 413 and 427 he wrote his longest work, *The City of God*.
- a. Rome fell to barbarian invaders in 410, with the occurrence being blamed on Christianity!
 - b. Augustine responded to this with *The City of God*, which is considered “the greatest apologetic work of the early Church.”
 - c. The argument
 - (1) Pagan gods do not provide earthly fortune.
 - (2) The Gospel’s benefits deal with inner peace and eternal life.
 - (3) Two cities or societies can be traced from creation to eternity, the city of God and the city of Satan, or the heavenly and the earthly city, Jerusalem and Babylon.
 - (4) These are not nations or organizations, but two groups of people marked by two different loves: the love of God versus the love of self.

- d. “Two cities have been formed by two loves: the earthly city by the love of self, leading to contempt of God and the heavenly city by the love of God, leading to contempt of self. . . . These two cities are two communities of men. One is predestined to reign eternally with God, the other to suffer eternal punishment with the devil. . . . Citizens are born into the earthly city by a nature spoiled by sin, but they are born into the heavenly city by grace freeing nature from sin” (*The City of God*, 14:28-15:2).

IV. Summary of This Period: Changes in the Church by 600 AD

By the year 500 a very different picture [of the church at 100] had emerged. The great majority of people within the Roman Empire called themselves Christians and Christianity had become the official religion of the state. There were also substantial churches outside the bounds of the empire, as in Ethiopia or in India. The Scriptures consisted of an Old and a New Testament—the latter being identical to ours today, with a few lingering local variations. There were two major creeds which were widely used. There was also a clear understanding of “orthodoxy” as opposed to heresy, especially regarding the doctrines of the Trinity and the person of Christ. The ministry of the church everywhere took the threefold form of bishops, presbyters and deacons, though lesser regional differences remained. The worship of the church was entirely liturgical, with fixed set forms of prayer. Most of these changes came gradually over the four hundred years. On the whole they “Were for the good and reflected healthy growth on the part of the church.” But not all of the changes were necessarily for the better.

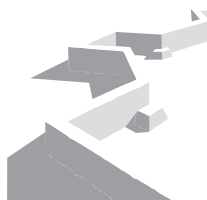
~ Tony Lane. *Harper’s Concise Book of Christian Faith*.
New York: Harper and Row, 1984, p. 10.



The Medieval Church and the Reformation

Session 2

THE URBAN MINISTRY INSTITUTE,
a ministry of WORLD IMPACT, INC.



Study Title:
***Church Matters:
Retrieving the Great Tradition***

Foundations for Ministry Series

Session 2

The Medieval Church and the Reformation

Introductory Thoughts

No Christian Is an Island

In evangelical individualism people think of their personal relationship with God in isolation (“Just me and Jesus”) and forge their destiny apart from any church authority. While holding relatively low opinions of history, traditions, and the church, they turn to the experiences of self and isolate themselves from their brothers and sisters in the faith. True spirituality is perverted as it becomes a quest for inner stimulation rather than growth in biblical knowledge and the application of truth in community. Healthy Christians do not live in isolation.

~ Michael G. Moriarty. *The Perfect 10: The Blessings of Following God’s Commandments in a Post Modern World*, pp. 52-53.

Session Outline

I. The Medieval Church

Protestantism itself, we may well remember, began with the monastic experiences of Martin Luther. Once Luther, John Calvin, Thomas Cranmer, Menno Simons, and other leaders of the Reformation concluded it was necessary to break from the Roman Catholic Church, they drew support for their theology first from Scripture, but then immediately from the writings of monks. Luther and Calvin, especially, returned repeatedly to the work of Augustine (354-430), who had been not only a learned theologian, busy bishop, and energetic polemicist but also the founder of a monastic order. In fact, Luther began his biblical study and theological reflections as an Augustinian monk.

The breadth and depth of monastic influence in the church can be sketched quickly by observing the lineage of attitudes and actions that have been approved by almost all Christians everywhere. If we read the Scripture in our native languages, we benefit from a tradition of biblical translation inspired by the monk Jerome (ca. 342-420). If we sing together the praises of Father, Son, and Holy Spirit, we follow where the hymn-writing monks Gregory (ca. 540-604) and Bernard of Clairvaux led the way. If we pursue theology, we inevitably find ourselves indebted to the monks Augustine and Thomas Aquinas (ca. 1225-74). If we pray for the success of Christian missions, we

ask for blessing upon enterprises pioneered by the monks Patrick (ca. 390-ca. 460), Boniface (680-754), Cyril (826-69) and his brother Methodius (ca. 815-85), and Raymond Lull (ca. 1233-ca. 1315). If we are interested in the past record of Christianity in English-speaking areas of the world, we cultivate a historical concern begun by a monk, the Venerable Bede (ca. 673-735). If we glory in the goodness that God imparted to the created world, we follow where the friar Francis of Assisi (1181/82-1226) blazed the trail. Monasticism was never a perfect answer to the question of how to live the Christian life. Its impact, nonetheless, cannot be underestimated. And that impact has been largely for the good.

~ Mark A. Noll. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids: Baker Books, 1997, pp. 85.

A. The Monastic Rescue of the Church: Benedict's Rule (530)

1. Written in order to guide monks to holiness and correct many of the abuses of the time
2. Benedict was a renowned preacher, a deep mystic, a popular figure of his time that played a major role in politics and ecclesiastical renewal. Also seen as a prolific songwriter! (*O Sacred Head, Now Wounded*)
3. Benedict of Nursia (in Italy) dramatically impacted monasticism with his famous Rule, which emphasized discipline and zeal for the things of God, curbed the abusive notion of monasticism that led to Gnostic and Docetic views, and emphasized the centrality of Scripture and prayer in the Christian life. It also linked religious experience with work, study, and other commonplace acts.
4. The rule has provided direction, encouragement, and inspiration for those taking the vows of poverty, chastity, and obedience for 1500 years.

5. It is important to recognize the power of the role of monasticism in the history of the Church: “The rise of monasticism was, after Christ’s commission to his disciples, the most important—and in many ways the most beneficial—institutional event in the history of Christianity. For over a millennium, in the centuries between the reign of Constantine and the Protestant Reformation, almost everything in the church that approached the highest, noblest, and truest ideals of the gospel was done either by those who had chosen the monastic way or by those who had been inspired in their Christian life by the monks” (Noll, *Turning Points*, p. 84).

B. Gregory I and the Papacy (590-604) and the Western Church

Three great names dominate the age of monastic theology: Augustine, Gregory and Benedict. Augustine, the greatest of the Latin fathers, wrote shortly before the disintegration of the Western Empire and summed up much of the teaching of the earlier fathers of the church. Pope Gregory I, the greatest of the monastic theologians in the Dark Ages, was a much-loved master of the spiritual life. Indeed, J. Leclercq could state that ‘in the realm of theological analysis of the Christian experience, nothing essential has been added to Gregory the Great’. The Augustinianism of the Dark Ages was by and large the teaching of Augustine as filtered through Gregory.

~ A. N. S. Lane, “Monastic Theology.” J. I. Packer and Sinclair B. Ferguson.
New Dictionary of Theology. Electronic ed.
 Downers Grove, IL: InterVarsity Press, 2000, © 1988, pp. 441-42.

1. Born 540 in Rome, able leader, forefather of the modern day papacy, crafter of the papal dominance, died 604.
2. Increased missionary activity to Germany and Ireland: especially known for his commissioning religious missionary order folk (monks) to go share the Good News in pagan England, which work was pioneered by Patrick (circa 389-461); *it was he who sent Augustine to England to become the first archbishop of Canterbury.*

3. He taught a blend of Augustinianism and Catholicism, which dominated the Middle Ages.
4. The Church in the Byzantine Empire (Eastern Church): submissive to the powers of the state

C. The Seven Ecumenical Councils

1. The First Ecumenical Council of Nicea (325): settled the Arian heresy, establishing the deity of Christ
2. The Second Ecumenical Council was the First Council of Constantinople (381) established the divinity of Christ and of the Holy Spirit. (These first two have been traditionally linked together by the so-called Nicene, or Niceno-Constantinopolitan, Creed, and it is clear that these have been embraced by virtually all the major branches of the Christian Church.)
3. The Third Ecumenical Council was held at Ephesus in 431, which resolved the Christological issues raised by Nestorius.
4. The Fourth Ecumenical Council was held at Chalcedon in 451 condemning the Christology of Eutyches (c.378–454), establishing that Jesus was one divine person in two natures, one human and one divine. (Ultimately the Egyptian and Syrian churches separated, for they held to the position of *monophysitism*, i.e., that Christ had only one nature, which was divine.)
5. The Fifth Ecumenical Council was the Second Council of Constantinople (553) which sought to resolve the monophysite controversy (i.e., it affirmed that the human nature of Christ was not “independent,” but received its

identity by “being united with the divine person of the Son of God.”)

6. The Sixth Ecumenical Council is the Third Council of Constantinople (680), which declared that Christ had two wills, a human and a divine.

Note: In the period of 691–92 a synod was held in the palace of Trullum, in Constantinople, which sought to finish the effort of the fifth and sixth councils. (It is spoken of as the *Quinisext [Fifth-Sixth] Council in Trullo*). It established the Eastern Church’s canon law, but Rome rejected it.

7. The Seventh Ecumenical Council was the Second Council of Nicea (787), settled the iconoclastic controversy, allowing for the veneration of icons

D. The threat of Islam, and the Crusades

1. The growth and threat of Islam: *during the 6th and 7th centuries Islam greatly impacted the Roman Catholic Church, with its centering on Mohammed (circa 570-632) who is the prophet of Allah whose revelations were recorded in the Qur’an (Koran). “There is one God, Allah, and Mohammed is his prophet” – the Witness.*

2. Pillars of Islam

- a. The Witness
- b. Prayer five times each day
- c. Paying alms to the poor

- d. Fasting during the daylight hours of the month of Ramadan
 - e. Pilgrimage to Mecca
- 3. Amazing growth through holy war, *jihad*: Mohammed flees from Mecca in 622, 630 re-conquers Mecca, and by 732 Islamic warriors control most of Northern Africa, Spain, and Palestine, only to be halted from advance at the Battle of Tours in France
- 4. Key turning point of Middle Ages: the coronation of Charlemagne, 800 A.D., December 25th. Pope Leo III advances and crowns Charles, king of the Franks (in modern France and much of Germany).
 - a. Rome's assertion of dominance even over the state
 - b. A distinct and dramatic symbol of the Church's new, permanent relationship change, replacing the relationship of the Church with Constantine, and even the Benedictine renewals
 - c. Revealed a distinct and clear connection between the pope, head of the Western Church, and the great kings of Europe which would shape the church-state relationships for the next seven or eight centuries
- 5. The rise of the papacy ("pope" taken from the Greek word *papas* [father] had much use, as early as 640, but later came to be reserved for the bishop of Rome, with the more strict use of the term at least from Leo the Great [440-61])

- a. From the 11th century, the title *papa* was used exclusively for the bishop of Rome.
- b. 255 Bishop Stephen argued Matthew 16.18 for his distinctive role as bishop.
- c. Council in Sardica (343) ruled that local councils may be appealed to the bishop of Rome.
- d. Damasus I (366-384) provided a formal definition of the Roman bishop's authority over all other bishops.

6. The Crusades

- a. Began in 1095 and lasted for several centuries: a horrible and painful stain on the history of the Church
- b. Motives: religious, political, economic. Whatever was given, the religious motive predominated: "recover the Holy Land from the infidels!"
- c. Crusade outline
 - (1) First Crusade, Pope Urban II in 1095, led by Peter the Hermit, largely peasants and the poor with virtually no planning; conflicted with Constantinople, took Jerusalem in 1099 (which fell in 1187) (*Kingdom of Heaven?*)
 - (2) Second Crusade, 1144, main preacher was Bernard of Clairvaux (minimal military victories)
 - (3) Third Crusade in 1187, prosecuted by emperors, including the French king and Richard of England

- (4) Fourth Crusade, “a disaster,” sacked Constantinople and established it in the Latin empire (1204-1261), which theoretically at least, ended the East-West Schism of 1054 (Byzantine empire restored in 1261)
 - (5) Fifth Crusade led in 1219, minimal impact
 - (6) Sixth and Seventh were undertaken by Louis IX (France) with no impact
- d. Crusades are etched into the Muslim historical consciousness as the clearest sign of the true nature of Christian charity!
- E. Scholastic theology, the Great Schism, rumblings in Catholicism, and decline of the papacy
 - 1. Scholastic theology
 - a. John Scotus Erigena; Irishman born about 810, preeminent theologian of the early Middle Ages whose chief work was his *Division of Nature*, where he interpreted Christianity in a neo-Platonist framework
 - b. Anselm: born around 1033 in Italy, archbishop of Canterbury, first true theologian of the medieval West; *revelation not philosophy gives Christianity its content, yet reason can reveal revelation’s coherence and rationality*; three major writings: *Monologion* (1077), *Proslogion* or *Faith Seeking Understanding* (1078), and *Cur Deus Homo* (*Why God Became Man*) (1090)
 - c. Peter Abelard: brilliant theologian of the 12th century who introduced the method of doubt, asking questions to find the answer (*Sic et Non*)

- d. Bernard of Clairvaux: b. 1090, in 1115 appointed abbot of a new monastery leading over 70 Cistercian monasteries during his lifetime, *“the last great representative of early medieval monastic theology”*

2. The Great Schism (1054)

Different schools of theology arose very early in the church, but it remained essentially united for a thousand years despite schisms, heresies and bitter controversies. During this period the prominence of the see of Rome steadily increased (see Papacy). Its authoritarian claims were well advanced by the 11th century and certain doctrinal emphases became increasingly clear. It is only with the division between the Eastern and Western churches formalized in 1054 (the ‘Great Schism’) that we can speak more precisely of a Roman Catholic theology. The 16th-century rift with Protestantism at the Reformation sharpened its distinctiveness.

~ Sinclair B. Ferguson. “Roman Catholic Theology.”
New Dictionary of Theology. Ed. J. I. Packer: electronic ed.
 Downers Grove, IL: InterVarsity Press, 2000, c1988, p. 596.

F. Notable figures

1. Francis of Assisi: best-loved, known of medieval saints, born 1181 in Assisi, left wealthy home to give himself over to poverty, founded a religious missionary order, a songwriter, author, evangelist “married to Lady Poverty” (i.e., a total renunciation of all property)
2. Bonaventure: born 1221, key medieval thinker who held strictly to Neo-Platonist philosophy, eventually led the Franciscan order in 1257; great devotional writer

3. Thomas Aquinas: born in 1225, perhaps the most systematic Catholic theologian of all time, integrating Aristotelian philosophy into Christian revelation, seeking to argue for a synthesis between reason and faith. He wrote extensively: commentaries, philosophical works, theological treatises, commentaries on Aristotle, etc.
 - a. Aristotelian philosophy provides the foundation for truth, and Catholic theology perfects and completes it with both the assistance of philosophy and the revelation of God in Christ and the Church
 - b. *The Manual against the Heathen*: four books written in early 1260s written for the benefit of both Jews and Muslims who had not embraced the faith
 - c. *Summa Theologica* (or *The Sum of Theology*), written in the last ten years of his life, five volumes where he takes the theology of Augustine and restates it in Aristotelian terms. Undoubtedly, one of the most important systematic presentations of the Christian faith ever written (note: Thomas did not live to finish the *Summa*, but some of his followers drafted a supplement of his other works to complete it.
4. The rumblings and corruptions in Catholicism
5. The decline of the papacy

II. The Reformation

The Reformation expressed itself in various institutional structures, frequently the result of nationalistic impulse, and in these entities many of the diversities within evangelical theology arose. There were differences in understanding the nature of the sacraments, the place of the divine decrees in relation to personal salvation (see Predestination), the time of the millennium, the form of church government, the precise nature of biblical inspiration, the way to arrive at Christian assurance and the relation of the church to culture and the state—most of which would be considered by evangelicals today as matters of somewhat secondary importance.

~ Packer and Sinclair, p. 239.

A. Factors leading to the Reformation

1. *Political factors*: Heightened activity of exploration, conquest, and expansion of European power in the New World; Islam's conquering Constantinople in 1453, the difficulties of the Eastern Church, and the ongoing Islamic threat to the power of the papacy. Note the growing nationalistic spirit of Europe's local political leaders.
2. *Economic factors*: During the end of the medieval period, Europe experienced a surge of its economies through growing markets produced by the cities and the colonies. This led to the creation of a new middle class.
3. *Cultural factors*: The Renaissance (French, meaning "rebirth") produced cultural openness on numerous fronts: emergence of the study of classical literature, rise of Christian humanists (e.g. Erasmus who authored a NT Greek edition). Note, too, the coming into being of the printing press which enabled people to read Scripture and other literatures.

4. *Religious factors*: While some voices in the Church served to defend and justify the imperialistic ambitions of Europe's states, others served to offer protest and argument for the just treatment of the indigenous peoples, including the viciousness of slavery and exploitation of discovered lands (i.e., the movie *The Mission*).
5. *Evangelical factors*: missions during this period both as an expression of authentic evangelical fervor as well as servant and arm of colonial power

B. The origins of Protestantism: its magisterial leaders: Luther

1. Martin Luther, born in Eisleben, Saxony (East Germany), in 1483
2. Student who entered a Roman Catholic monastery after vowing to St. Anne that he would become a monk if spared during a violent thunderstorm
3. Became disillusioned in seeing horrendous corruptions in Roman Catholic Church (RCC), returning to Wittenberg, receiving a Doctor of Theology
4. Influenced by a study of Romans, rediscovered biblical salvation as justification by faith alone (the doctrine serving as his touchstone both for his own theology and his critique of the RCC)
5. On October 31, 1517, nailed his *Ninety-Five Theses* on the door of the church at Wittenberg, outlining in detail his indictment of the RCC

6. Stressed *sola scriptura*, i.e., the Scriptures alone are the final authority for faith and practice (tradition informs not subordinates)
 - a. Radically opposed the Roman Catholic view of the Eucharist, withholding the cup from the laity
 - b. Rejected the idea that the mass was a sacrifice we offer to God
 - c. Rejected the idea of transubstantiation (i.e., the transformation of the elements of the Eucharist into the body and blood of Christ)
7. Wrote prolifically on issues related to faith, church, ethics, rulers, etc. In 1520 wrote three works outlining his commitment to reform (not replace) the Church.
 - a. *Appeal to the German Ruling Class*: asking German rulers to reform the RCC
 - b. *Babylonian Captivity of the Church*: attacked the seven sacraments of the RCC as defined by the Council of Florence, reducing them to two, baptism and the Lord's Supper
 - c. *The Freedom of a Christian*: distinguishes between a Christian's inner and outer man
8. Established his own catechisms informed by justification by faith, and wrote hymns for the Church (e.g., "A Mighty Fortress is Our God")

9. Greatly influenced key reformers: Philip Melanchthon, who authored the *Augsburg Confession* (1530), arguably the most significant and far reaching Lutheran confession of faith
10. In 1580, fifty years to the day of the reading of the *Augsburg Confession* to the emperor, the *Book of Concord* was published (which defined precisely the Lutheran position on numerous issues, creating a “Lutheran orthodoxy”).

C. The Reformed Tradition: Ulrich Zwingli

1. Founder of Swiss Protestantism, first of the Reformed theologians, circa 1484-1531
2. Appointed priest at Glarus in 1506, preached systematically through whole books of Scripture, a noted expositor
3. Gradually introduced reform, at first with RCC approval
4. In 1522 produced his first Reformation writings, with the Zurich Reformation nearly complete by 1525; he was committed to a wholly united, evangelical Switzerland
5. Zwinglian cantons threatened (at least in principle) RCC cantons and war broke out; Zwingli was killed on the battlefield in 1531.
6. Wrote critically important texts which fueled Reformation
 - a. *The Clarity and Certainty of God's Word*, 1522: his treatise on the final authority of Scripture

- b. *Baptism, Rebaptism, and the Baptism of Infants*, 1525: his defense of infant baptism, but not that baptism bestows new birth and forgiveness
- c. *Confession of Faith*, 1530: The Lord's Supper is a thanksgiving memorial looking back to Calvary, and Christ is present in the meal in the form of the believers gathered to remember his death.

D. The Reformed Tradition: John Calvin

1. Born in 1509 in Noyon (northern France); a humanist and scholar who admired Erasmus and Humanism; he died in Geneva in 1564.
2. Converted 1532 shortly after producing a work of Humanist scholarship (a commentary on Seneca's *Clemency*) which bombed!
3. By the summer of 1535 he had finished the first edition of *The Institutes*.
4. In 1536 on his way to Strasbourg he was forced because of local war to detour to Geneva ("the most fateful traffic diversion in European history").
5. Spent a little time in Strasbourg with Martin Bucer, a key German reformer
6. In 1541 returned to Geneva, fighting for Genevan church independence and the enforcement of a rigorous discipline (including standards of dress, prohibition of dancing, etc.!).

7. Calvin has been referred to as the “king of commentators,” “the greatest exegete of the sixteenth century,” and the “creator of genuine exegesis” (cf. Philip Schaff, *History of the Christian Church*. 8 vols., 3rd ed. rev. Reprint. Grand Rapids: Eerdmans, 1960), 8:524–25.
8. Distinctive anecdotal facts on his teachings and practices
 - a. An extreme form of Augustinian predestination
 - b. He is “vilified” for his role in the execution of Servetus (for denying the Trinity).
 - c. He suffered from a bad temper; he was intolerant, often times assuming that opposition to his teaching was opposition to Scripture!
 - d. Transformed Geneva: “[Geneva] is the most perfect school of Christ that ever was in the earth since the days of the apostles” (John Knox).
 - e. Preached regularly throughout Geneva, and wrote commentaries on many books of the Bible
9. The Institutes
 - a. *Instruction in the Christian Religion* or *The Institutes*
 - b. Went through four major editions during his lifetime (first edition pocketbook length in 1536); the definitive fourth edition which appeared in 1559 was five times the length of the first edition!

c. *Institutes* was seen to be a lengthier companion to his more concise commentaries.

10. A contemporary summary of the critical Reformed doctrines of the period are contained in the *Heidelberg Catechism* of 1563, said to combine Luther's intimacy, Melancthon's charity, and Calvin's fire. Not bad for the two principal theologians on the project, both in their twenties!

E. The Radical Reformers and the Anabaptists

1. General characteristics: generally known as the "left wing" of the Reformation, and the "Third Reformation" including all the reforming elements not associated with the magisterial reformation
2. Commonality: disappointment with the moral, doctrinal, and spiritual aspects of much of the nationalized Protestant reaction to the RCC; a sense that the magisterial reformation failed to go far enough in rejecting Roman Catholic institutions and doctrines
3. Anabaptists, a varied movement, from which evolved a number of traditions, including the Free Church
4. The *Schleitheim Articles* of 1527, edited by Michael Sattler, is an important statement of Swiss Anabaptism in particular, and radical reformed thinking in general
5. Anabaptist movements occurred in Switzerland, in southern Germany, and in the "Low Countries" (Melchior Hoffman ca. 1495-1543)

6. Key figures: Menno Simons, born in Friesland, North Holland 1496
 - a. Became a priest in 1524, struggled with transubstantiation, infant baptism, was convinced by Scripture that no support existed for them
 - b. 1534, Munster was taken over by revolutionary Anabaptists, hailed as the “New Jerusalem”; Roman Catholics and Protestants united to besiege the place, Anabaptists were slaughtered.
 - c. Pacifist evangelical Anabaptism predominated from this time forward.
 - d. Openly preached Anabaptist doctrine in 1536; agreed with the Schleithem confession, but rejected tradition (suffered from some strange Christology because of it). For instance, he believed that Jesus did not become flesh of Mary but in Mary (i.e., Mary was the “host mother” of Jesus, a view rejected in the second century). *Note: modern Mennonite churches do not follow him on this point.*
 - e. Did not follow the reformers respect for the fathers and the Great Tradition (and the need for all to be tested by Scripture).
 - f. The Radical Reformers, however, had no time for leisurely study, they were wanted, hunted, persecuted, marked men.

- g. Menno Simons was rare: ministered over 25 years, wrote extensively (i.e., his complete works have over 1,000 large pages), and left behind a coherent, organized, and dedicated movement.

F. The central themes of the Reformation

1. *Salvation and the theme of justification by faith.* All of the magisterial reformers addressed the issues of salvation.
 - a. Reaffirmed righteousness as depending on God's mercy in Christ's saving acts not on religious or ethical merit
 - b. Called into question the Roman Catholic theological approach of justification as analytic, i.e., arising from something in the person justified, and replaced it with a Reformation view of salvation as synthetic, i.e., arising from something provided from outside.
2. *The role of Scripture in religious authority.* The Reformers acknowledged the canonical Scripture as the final authority in matters of faith.
 - a. The magisterial Reformers respected the fathers and apologists, and the ecumenical councils of the early Church.
 - b. They rejected the idea, however, that tradition might come to be appealed to above and beyond the claims of Scripture.

- c. The three *solas*: *Sola scriptura* (the Scriptures alone), *Sola gratia* (by grace alone), and *Sola fides* (through faith alone)
 - d. Note: The Radical Reformers respected tradition far less than the magisterial reformers, usually regarding Scripture as the faith's single and authoritative source for things spiritual.
- 3. *The relationship of the Church and state*. The Reformers rejected final claim of the Church to control the state in the way the Roman Catholic medieval church did. Rather, they sought to teach secular rulers regarding their duties, spiritual and civil, from a biblical viewpoint.
 - a. There is some variation on this. For instance, Reformed faith did seek to exercise control in some states, and Lutherans and Anglicans asserted political rights in some quarters.
 - b. The Radical Reformers rejected all forms of the Church's dominance over the state, drawing distinct lines between them.
- 4. *Rediscovery of the priesthood of all believers*. All forms of the Reformation embraced this doctrine, which led in some circles of Protestantism to a full dismantling of the complex hierarchy of clergy and laity structures in force during medieval Catholicism.
 - a. While all Protestants affirmed the doctrine, many churches retained their clergy, confessing the truth in principle yet seeking to apply it within restructured clergy/laity structures.

- b. Some more liturgical and sacramental Protestant traditions (i.e., Anglicans and some Lutherans) retained their ministerial structures allowing them to claim continuity with classic Catholic views.
 - c. This difficulty in discovering lay gifts and ministries was a major factor in the Radical Reformers' frustration with the magisterial Reformation.
5. *Rethinking the Sacraments.* Protestantism generally reconsidered the seven sacraments of Catholicism, stressing those with Christological warrant: baptism and the Lord's Supper.
- a. All forms of the Reformation rejected the Catholic interpretation of the Eucharist as sacrifice, acknowledged communion in Roman Catholic and Reformed settings, but debated its meaning.
 - b. The issue of presence: While Luther argued for the real corporeal presence "under the elements," Calvin argued for a spiritual presence, while Zwingli emphasized the Lord's Supper as a memorial of Christ's death.
 - c. Many current Protestants tend to Zwingli's view, yet in Anglicanism, Lutheranism and some sections of the Reformed traditions more classic views of the Supper are held.

G. The English distinction: Anglicanism (Episcopalianism) and the *via media*

1. Precursors: William Tyndale (ca. 1490-1536) translated a new version of Scripture from the original Hebrew and Greek into English; burned at the stake.
2. The reign and predicament of Henry VIII, the Reformation Parliament (1529-36) and the *Act of Supremacy* in 1534 which declared the sovereign of England to be “the only Supreme Head in earth of the Church of England.”
3. Thomas Cranmer: ca. 1489-1555, appointed by Henry to replace the archbishop of Canterbury, penned the *Thirty-nine Articles* during the reign of Edward VI, overseeing the first English *Book of Common Prayer*. (Note: there are few differences between the 1552 prayer book and the 1662 version, which literally reigned in worship houses of the Church of England for 300 years!)
4. Edward VI, too young to reign in his own right and who died after a few years, was succeeded by his half-sister, Mary Tudor, a staunch Catholic.
5. Mary did all she could to undo all the Protestant gains in England during previous reigns, executing Thomas Cranmer, the then archbishop of Canterbury, sending others into exile (hence the name, “Bloody Mary”).
6. Elizabeth I succeeded Mary and selected a more politically astute place, choosing the middle ground, built on national political concerns not theological issues (although during her reign Calvinism impacted greatly the doctrine and practice of the Church).

7. *Via media*: “the middle way,” or Anglicanism’s synthesis of both Protestant and Catholic theologies and practices
8. The Church of England during this period is largely Calvinist in doctrine, Catholic in sacramental and liturgical emphasis.

III. The Catholic Response to the Reformation

The Counter-Reformation (also known as the Catholic Reformation) is usually dated from the middle of the sixteenth century to the beginning of the Thirty Year War (AD 1618). That the Roman Catholic Church was in a state of moral and spiritual disarray is acknowledged by Catholic authorities. The papacy had lost territories north of the Alps and popes had been forced to negotiate treaties with the secular authorities who in turn controlled the church. Simony (the selling of spiritual merits and church offices) was widely practiced. Indulgences (pledges of freedom from the punishment for sin granted to individuals) were sold like merchandise. Most clergy were poorly educated and many lived with women in violation of their vows of celibacy. As to the spiritual condition of the average Roman Catholic layperson, a contemporary Catholic historian writes: “Their Christian life often focused on external devotions to saints or Mary, going on pilgrimages, and gaining indulgences, without an understanding of the more basic truths of the Catholic faith.” This state of moral declension, coupled with the theological differences that were to surface with the Protestant Reformers, sets the stage for the Counter- Reformation.

~ Norman L. Geisler, and Ralph E. MacKenzie.
Roman Catholics and Evangelicals: Agreements and Differences.
 Grand Rapids, MI: Baker Books, 1995, S. 443T of 1516.

A. The Counter-Reformation: the label for the RCC revival of the 16th century

1. Also labeled Catholic Reformation, and Catholic Renaissance

2. Over 3,000 mystical works are known to have been written in sixteenth century Spain (i.e., mysticism as a popular movement).
 3. Catholic apologists who took the claims of the Reformers head-on with Catholic rebuttals: John Eck, Robert Bellarmine (1542-1621), and Peter Canisius (1521-97)
 4. Widespread Catholic rejection of Lutheran claims: *Lutheran and Reformed challenges sparked genuine reform in Catholic spirituality, governance, and doctrine.*
 5. Catholic spirituality reaffirmed *sacramentally* in the *Council of Trent* (1545) the number of sacraments as seven: baptism, confirmation, holy communion, confession, holy orders, matrimony, and anointing of the sick.
 6. Adjustment and reaffirmation of essential Roman Catholic Church theological claims and positions
 7. Reformation as having creative and catalytic impact on RCC's need to correct ongoing errors and abuses
- B. Rebirth of the monastic orders, ongoing reforms in theology and practice, and the Council of Trent (1545-63)
1. Dominant Catholic mystics and the rebirth of the monastic orders
 - a. Teresa of Avila (1515-82)

- b. St. John of the Cross (1542-91)
 - c. Ignatius of Loyola (1491-1556), founder of the Jesuits (when he died, the society had 1,000 members administering 100 foundations; a century later, 15,000 Jesuits and 500 foundations)
 - d. The Society of Jesus (1540) made up of reformed priests committed to living among the faithful in mission and service; ministered to the poor, were involved in education, evangelized indigenous peoples (e.g., *The Mission*)
2. The Inquisition: established in 1542 by Pope Paul III to suppress Lutheranism in Italy; reached its peak during Pius V (1566-72)
 3. Pope Paul IV's administrative and religious reforms, ongoing prosecution of the Inquisition, along with the *Index*; directed that heretics be dealt with most severely "for on their punishment, the salvation of the classes beneath them depends."
 4. The Council of Trent: 18-year process leading to a comprehensive rethinking and reaffirmation of essential RCC doctrine and tradition
 - a. Dioceses expanded and multiplied
 - b. Bishops became more hands-on in dioceses.
 - c. More seminaries were established for training priests

d. Number of church buildings multiplied

C. Protestantism's gaining ground and yet also going underground

1. The Reformation carried great political consequences, even led to a secularization of the state, and a further politicization of religion in European states.
2. Lutheran Protestantism made significant headway in select European states: Germany, England, and Scotland.
3. Reformed Calvinism gained ground in Denmark, Sweden, the Netherlands, and France.
4. Roman Catholicism solidified its positions in Spain, Italy, and Poland.

D. Excursus: The family tree of world Protestantism

W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*. Downers Grove: IVP Academic, 2006.

Main taproot: magisterial reformers and the radical reformation movements (Luther, Zwingli and Calvin, radical Reformers [e.g., Menno Simons], and English reformers)

1. Lutheran tradition: gives expression to *Lutheran* community offshoots
2. Reformed tradition: gives expression to *Reformed* community offshoots

3. Baptist tradition: formed through combination of influences of *Reformed, Anabaptist, and Anglican* offshoots
4. Dispensational tradition: formed through combination of influences of *Reformed, Baptist, Anabaptist, and Anglican* offshoots
5. Anabaptist/Mennonite tradition: expresses various *Anabaptist/Mennonite* offshoots
6. Anglican/Episcopalian tradition: gives expression to *Anglican/Episcopalian* offshoots
7. Wesleyan: formed through combination of influences of *Anglican* offshoots
8. Pentecostal: formed through combination of influences of *Wesleyan* offshoots

E. Overall impact of the Reformation

1. On the landscape of European life, culture, and states
2. On the forerunner of the modern period
3. On the future of the Church of Jesus Christ

IV. Summary of This Period: An Amazing Period

A wide-ranging movement of religious renewal in Europe concentrated in the sixteenth century but anticipated by earlier reform initiatives—e.g., by Waldensians in the Alpine regions, Wycliffe and Lollardy in England, and Hussites in Bohemia. Although inseparable from its historical context—political (the emergent nation-states and the tactical interplay of forces and interests in Imperial Germany and in the loose Swiss Confederation), socioeconomic (particularly urban growth, with expanding trade, the transition to a money economy, and new technologies, notably printing, promoting a new assertive middle class, alongside persistent peasant discontents), and intellectual (chiefly the Renaissance, especially in the Christian humanism of northern Europe)—it was fundamentally religious in motivation and objective. It was not so much a trail blazed by Luther's lonely comet, trailing other lesser luminaries, as the appearance over two or three decades of a whole constellation of varied color and brightness, Luther no doubt the most sparkling among them, but not all shining solely with his borrowed light. The morning star was Erasmus, for most Reformers were trained humanists, skilled in the ancient languages, grounded in biblical and patristic sources, and enlightened by his pioneer Greek NT of 1516.

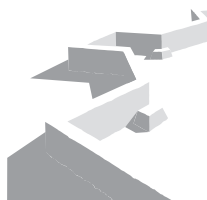
~ D. F. Wright. "Protestant Reformation."
Evangelical Dictionary of Theology. Walter Elwell, ed.
 Grand Rapids: Baker Book House, 1984, p. 919.



Modernity, Post-Modernity, and the Church Today

Session 3

THE URBAN MINISTRY INSTITUTE,
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Study Title:
Church Matters:
Retrieving the Great Tradition

Foundations for Ministry Series

Session 3

Modernity, Post-Modernity, and the Church Today

Introductory Thoughts

It's a Hard Time to Decipher, Ain't It?

Recent social and anthropological theory has moved away from a vision of a given culture as a unified whole. Instead, it distinguishes structural and improvisational dimensions at work in any given cultural setting. With regard to life in the United States, for example, consider the many terms that could claim to define the current cultural climate: individualism, privatism, modernism, postmodernism, pluralism, secularism, subjectivism, multiculturalism, cynicism, populism, consumerism, narcissism, entertainmentism, violent, politically correct, ritually incompetent, post-Christendom, and becoming intimatized, politicized, and bureaucratized. Each of these terms identifies an important feature of modern North American culture. The sheer number of these and related descriptions calls the attentive student of culture to resist simplistic analyses.

~Robert Webber. *Music and the Arts in Christian Worship*. 1st ed. Nashville: Star Song Pub. Group, 1994, p. 185.

Session Outline

I. Movements of the Church in the 17th and 18th Centuries

A tragic and bloody time, a strange and foul stew: Oliver Cromwell initially desired to negotiate with Charles I, but became infuriated at the king's untrustworthiness, later insisting on the king's trial and execution. As lord lieutenant of Ireland, he led a campaign there in 1649, and as captain general and commander-in-chief he defeated the Scots at Dunbar in 1650. He dissolved the Rump Parliament in 1653, and was offered the crown and title of King of England in 1657, but refused. His son Richard, who became lord protector of England after Oliver's death, was deposed in 1659 by a military coup, and in 1660 the monarchy was restored with Charles II taking the throne. The persecuted Christian movement known as the Society of Friends, or Quakers, grew rapidly in England during Cromwell's rule; even William Penn, founder of Pennsylvania, became a Quaker. George Fox, founder of the Society of Friends,

befriended Cromwell. When the Puritan movement within the Anglican Church split into the Presbyterian and Independent, Cromwell became an Independent.

~ William J. Federer. *Great Quotations*.
St. Louis: AmeriSearch, 2001.

- A. Strong religious convictions led to a decimation of the population. *The reason for Europe's present religious apathy and indifference*: the division, bloody war, and intolerance of the post-Reformation period.
 - 1. The tragedy of the Thirty Years War (1618-1648)
 - 2. Dramatic conflict and intolerance: case in point, England (Puritan revolution, civil war, the execution of King Charles I)
 - a. Doctrine crafted in difficulty: *Westminster Confession* (King Charles ongoing battle with the Parliament which refused to disband, called the *Assembly of Westminster*); the *Assembly of Westminster's Confession* (1647) still stands today as a clear statement of Calvinist theology and practice
 - b. Civil war led to the defeat of King Charles I by the Parliament, which executed him.
 - 3. Squabbles, anti-Puritan reactions, William Orange (1688), England embraces the *Thirty-nine Articles*, Scotland embraces the *Westminster Confession*, with Presbyterianism reigning there.

B. Emergence of inflexible spirits and cruel orthodoxies within major elements of the Church

1. Debates and disagreements among RCC folk: disagreements primarily about the authority of the pope, relationship of salvation to grace (cf. *Church History: An Essential Guide*, pp. 79ff.)
2. Numerous controversies among Lutherans: e.g., George Calixtus accused of “syncretism” (who simply insisted that nothing was required of all Christians except what was believed in the first five centuries)
3. Reformed debate, polarization: the declarations of heresy and expulsions
 - a. Synod of Dort (1618-1619)
 - b. Westminster Confession (1647)

C. Major reactions to strict, intolerant, vicious orthodoxies

1. Rationalism gains new ground as the major alternative to religious bigotry:

Such conflict hastened a scientific versus a religious critique of Scripture: Biblical criticism began to move emotionally outside the limits of church controversy after the disaster and devastation of the Thirty Years War in Europe and the Civil War in England. Scholars became disgusted at the seeming hairsplitting disputes about the meaning of Scripture which had, they thought, led to such bloody conflicts. Philosophers like Benedict Spinoza (1632–77) and John Locke (1632–1704) argued that a detached reading of the Bible as a book like any

other book, which paid due attention to the original language and historical circumstances, would produce a tolerant and peaceful agreement about the essentials of a moral and spiritual religion.

~ David Noel Freedman. *The Anchor Bible Dictionary*.
New York: Doubleday, 1996, c1992, S. 1:727.

2. Non-rationalistic approaches to intolerance

- a. Quakerism: George Fox (ca. 1624–1691), founder of the *Society of Friends*, or “Quakers,” 1652. Converted in 1646, traveled much spreading views in England, Ireland, Scotland, Holland, the West Indies and North America; was often imprisoned for his beliefs. William Penn, founder of the Pennsylvania Colony, was close friends with Fox, even traveling and preaching with him.
- b. Pietism: Philipp Jakob Spener (circa 1635-1705), “founder of Pietism,” stressing the importance of living personal faith in Jesus Christ:

The name possibly surfaced in response to the title Philipp Jacob Spener (1635–1705) gave to his introduction of a book of sermons by Johann Arndt (1555–1621) in 1675, *Pia Desideria* (Pious Wishes, tr. Th. Tappert, Philadelphia, 1964). Spener is commonly regarded as the father of pietism. In German-speaking circles his religious significance is judged second only to Luther. As the senior minister of the famous Paulskirche in Frankfurt, the young pastor expressed his concern about the corrupt state of the church. He was reacting against the polemical orthodoxy that was sterile amid the immorality and terrible social conditions following the Thirty Years’ War (1618–48).

Hoping for better times, Spener set forth his ‘pious wishes’ for the reformation of the church. He advocated: 1. more intensive Bible study, individually and in *collegia pietatis* (conventicles); 2. the exercise of the universal priesthood of believers through

increased lay activity; 3. the practice of Christianity in daily life and works of unselfish love; 4. dealing with unbelievers and heretics with sincere prayers, good example, persuasive dialogue and the spirit of love instead of compulsion. These proposals quickly became the focus of a growing controversy.

~ *New Dictionary of Theology*, electronic ed. 2000, © 1988, S. 516.

- c. Methodism: the Wesleys, John and Charles: John Wesley, born 1703, his father being rector of Epworth, in Lincolnshire. Saved from fire at five, studied at Christ Church, Oxford, ordained 1725, became a Fellow of Lincoln College, became one of the founders of the *Holy Club*. Failed as a missionary to Georgia in 1735; underwent experience of profound assurance of salvation on May 24, 1738 which traditionally has been seen as his conversion (though he had already been a committed believer for sometime). The new element was *the assurance of salvation*, with his younger brother Charles (1707-88) undergoing a similar experience as John three days earlier, and George Whitefield the same some several years before.

Developed a call to return to the Gospels (called "Methodists") began in 1739 to preach in the open air, market places, wherever they could gather folk. (It is said that Wesley traveled 5,000 miles each year on horseback in preaching—"God's horseman," "I look upon all the world as my parish.") Faced opposition from clergy, and all members of society, nevertheless many responded; Britain experienced Evangelical Revival.

Wesleys gathered converts into societies which existed in conjunction with local parish churches. Hostility led them to form the Methodist Church, even though the Anglican Church was also deeply affected by them. Revival was brought throughout churches which had been in decline: Presbyterians, Congregationalists, Baptists. It has been said that without the Wesleyan revival Britain would have probably sunk into civil disorder and revolution, their impact on trade unions and the poor was so great. Charles

Wesley, who was arguably alongside Isaac Watts to be called the greatest English hymnwriter ever, capsulized much Wesleyan theology and vision in his hymns.

3. Spiritualism

- a. Jacob Boehme (d. 1624) *possession of the Holy Spirit is sufficient apart from Scripture*
- b. George Fox: *pursuing the experience of the divine through inner mystical confirmation over against the controlling authority of the church*

4. Exiting contested lands for the new Promised Land of religious freedom: Puritans (“manifest destiny”)

II. Movements of the Church in the 19th Century

This was the great century of modernity. It began with a series of political upheavals which opened the way for the ideals of democracy and free enterprise—North American independence, the French Revolution, and then the independence of the Latin American nations. Part of the ideal of these new nations was freedom of conscience, so that no one would be forced to affirm anything of which they were not convinced.

~ Justo L. Gonzalez. *Church History: An Essential Guide*.
Nashville: Abingdon Press, 1996, p. 83.

A. Modernity: political upheaval, emerging democracies, and free enterprise

- 1. Political upheaval: the rise of the nation state: shift from hegemonic control over nations

2. The Enlightenment:

The deepest roots of much of nineteenth-century criticism lie in the 17th–18th centuries, when the “sciences of man” were beginning to be developed. Modern philosophy began with Descartes in France and the rise of Empiricism in Britain (Hobbes, Locke, et al). The Enlightenment was the human attempt to understand this world from several nontheistic points of view. This aspect of the Enlightenment placed the human being at the center of all things and tried to understand him from a humanistic point of view; but a parallel attempt to understand the world, indeed the cosmos, also developed and was a precursor to nineteenth-century positivism. The supernatural and revealed religion were challenged, while a religion of reason was supported (cf. Deism), textual criticism had its beginnings, a concern for history and history writing was engendered, and a general feeling of the gradual growth, development, and progress of mankind was held by many. The people of the Enlightenment tended to see the past barbarous eras of mankind superseded by the present era, in which mankind was finally coming of age. All other past histories and peoples were considered inferior to the present age.

~ Geoffrey W. Bromiley. *The International Standard Bible Encyclopedia*.
Grand Rapids: Wm. B. Eerdmans, 2001, c1979-1988, S. 3:743).

- a. Notions of the individual
- b. Emergence of toleration of all religions: no religion gains primacy
- c. Deistic notions of the divine; generic
- d. Assertions against the divine rights of kings

e. The germinations of the republic

f. Political revolution

3. New philosophies undermine hegemony of past religious ideology: in other words, new ideas call absolutized Christian faith of whatever stripe into serious question!
4. Serious assault on the possibility of knowing the unknowable: e.g., Kant's *The Critique of Pure Reason*

B. Protestant Liberalism

1. Protestant liberalism, and the history of religious schools in Germany
2. The significance of Immanuel Kant: *conceiving religion within the bounds of reason*
3. The influence of Friedrich Schleiermacher (1768-1834), father of Romantic religion: *the sense of absolute dependence upon God* (*Religion: Speeches to Its Cultured Despisers* [1799], and *The Christian Faith* [830-31])
4. Adolf von Harnack (1851-1921), *What is Christianity: the Kingdom of God, the Fatherhood of God and the infinite value of the human soul, and the commandment of love* (*What Is Christianity?*, [1900])

5. Albrecht Ritschl (1822-89), Jesus as the perfect man: *theological statements are value judgments not truth claims* (*The Christian Doctrine of Justification and Reconciliation*, 1870-74)
6. Rudolph Bultmann and the demythologization project: *peeling back the husk in order to discover the kernel of truth, the existential authentic sense of meaning* (*Theology of the New Testament*); saw NT as filled with myths which must be stripped to get to the essential existential core
7. Paul Tillich (1886-1965), *Systematic Theology*, explained Christianity in ontological terms, a way of providing answers to the contemporary situation by taking its questions as the starting point of theology, i.e., its “ultimate concerns”

C. Evangelical reaction and the New Orthodoxy

1. Charles Finney: ca. 1792-1835, Congregationalist, evangelist, president of Oberlin College, promoting personal faith, portrayed conversion as an act of the human will; human responsibility means that we may promote revivals, prepare for them
2. Benjamin Warfield: b. 1851 representative of the Princeton School, with Charles Hodge, A. A. Hodge, all defending the infallibility of the Scriptures
3. *The Fundamentals* (1910-15), twelve small books sent free of charge to every theological student in US (set out to defend evangelical faith); created controversy and a remarkable evangelical coalition from a variety of confessional backgrounds (Lutheran, Reformed, Anabaptist)

4. Notables: Gerrit Berkouwer (b. 1903) prolific scholar, acknowledged the humanity of Scripture; Helmut Thielicke (b.1908) outspoken critic of Nazism, major works on theological ethics and the evangelical faith
5. Karl Barth: ca. 1886-1968, trained by the leading liberal theologians of the early 20th century, disillusioned through German war, *Church Dogmatics* (1932 year of the first volume, published twelve really fat volumes over his lifetime)
 - a. A Theology of the Word: *It is the word of God, God's revelation*, seen in dynamic terms (the event of God speaking to humanity in Jesus Christ).
 - b. The Word is not an object, but the subject—it controls and acts upon us!
 - c. Turned the argument on its head: the waves exist, you don't possess the equipment to pick them up!
 - d. Rehabilitated the possibility to discuss evangelical faith in the academic setting
 - e. Extraordinary impact for evangelicals, even carrying over till today
 - f. Banished all natural theology: an overreach?
6. Barmen Declaration (1934): Jesus Christ is Lord

7. Dietrich Bonhoeffer: b. 1906-1945, *The Cost of Discipleship*, stood heroically against Hitler on the basis of the lordship of Christ (enthusiastically embraced the Confessing Church and the Barmen Declaration).

D. Emergence of the modern Protestant evangelical missionary movement worldwide

1. Pioneers: William Carey (India) and J. Hudson Taylor (China)
2. The Great Awakenings and their evangelical impact on society and the Church (e.g., the “Ivy League” Schools, Jonathan Edwards)
3. Evangelical impacters: D. L. Moody, Billy Sunday, and Billy Graham
4. The modern evangelical movement: the religious equivalent of Tom Brokaw’s *The Greatest Generation*

III. The Twentieth Century, the End of Modernity, and the Beginning of the Post-Modern Era

So-called postmodern thinkers (i.e., those who no longer trust reason’s power to give us universal truths or a universal point of view) have intensified these doubts about the possibility of objective description, so much so that many deny the validity of historical criticism altogether. For postmoderns, the way one reads, and the meaning one finds, is thought more to reflect the reader’s interests, aims and context than those of the author. Some feminist biblical scholars, for instance, use women’s experience or the norm of equality for women as a criterion for evaluating the biblical text. They expose and decry the patriarchal ideology that lies behind many of the explicit laws and unspoken assumptions in Scripture. Do such exegetes hear

the voice, and theology, of the text, or do they hear only their own voices, their own ideologies? Modernity's so-called hermeneutics of suspicion (*i.e. the critical questioning of traditional interpretations) has now hardened into the postmodern suspicion of hermeneutics itself. Henceforth, all attempts to interpret – to say 'what it meant' – are seen as wilful impositions, on the text and on other readers. Postmodern exegesis has become a thoroughly pluralistic and political affair where no one is able to say why one interpretative community's reading should count more than another's.

~ Desmond T. Alexander and Brian S. Rosner.
New Dictionary of Biblical Theology. Electronic ed.
 Downers Grove, IL: InterVarsity Press, 2001.

A. Various sources hastening and influencing modernity

1. Charles Darwin and the theory of evolution (i.e., survival of the species)
2. Decolonization worldwide and the emergence of independence from imperial powers
3. The influence of Marxism on the modern world
 - a. Defining cosmology in terms of historical consciousness and action
 - b. Alienation between the workers, the powerful, and their livelihood
 - c. The opiate of religion and its deafening influence on justice and truth

- d. The need for revolution to ensure lasting justice and peace (utopia)
- 4. Ongoing denominational upheaval and conflict: the commingling of culture, politics, power, and religion
- B. The new emerging voices and perspectives of postmodernity: theologies of liberation: *liberation theology is perhaps the most prolific theological movement in the 20th century*: many varieties and overall endorsement of religious and spiritual pluralism
 - 1. *Black theologies* (heir to the US civil rights movement, reaction to M. L. King, and Black nationalist thought: Cone, West, Hopkins, Roberts, Wilmore)
 - 2. *Feminist theologies* (struggling with the issues of misogyny and oppression of women)
 - 3. *Latin theologies* (Marxist-informed scholars and churchmen writing concerning the need for freedom of the oppressed)
 - 4. *Mestizo theologies, womanist theologies, etc.*
 - 5. Unpublished dissertation, Don L. Davis, *Black and Human: Rediscovering King as a Resource for Black Theology and Ethics* (can one write an evangelical theology of liberation, in other words, *an evangelical theology of freedom . . . stay tuned!*)

C. Fragmentation of Conservative Protestantism: the alienation of sectarianism

1. The reaction to Protestant Liberalism: the rise of *Fundamentalism*
2. The reaction to Fundamentalism: the rise of *Evangelicalism*
3. The reaction to Evangelicalism: the rise of *neo-Liberalism*
4. Christiana Americana: health-wealth, syncretism in “Search for Christian America,” post 9/11 spirituality?

D. Roman Catholic modern renewal movements and their impact

1. Vatican I (1869-70): affirmed classic Roman Catholic faith, with more clarifications outlining the specifics of papal infallibility
2. Vatican II (1962-65): stressed the RCC’s need of “aggiornamento” (being brought up to date)
 - a. Rejects religious persecution and acknowledges past wrongs
 - b. Portrays the order of bishops as “successor to the college of apostles in teaching authority and pastoral rule” (reaffirmed the pope as having full, supreme, universal power over the church)

- c. Mary is defined as the *Mediatrix*, who mediates between us and God.
- d. Gospel, the source of saving truth, is transmitted by tradition and Scripture.
- e. Bible was released to the laity to “study the sacred page”
- f. Sections which read close to a kind of seeming universalism, although it does open up the possibility of “other brethren” not of the RCC

E. The perils and promises of the 21st Century

- 1. Striking global impact of the Azuza street revival and the emergence of Pentecostalism: *Third Wave Pentecostalism* (Pentecostalism, Charismatic Renewal, and the 3rd wave [e.g., “Refreshing” Toronto Blessing])
- 2. The *charismatic revolution* as a new kind of evangelical ecumenism
- 3. What of the growing animus and nasty characterization of all things conservative and Christian on the airwaves, news, media, etc.?
- 4. The end of a generation: what will be the future of the new missionary movements (indigenous movements, insider movements, organic church development)

5. What do we make of the wholesale exodus of many solid evangelicals into more liturgical and sacramental traditions, especially into the Roman Catholic and Orthodox traditions?
6. A church for postmodern faith: the emerging church movement
 - a. The New Hymn Writers: the worldwide phenomenon of praise and worship music (Tomlin, Passion Worship Band, Paul Baloche, Hillsong)
 - b. The industry of evangelical congregationalism: the big business of conservative evangelical faith
7. The non-church “Revolution”: George Barna and the weird postmodern claims to the superfluous gatherings of the Church
8. Church planting movements: uneven phenomena of rapidly reproducing informal, small churches (what is the future of these movements?)
9. Uneasy conscience of fundamentals: what precisely ought the role of the conservative church be in regard to the poor, oppressed, the environment, the imprisoned, the sick, the broken?

F. Postmodernity and the future of the Church

1. A rejection of modernity and its enslavement to rationalistic ideas: a new desire for the spiritual, the existential, the experiential, the unknown
2. The explosion of interactive technologies
3. Perspectivalism as a replacement of absolutes, universals, “know-for-sures”
4. The emergence of a culture of connectedness
5. Rise of terrorism and the new demonism of society
6. Spirituality as the alternative to formal religious commitment and participation
7. Awareness of diverse religious opinion and viewpoints
8. Fundamental doubt in any “elemental” ground, whether philosophical, religious, moral or cultural

G. What will the Church and postmodernity become?

IV. Summary of This Period

The postmodern challenge is simply stated: every attempt to describe 'what it meant' is in fact only an assertion of what it means to me, or worse, what we will it to mean. Stated in these terms, the real issue comes to light: the question of authority and the locus of the word of God. If all words are historically conditioned, and if all readings are ideologically conditioned, it is difficult, if not impossible, to believe in a word from God. The postmodern suspicion of hermeneutics leads inexorably to the suspicion of biblical theology. The contemporary crisis in interpretation is simply the last stage of the story in which biblical studies and Christian theology have gone their separate ways. The rift that divides biblical studies from theology will be bridged only if we develop a theological hermeneutic – a theory of interpretation informed by Christian doctrine – and if we simultaneously recover the distinctive contribution of biblical theology to the project of biblical interpretation.

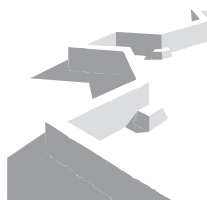
~ Desmond T. Alexander and Brian S. Rosner.
New Dictionary of Biblical Theology. electronic ed.
Downers Grove, IL: InterVarsity Press, 2001.



***Church Matters and Going Back to the Future:
What's All the Hubbub about the Great Tradition?***

Session 4

THE URBAN MINISTRY INSTITUTE,
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Study Title:
***Church Matters:
Retrieving the Great Tradition***

Foundations for Ministry Series

Session 4

Church Matters and Going Back to the Future: What's All the Hubbub about the Great Tradition?

Introductory Thoughts

You Got to Go Back to Move Forward

The permanent tension in the poetics of liturgy is between the necessity of local cultural modes of perception (expression and interpretation) and the common culture of Christian faith and life. Only by maintaining this tension can we also assert specifically Christian faith and life over against the assumptions of much postmodern and technological culture. Though each subculture has its own integrity, there is a manner of celebration which is Christian, stemming from the particular claims of the paschal mystery. There is a way of enacting the rites which is ultimately the human reception of what God has done in creation and in Jesus Christ. This has been referred to by Gelineau and others as the “paschal human in Christ”—a manner enacted in particular cultural languages that evidences “both reserve and openness, respect and simplicity, confident joy . . . and true spontaneity. . . .”

~ Robert Webber. *Music and the Arts in Christian Worship*. 1st ed.
Nashville: Star Song Pub. Group, 1994, p. 504.

Session Outline

I. Defining the Traditions of the Church: Three Levels of Christian Authority

Why on earth read about a hundred or so figures from the past? Why not confine our reading to the present? Why read people with whom we might not agree? We need to read about the past in order to understand the present. People without a grasp of history are like a man without a memory. Many of the current beliefs in our society are properly grasped only when we see how they have emerged. A knowledge of history will help us to understand better both ourselves and those with whom we might disagree. We also need to read about the past in order to escape the present. Every generation has its blind spots and its hobby horses and ours is certainly no exception. By studying the thought of past generations we can be challenged where our views are defective and helped to see our own pet ideas in a

proper perspective. We do not need an excessive degree of humility to recognize that our own grasp of truth might be less than perfect and that it is possible to learn from those with a different perspective.

~ Tony Lane. *Harper's Concise Book of Christian Faith*.
New York: Harper and Row, 1984, p. 7.

- A. The Canonical Tradition (the apostles and prophets, or holy Scripture), 2 Tim. 3.15-17; 2 Pet. 1.20-21.

- B. The Great Tradition: "What has been believed everywhere, always, and by all" (Vincent of Lerins).
 - 1. Essential definition: The Great Tradition (sometimes called the "classical Christian tradition") is defined by Robert E. Webber as follows: "[It is] the broad outline of Christian belief and practice developed from the Scriptures between the time of Christ and the middle of the fifth century" (Robert Webber, *The Majestic Tapestry*. Nashville: Thomas Nelson Publishers, 1986. p. 10).

 - 2. Affirmed widely by Protestant theologians both ancient and modern.
 - a. "Thus those ancient Councils of Nicea, Constantinople, the first of Ephesus, Chalcedon, and the like, which were held for refuting errors, we willingly embrace, and reverence as sacred, in so far as they relate to doctrines of faith, for they contain nothing but the pure and genuine interpretation of Scripture, which the holy Fathers with spiritual prudence adopted to crush the enemies of religion who had then arisen," (John Calvin. *Institutes*. IV, ix. 8).

- b. “. . . most of what is enduringly valuable in contemporary biblical exegesis was discovered by the fifth century” (Thomas C. Oden. *The Word of Life*. San Francisco: HarperSanFrancisco, 1989. p. xi).
 - c. The first four Councils are by far the most important, as they settled the orthodox faith on the Trinity and the Incarnation (Philip Schaff. *The Creeds of Christendom*. Vol. 1. Grand Rapids: Baker Book House, 1996. p. 44).
 3. *As core dogma* (essential faith) of the Church. The Great Tradition is the core dogma (doctrine) of the Church. It represents the teaching of the Church as it has understood the Authoritative Tradition (the Holy Scriptures), and summarizes those essential truths that Christians of all ages have confessed and believed. To these doctrinal statements the whole Church (Catholic, Orthodox, and Protestant) gives its assent.
 4. *Expressed in its worship and practice*. The worship and theology of the Church reflects this core dogma, which finds its summation and fulfillment in the person and work of Jesus Christ. From earliest times, Christians have expressed their devotion to God in its Church calendar, a yearly pattern of worship which summarizes and reenacts the events of Christ’s life.
- “. . . it is important to point out that, in spite of the scarcity of documents describing it, it is possible to know something about the daily life and the worship of Christians during those first years. Throughout this period the central act of Christian worship was communion. This was a joyous event, for it was above all a celebration of the resurrection of Jesus and a foretaste of his return. As a celebration of the resurrection, it usually took place on Sunday, the day in which the Lord had risen from the dead. Also, as a foretaste of the great heavenly banquet, communion originally involved an entire meal. Later, for various reasons, it was limited to

bread and wine. Also, from an early date the custom developed of celebrating worship at the graves of martyrs and other departed Christians, in places such as the catacombs of Rome. Baptism, the rite of initiation and grafting into the Christian community, was the other central act of worship. It usually took place on Easter Sunday, after a long period of preparation for those who were to be baptized. During the last weeks before this great event of Easter, those who were already baptized also prepared themselves for the renewal of their own baptismal vows. This is the origin of the season of Lent. It seems that at first there were different forms of government in various churches throughout the Roman Empire, and that the titles of “elder” and “bishop” were roughly equivalent. But already toward the end of the second century the tripartite order of ministry had appeared: deacons, elders, and bishops. There were also specific ministries for women, especially within nascent monasticism.”

~ Justo L. Gonzalez. *Church History: An Essential Guide*.
Nashville: Abingdon Press, 1996, p. 30-31.

C. Specific church traditions: the founders of denominations and orders

Christians have expressed their faith in Jesus Christ in various ways through specific movements and traditions which embrace and express the Authoritative Tradition and the Great Tradition in unique ways. For instance, Catholic movements have arisen around people like Benedict, Francis, or Dominic, and among Protestant people like Martin Luther, John Calvin, Ulrich Zwingli, and John Wesley. Women have founded vital movements of Christian faith (e.g., Aimee Semple McPherson of the Foursquare Church), as well as minorities (e.g., Richard Allen of the African Methodist Episcopal Church or Charles H. Mason of the Church of God in Christ, who also helped to spawn the Assemblies of God), all which attempted to express the Authoritative Tradition and the Great Tradition in a specific way consistent with their time and expression. The emergence of vital, dynamic movements of the faith at different times and among different peoples reveal the fresh working of the Holy Spirit throughout history.

Thus, inside Catholicism, new communities have arisen such as the Benedictines, Franciscans, and Dominicans; and outside Catholicism, new denominations have emerged (Lutherans, Presbyterians, Methodists, Church of God in Christ, etc.). Each of these specific traditions have “founders,” key leaders whose energy and vision helped to establish a unique expression of Christian faith and practice. Of course, to be legitimate, these movements must adhere to and faithfully express both the Authoritative Tradition and the Great Tradition. Members of these specific traditions embrace their own unique practices and patterns of spirituality, but these unique features are not necessarily binding on the Church at large. They represent the unique expressions of that community’s understanding of and faithfulness to the Authoritative and Great Traditions.

Specific traditions seek to express and live out this faithfulness to the Authoritative and Great Traditions through their worship, teaching, and service. They seek to make the Gospel clear within new cultures or sub-cultures, speaking and modeling the hope of Christ into new situations shaped by their own set of questions posed in light of their own unique circumstances. These movements, therefore, seek to contextualize the Authoritative Tradition in a way that faithfully and effectively leads new groups of people to faith in Jesus Christ, and incorporates those who believe into the community of faith that obeys his teachings and gives witness of him to others.

~ Terry Cornett and Don Davis. *Traditions*.
Wichita: TUMI, 2005.

D. Implications for us today: how might we resuscitate the Great Tradition in our largely Protestant contexts?

1. What might be the *limits of our consensus*? Our reference to the Ecumenical Councils and Creeds is, therefore, focused on those Councils which retain a widespread agreement in the Church among Catholics, Orthodox, and Protestants. While Catholics and the Orthodox share common agreement on the first seven councils, Protestants tend to affirm and use primarily the first four. Therefore, those councils which

continue to be shared by the whole Church are completed with the Council of Chalcedon in 451 (Ibid).

2. What is the final rule of debate, dialogue, and practice? *The canonical Scriptures as they have been taught in connection with the Great Tradition!*

II. We Need to Reaffirm Our Biblical Identity: The Great Tradition Affirmed the Church as One

John 17.20-23 (ESV)

I do not ask for these only, but also for those who will believe in me through their word, [21] that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. [22] The glory that you have given me I have given to them, that they may be one even as we are one, [23] I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

- A. The Great Tradition was unashamedly committed to the Scriptures as the faithful and final authoritative source of the apostolic witness to the Christ.
 1. The Scriptures are inspired of God, breathed out by the Holy Spirit, 2 Tim. 3.16-17.
 2. The Scriptures testified to the centrality of Christ, John 5.39-40.
 3. The Scriptures were to be interpreted in light of the hermeneutic used by Jesus and the apostles: economy, typology, mystagogy, e.g., Matt. 5.17-18 (ESV) - Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. [18] For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. The Scriptures, in their current form, were canonized by the Christians of the early Church.

- B. The Great Tradition identified with the promise of Abraham outlined in the Hebrew Scriptures.
 1. The Church is the new Israel, Gal. 6.16 (ESV) - And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God (cf. Rom. 2.29; 4.12).
 2. The Church functions and lives as the people of God, 1 Pet. 2.8-9.
 3. The Church therefore is the pillar and ground of the truth, 1 Tim. 3.15.
 4. The Church is the guardian and witness of the Abrahamic promise which is fulfilled in Jesus Christ and expressed in the life and ministry of the Church, Gal. 3.7-9 (ESV) - Know then that it is those of faith who are the sons of Abraham. [8] And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." [9] So then, those who are of faith are blessed along with Abraham, the man of faith.
- C. The Great Tradition was anchored on an apostolic witness and faith (apostolicity), 1 Cor. 15.1-8.
 1. It was the norm that governed its view of Scripture and the canon.
 2. It was their preferred connection with the things of God (i.e., in terms of whom they preferred to listen to and follow, e.g., Papias [c. 150] preference for a "living and abiding voice" of oral tradition above the texts then circulating among the apostolic churches).

3. It was the rule whereby practical decisions were made in terms of lived spirituality and doctrinal emphases, note Paul's statement in 2 Cor. 11.28 (ESV) - And, apart from other things, there is the daily pressure on me of my anxiety for all the churches.
4. It determined for them the roots and ground of legitimate authority in the body of Christ (i.e., apostolic succession and informed practice), "Study, therefore, to be established in the doctrines of the Lord and the apostles" (Ignatius, c. 105 [cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 28]).

D. Summary: *The Great Tradition gave clarity and primacy to the canonical story of God outlined in the Scriptures and climaxing in the life and ministry of Jesus Christ.*

III. We Need a Revitalized Shared Spirituality: The Great Tradition Affirmed the Church as Holy.

We hold communion with the apostolic churches because our doctrine is in no respect different from theirs. This is our witness of truth.

~ Tertullian, c. 197
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 28).

- A. The Great Tradition revealed a spiritual pilgrimage of the early Church as those called to sojourn as aliens in this hostile world.
 1. They shunned the immorality and idolatry of their time, 1 Pet. 1.13-16 (ESV) - Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. [14] As obedient children, do not be conformed to the passions of your former ignorance, [15] but as he who called

you is holy, you also be holy in all your conduct, [16] since it is written, “You shall be holy, for I am holy.” They formed their own sense of Christian time, allegiance, and citizenship.

2. They sought to flesh out a holiness and purity that reflected their call to the Kingdom of God, Matt. 6.33.
 3. Their allegiance to the Kingdom resulted in taking positions unpopular with the state and other religious communities: they were persecuted, 1 Pet. 4.3-5 (ESV) - The time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. [4]With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; [5] but they will give account to him who is ready to judge the living and the dead.
- B. The Great Tradition affirmed the role of the Holy Spirit in the midst of the Church as its Guide and power.
1. Spirituality occurred in the midst of the gathered assembly where the Spirit resided, “Do not crush the Holy Spirit who dwells in you. Otherwise, He may entreat God against you and withdraw from you” (Hermas, c. 150, [cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 343]).
 2. Spirituality was connected to a fundamental celebration of the Christ event in community, “So now let us, receiving the Spirit, walk in newness of life, obeying God. Inasmuch, therefore, as without the Spirit of God we cannot be saved, the apostle exhorts us through faith and chaste conversation to preserve the Spirit of God” (Irenaeus, c. 180 [cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, *ibid*]).

3. Commemoration, celebration, and remembrance were hallmarks of their faith (i.e., the Eucharist was the center of spirituality in the Great Tradition), cf. 1 Cor. 11.23-26 (ESV) - For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, [24] and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." [25] In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." [26] For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
 4. Contextualized freely through innovation and theologizing so both elite and popular might come to know the truth in Christ (i.e., becoming all things to everyone), 1 Cor. 9.22 (ESV) - To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.
- C. The Great Tradition communicated its allegiance to Christ and his Kingdom through a vitality displayed in the liturgy, the Eucharist, and the Catechumanate.
1. The liturgy helped early Christians experience the presence of Christ through the Word and the Table.

And on the day called Sunday, all who live in cities or in the country gather together to one place. And the memoirs of the apostles or the writings of the prophets are read, as long as time permits. Then, when the reader has ceased, the president verbally instructs us and exhorts us to imitate these good things. Then we all rise together and pray. And, as we said before, when our prayer is ended, bread and wine and water are brought. Then, the president in like manner offers prayers and thanksgivings, according to his ability. And the people assent, saying 'Amen.' Then, [the Eucharist] is distributed to everyone, and everyone participates in [the bread and

wine], over which thanks has been given. And a portion of it is sent by the deacons to those who are absent.

~ Justin Martyr, c. 160
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 404).

2. The Lord's Supper was the centerpiece of early Christian worship and devotion.
3. New believers were strenuously trained and tested through the process of the *Catechuminate*.

It is good that learners desire baptism, but do not hastily receive it. For he who desires it, honors it. He who hastily receives it, disdains it. . . . Hasty reception is the portion of irreverence. It inflates the seeker; it despises the Giver. And thus it sometimes deceives, for it promises itself the gift before it is due.

~ Tertullian, c. 203
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 87).

4. The Church came to endorse a Christ-centered spirituality together through the ongoing development of the Christian year.

D. Summary: *The Great Tradition centers its faith and life in liturgy, sacrament, discipleship, and life together on the person of Jesus Christ.*

IV. We Need to Restore Our Historical Legacy: The Great Tradition Affirmed the Church as Catholic.

The catholic church is the plantation of God; it is His beloved vineyard. It contains those who have believed in His unerring divine religion. These are the ones who are the heirs by faith of His everlasting kingdom and who are partakers of His divine influence and of the communication of the Holy Spirit. These

are the ones armed through Jesus and have received his fear into their hearts. They enjoy the benefit of the sprinkling of the precious and innocent blood of Christ. They have free liberty to call Almighty God, "Father." They are fellow-heirs and joint-partakers of his beloved Son.

~ Apostolic Constitutions, compiled 390
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 152).

A. The Great Tradition was deeply concerned about tracing and identifying its roots and continuity with the people of God of the past.

1. They essentially saw Christianity as a historical religion of community grounded in the ongoing expression of the promise, seen generation by generation.
2. They rejected any notion of Christianity devoid of its historical validity: *Christianity is not merely the courage of individual conscience but also the accuracy of historical faith!*
3. The narrative of God is seen as a single unbroken story, a "majestic tapestry" with each ongoing generation representing its contribution to the whole, "We must not in any way violate the canon of the church" (Clement of Alexandria, c. 195 [cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 147]).
4. The break of connection with the historic faith was taken to be the rule of inauthentic confession.
 - a. The Scriptures and the NT canon were *historically determined*: Our Bible was the decision of the Church to *include certain texts and to exclude certain others*.

- b. The faith of Christ is rooted in the *Judeo-Christian* background.
- c. The validity of church government is rooted in the connection to the apostles (i.e., a historical phenomenon): the logical argument—if you reject the legitimacy of the Church you endanger the authenticity of the text, for they are inseparably connected!
- d. The legitimacy of traditions is rooted in the understanding of what was believed and practiced everywhere and by all (i.e., the Vincentian Rule).

When, however, the Gnostics are confused from the Scriptures, they turn round and accuse the same Scriptures as if they were not correct, nor of authority. They say that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. . . . But, again, when we refer them to that tradition which originates from the apostles, . . . they object to tradition.

~ Irenaeus, c. 180
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 599).

B. The Great Tradition was grounded in a deep creedal affinity.

The rule of faith, indeed, is altogether one, alone immoveable and irreformable. The rule is: to believe in only one God Almighty, the Creator of the universe, and His Son Jesus Christ, born of the virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received in the heavens, sitting now at the right [hand] of the Father, destined to come to judge the living and the dead through the resurrection of the flesh.

~ Tertullian, c. 207
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 28).

1. The Scriptures require a traditional orthodox theological screen in order to determine their meaning: *No one is free to exegete the text to deny the historically orthodox faith of the Church.*
2. The creed captures the essence and core of the faith without interfering with contextualization within culture and further illumination by the Spirit.

Wherever it will be manifest that the true Christian rule and faith are, there likewise will be the true Scriptures and the correct expositions thereof—and all the Christian traditions.

~ Tertullian, c. 197
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 147).

3. Tozer's claim is literally true when it comes to theology: "Nothing new matters" in terms of Christian faith.
 4. The Church felt its role was to guard the apostles' deposit not to invent new meanings on the old story.
- C. The Great Tradition recognized that no decision important to Christian faith and practice occurred separate from the authority of the Church.

1. Cyprian's church oriented statement:

"Can he have God as his Father, before he has had the church for his mother?" (Cyprian). *Cyprian urbanized*: "If the Church ain't yo' mama, God ain't yo' daddy!" ("The one ark of Noah was a type of the one church.")

~ Cyprian, c. 250
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 150).

2. The Church in its true and apostolic representation was the interpreter of the Bible, a book which mediates the message of Christ through the Church.
3. God has raised up undershepherds to guard the flock of God: bishops, priests (elders), and deacons.
4. God has raised up gifted persons to ensure the edification of his Church to full maturity in Christ, Eph. 4.9-15.

D. Summary: *The Great Tradition grounds spiritual nurture and development in the context of the churches which are constituted both by historic connection to the one true faith and under the authority of duly-appointed undershepherds.*

V. We Need a Refocused Kingdom Ministry: The Great Tradition Affirmed the Church as Apostolic.

From Jerusalem, twelve men went out into the world. They were uneducated and of no ability in speaking. But by the power of God, they proclaimed to every race of men that they were sent by Christ to teach the word of God to everyone.

~ Justin Martyr, c. 160
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 260).

- A. The Great Tradition expressed an ecumenical spirit that recognized the faith as a global communion of saints under a common head, Jesus Christ.
1. Although churches were regionally organized and governed, the larger vision of the Church transcended the categories of modern denominational divisions.

The apostles, then, in like manner founded churches in every city, from which all the other churches—one after another—borrowed the tradition of the faith and the seeds of doctrine. And they are every day borrowing them, that they may become churches. Indeed, it is only on this account that they will be able to deem themselves apostolic—as being the offspring of apostolic churches. Every sort of things must necessarily revert to its original mold for its classification. Therefore, the churches, although they are so many and so great, comprise but the one primitive church of the apostles—from which they all [spring]. In this way, all are primitive. And all are apostolic. And they are all proved to be one in unity by their peaceful communion, title of brotherhood, and bond of hospitality—privileges that no other rule directs than the one tradition of the selfsame mystery.

~ Tertullian, c. 197
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 148).

2. The ecumenical councils reveal a fundamental shared theology and spirituality that was universally recognized by the churches.
 3. Christianity is a world communal religion: *No group, sect, denomination, or clan can claim exclusive right to the promises, Scriptures, and hopes of the historic orthodox faith.*
- B. The Great Tradition sought to display its submission to Jesus Christ through disciplined acts of hospitality, good works, and generosity to all people, but especially to those of the household of faith.
1. From the beginning, Christian presence in the world has been recognized as both salt (preserving) and light (exposing), Matt. 5.13-16 (ESV) - You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and

trampled under people's feet. [14] You are the light of the world. A city set on a hill cannot be hidden. [15] Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. [16] In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

2. The early Church was both innovative and generous in its demonstration of good works of charity throughout the empire.
 - a. Through ministers of ministering to the poor and the widows
 - b. Some of the very first hospitals, hostels, and orphanages
3. Throughout Christian history, the charity and benevolence of Christians has been and continues to be a major demonstration of the life of God in the midst of his people and through them to the world.

We [Gentiles] who used to hate and destroy one another, and would not live with men of a different tribe because of their different manners, now, since the coming of Christ, live familiarly with them, and pray for our enemies.

~ Justin Martyr, c. 160
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 409)).

- C. The Great Tradition was intensely missional in its prophetic witness, seeking to preach and teach the Gospel among the unreached in every place where the Lord was not believed in.
 1. The very ground of early Christianity is missional.

- a. Our Scriptures were the product of missionary communications.
 - b. The churches were all formed through direct apostolic witness.
 - c. The DNA of the Gospel message itself is linked and expressed through missionary enterprise (cf. John 20; Mark 16; Matt. 28; Luke 24; Acts 1).
2. The earliest records available show an interest, engagement, and success in missions in the earliest Christian movements.
 3. The “tradition behind the tradition” recognizes both a primacy and priority in seeking to obey the Great Commission to go and make disciples of all nations.

“The word of our Teacher did not remain in Judea alone—as philosophy did in Greece. Rather, it was diffused over the whole world, over every nation, village, and town.”

~ Clement of Alexandria, c. 195
(David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 260.)

“There is not one single race of men, whether barbarians, or Greeks, or whatever they may be called—whether nomads, vagrants, or herdsmen living in tents—among whom prayers and giving of thanks are not offered through the name of the crucified Jesus.”

~ Justin Martyr, c. 160 (*Ibid.*)

- a. It involves going across barriers.
- b. It involves making disciples, i.e., living the Baptized Life.

- c. It involves ongoing instruction in the commands of Christ, suggesting ongoing connection to others in gathered assembly.
- D. Summary: The Great Tradition calls us to embody the kingdom life in the world through deeds of hospitality, generosity, and justice, and through a prophetic witness of evangelization and disciple making among those people groups where no church exists.

Conclusion: Retrieving the Great Tradition Means Changing Our View of History

How should we view the past? There are two ways to approach history. Some people treat history as a mirror, in which they admire their own faces. By studying only selected periods and people they recreate the past in their own image in order to glorify themselves. But we see our own ugly mugs in the past only by turning history into a distorting mirror. The proper approach is to treat history like a window. A window is there to look outside, to see something different. We can learn from history, because like foreign travel it shows us that ours is not the only way to do things. If we are humble we will not claim, as Job's friends did, that 'we are the people and wisdom will die with us.' Karl Barth observed that the correct attitude to our theological forbears is summarized in the fifth commandment: honour your father and mother. This command remains binding on children even when they have left home. But for an adult to honor his parents is not always to obey them. There are times when we should say, 'we must obey God rather than men.' *We should listen with respect to the voice of the past, but we are not bound by it* [italics mine]. The teaching of the past must be tested: not by our prejudices; not by its applicability to our situation today (for which it was not written); but by the word of God, the Scriptures.

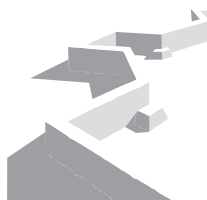
~ Tony Lane. *Harper's Concise Book of Christian Faith*.
New York: Harper and Row, 1984, p. 7.



The Purpose, Elements, and Advantages of Shared Spirituality

Session 5

THE URBAN MINISTRY INSTITUTE,
a ministry of WORLD IMPACT, INC.



Study Title:
***Church Matters:
Retrieving the Great Tradition***

Foundations for Ministry Series

Session 5

The Purpose, Elements, and Advantages of Shared Spirituality

Introductory Thoughts

Why You Need to Belong to and Always Be Informed by the Great Tradition: Menno Simons

Menno held to the evangelical Anabaptist position, as set out in the *Schleitheim Confession*. He opposed the revolutionary Anabaptists, holding to a firmly pacifist position, as do most Mennonites today. He also opposed the ‘spiritualist’ Anabaptists, who relied on the ‘inner light’ for special private revelations. Menno sought to base his teaching on the Bible alone. Like the Reformers, he held that Scripture alone is the supreme and final norm for all doctrine. *But he did not follow the Reformers in the deep respect that they retained for the writings of the early church Fathers (while insisting that they must be tested by Scripture).*

Menno illustrates the danger of neglecting tradition when one interprets the Bible. He held that Jesus Christ ‘did not become flesh **of** Mary, but **in** Mary’. In other words, while affirming that Jesus was truly human, he did not believe that his humanity was taken from Mary—who was only his ‘host mother’. This position had already been rejected as a heresy in the second century, and Menno illustrates the adage that those who neglect history are condemned to repeat it. *(To be fair, it must be remembered that the early Anabaptist leaders were wanted men, without the opportunity for leisurely study.)* The Mennonite churches have not followed Menno at this point [all italics mine].

~ Tony Lane. *Harper’s Concise Book of Christian Faith*. New York: Harper and Row, 1984. p. 140.

Session Outline

2 Tim. 2.1-2 (ESV)

You then, my child,
be strengthened by
the grace that is in
Christ Jesus, [2] and
what you have heard
from me in the
presence of many
witnesses entrust to
faithful men who
will be able to teach
others also.

1 Tim. 3.14-16 (ESV)

I hope to come to you
soon, but I am
writing these things
to you so that, [15] if
I delay, you may
know how one ought
to behave in the
household of God,
which is the church
of the living God, a
pillar and buttress of
truth. [16] Great
indeed, we confess,
is the mystery of
godliness: He was
manifested in the
flesh, vindicated by
the Spirit, seen by
angels, proclaimed
among the nations,
believed on in the
world, taken up
in glory.

Jude 1.3 (ESV)

Beloved, although I
was very eager to
write to you about our
common salvation, I
found it necessary to
write appealing to you
to contend for the
faith that was once
for all delivered
to the saints.

I. The Purposes of a Shared Spirituality (S²) Informed by the Great Tradition

Show me your authority. . . . If you are an ordinary Christian [not an apostle], believe what has been handed down to us. . . . That which had been handed down was true. For it has been transmitted by those whose duty it was to hand it down. Therefore, when you rejected that which had been handed down, you rejected that which was true. You had no authority for what you did.

~ Tertullian, c. 207

(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 28).

A. To reconnect our spiritual journeys to the Story of God

1. We need to *reconnect with the Judeo-Christian story* of salvation in Abraham.
2. We need to reconnect to *the historic Christian faith* as outlined in the book of Acts in the apostolic age, and through the history of the Church.
3. We need to reconnect with the “*tradition behind the traditions*” and rediscover the power of our faith in its purest, simplest, and clearest forms.

B. To reaffirm our common sacred roots to the historical orthodox faith

What Is the Meaning of Tradition?

The Greek word is *parádosis*, “a giving over,” either by word of mouth or in writing; then that which is given over, i.e. tradition, the teaching that is handed down from one to another. The word does not occur in the Hebrew Old Testament (except in

Jeremiah 39.4 (32); Jeremiah 41.2 (34), used in another sense), or in the Septuagint or the Apocrypha (except in 2 Esdras 7.26, used in a different sense), but is found 13 times in the New Testament (Matt. 15.2-3, 6; Mark 7.3, 5, 8-9, 13; 1 Cor. 11.2; Gal. 1.14; Col. 2.8; 2 Thess. 2.15; 2 Thess. 3.6).

~ "Tradition." *International Standard Bible Encyclopedia*, electronic ed.

1. We need to *reaffirm our affinity with the creeds and councils* of our faith (especially the first Four Ecumenical councils).
2. We need to deny the new movements towards a flattening of our theological and doctrinal landscapes to a kind of "all-religions-are-equally-valid" mode.
3. We need to unashamedly affirm the "scandal of particularity" rooted in our confidence in the final revelation of God in Christ, that which the creeds and councils all affirm.

2 Thess. 2.15-17 (ESV)

So then, brothers,
stand firm and hold to
the traditions that you
were taught by us,
either by our spoken
word or by our letter.

[16] Now may our
Lord Jesus Christ
himself, and God our
Father, who loved us
and gave us eternal
comfort and good hope
through grace, [17]
comfort your hearts
and establish them in
every good work
and word.

- C. To renew our personal and corporate walks by returning to the core beliefs, practices, and commitments of the Christian faith
 1. Through S² we can renew our commitment to Christian spirituality as a shared journey, occurring in community.
 2. Through S² we can revive in our personal and corporate lives the strength of the disciplines of Christian remembrance and celebration both alone and together.
 3. Through S² we can rediscover the simplicity of devotion to Jesus Christ when expressed in community in liturgy, sacrament, and discipleship.

II. The Elements of a Shared Spirituality Informed by the Great Tradition

Polycarp also was instructed by apostles, and he spoke with many who had seen Christ. Not only that, but by apostles, in Asia he was appointed bishop of the church in Smyrna. I also saw him in my early youth, for he lived a very long time. When he was a very old man, he gloriously and most nobly suffered martyrdom and departed this life. He had always taught the things which he had learned from the apostles, and which the church has handed down, and which alone are true.

~ Irenaeus, c. 180

(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 648).

- A. S² of the Great Tradition is *Christ-centered*: All forms of theology ethics, and mission of lived spirituality in community focus on Jesus Christ as testified of in the Scriptures.

The truth may be adjudged to belong to us for we are the “many” who “walk according to the rule.” The church has handed this down from the apostles, the apostles from Christ, and Christ from God.

~ Tertullian, c. 197

(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 649).

1. It is rooted in Scripture, the divinely authorized canonical story of God made plain in the Word of God bearing witness to the person of Jesus Christ as Lord.
2. It is summarized in the Nicene confession.
3. It is grounded on a faith articulated by the consensus of the ancient Church in all its legitimate traditions and awakenings.

2 Tim. 3.14-17 (ESV)

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it [15] and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. [16] All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, [17] that the man of God may be competent, equipped for every good work.

4. It is celebrated in liturgy and sacrament through the Word and Table, and commemorated and enacted in the Christian year (a real time commemoration of the incarnation and ministry of Christ on a yearly basis).

- B. S² of the Great Tradition is *church-oriented*: the presence of God is usually and normally experienced in the context of Christian community which reflects and reenacts the life of Christ in the world.

Eph. 4.4-6 (ESV)

There is one body
and one Spirit—just
as you were called
to the one hope that
belongs to your
call—[5] one Lord,
one faith, one
baptism, [6] one
God and Father of
all, who is over all
and through all
and in all.

Our Lord Jesus Christ is the Savior of our souls, the Governor of our bodies, and the Shepherd of the catholic church throughout the world.

~ *Martyrdom of Polycarp*, c. 135
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 146).

1. The Church in the world represents and continues the story of God's narrative, his story of promise and fulfillment of redemption in Jesus Christ.
2. The Church worships, celebrates, proclaims, and enacts God's narrative through Jesus Christ in the power of and gifting of the Holy Spirit every time it gathers in worship, in its daily and evening sacrifices, its ongoing commemorations, and through its service and mission.
3. The Church's spiritual formation embodies, defends, and sustains God's narrative in its evangelism and *catechism* (i.e., follow-up, discipleship).
4. The Church embraces and contextualizes its freedom in Christ through its shared observances based both on the Word of God and the tradition of believers down through the centuries.

Col. 1.12-13 (ESV)
 . . . giving thanks to
 the Father, who has
 qualified you to
 share in the
 inheritance of the
 saints in light. [13]
 He has delivered us
 from the domain of
 darkness and
 transferred us to the
 kingdom of his
 beloved Son.

- C. S² of the Great Tradition is *Kingdom-focused*: all forms of theology, ethics, and mission focus on advancing the reign of God in Jesus Christ, both in demonstration and witness, in our life and work in the world.

The Christ of God shows his superiority to all rulers by entering into their various provinces and summoning men out of them to be subject to Himself.

~ Origen, c. 248
 (cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
 Peabody, MA: Hendrickson Publishers, 1998, p. 387).

1. We are called to *faith in Christ, baptism into the life of Christ and his body*, and to biblical holiness as members of God's pilgrim people.
2. We are called to be *unashamedly evangelical*, bearing witness to Christ and his Kingdom in our relational networks, locales, and globally, Matt. 28.18-20.
3. We are called to *do good works and give prophetic witness to Christ* and his Kingdom in our acts of mercy and justice, especially for the poor, Titus 2.11-14 (ESV) - For the grace of God has appeared, bringing salvation for all people, [12] training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, [13] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, [14] who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

III. The Advantages of a Shared Spirituality Informed by the Great Tradition

We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, marketplaces, the very camps, tribes, companies, palace, senate, forum—we have left nothing to you but the temples of your gods.

~ Tertullian, c. 197

(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 138).

- A. *S² strengthens our identification with Christ and the people of God through time, and gives us a secure footing in the sacred roots of the olive tree of God's salvation.*

The peace of God is sent out from the heavens, where the church is, the typified ark.

~ Tertullian, c. 198

(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 148).

Rom. 11.16-18 (ESV)

If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. [17] But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, [18] do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.

1. It defines our *doctrinal, liturgical, communal, and missional distinctives*.
 - a. In sharing a spirituality, we can delineate our core doctrines and theology.
 - b. We can specify our liturgical emphasis.
 - c. We can articulate our missional distinctives.
2. It *outlines our story*, and prescribes the ways in which others may be grafted into it.
 - a. We can know our common narrative, and how it relates historically to the Church.

- b. It spells out our formative convictions and practices that the Spirit used to create “us” in the first place.
- c. It relates our individual stories to our larger church story, and then to the greatness of God’s Story.

- 3. It scripts out what it means to be “of us” and “not of us,”
1 John 2.19 (ESV) - They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

- B. S² *enriches our participation in our tradition* as well as our ecumenical acknowledgment and affirmation of the entire global Christian community.

1 Cor. 12.4-7 (ESV)

Now there are varieties of gifts, but the same Spirit; [5] and there are varieties of service, but the same Lord; [6] and there are varieties of activities, but it is the same God who empowers them all in everyone. [7] To each is given the manifestation of the Spirit for the common good.

This is He who places prophets in the church, instructs teachers, directs tongues, gives powers and healing, does wonderful works, offers discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts there are of the charismata.

~ Novatian, c. 235
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, p. 302).

- 1. It builds community by articulating our *common roots, commitments, and vision*.
- 2. It builds community by shaping our corporate lives with *common themes, celebrations, convocations, and missions*.
 - a. We share a common theme and focus.

- b. We share common observances and practices, all centered on the person and work of Jesus Christ, and his calling on our lives.
 - c. We embrace a common schedule and life rhythm, numbering our days, weeks, and months together in spiritual discipline and worship.
3. It builds community by *holding leaders and members answerable to the truths and commitments* articulated by the community.

Preaching through countries and cities, the apostles appointed the first-fruits of their labors to be bishops and deacons of those who would believe afterwards. However, they first tested them by the Spirit.

~ Clement of Rome, c. 96
(cf. David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, p. 70).

- C. S² intensifies our passion for reproducibility and multiplication by enabling us to know what precisely it is that we believe, practice, and do, and what therefore is worthy of reproducing.

“The more often we are mown down by you, the more in number we grow. The blood of Christians is seed. . . . For who that contemplates it, is not excited to inquire what is at the bottom of it? Who, after inquiry, does not embrace our doctrines?”

~ Tertullian, c. 197, *ibid.* p. 139.

Could it have come to pass without divine assistance that Jesus . . . could have been so successful that everywhere throughout the world, many persons—Greeks as well as barbarians, educated as well as ignorant—adopted His doctrine? In fact, they have even met death in its defense, rather than to deny it. No one has ever related the same thing to have been done for any other movement.

~ Origen, c. 248, cf. *ibid.*

2 Tim. 2.2 (ESV)
*. . . and what you
 have heard from
 me in the presence
 of many witnesses
 entrust to faithful
 men who will be
 able to teach
 others also.*

1. Sharing a spirituality *makes plain what it is we hope to reproduce* in our witness and mission.

2. Sharing a spirituality *nourishes efficiency and identity by reproducing after kind.*
 - a. All things bear fruit according to their kind, Gen. 1.11 (ESV) - And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so.

 - b. You reap the same in kind that you sow, Gal. 6.7-8 (ESV) - Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. [8] For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

 - c. We reproduce who we are, not just what we say, Luke 6.39-40 (ESV) - He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? [40] A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

 - d. Missions is replicating the same faith, devotion, and hope that is experienced and treasured by the witnesses themselves!, 2 Tim. 2.2 (ESV) - and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

3. Sharing a spirituality supplies leaders and their congregations *models and blueprints for rapid reproducibility.*

4. Knowing *who we are, what we believe, what our commitments are, and how we intend to obtain it* eliminates waste and sets clear direction for us as we seek to expand our influence for the Kingdom, in Christ's name.

IV. Summary: The Indispensability of *Koinonia*

Acts 2.44 (ESV)
*And all who
 believed were
 together and had
 all things in
 common.*

[Tradition] is used by Paul when referring to his personal Christian teachings to the churches at Corinth and Thessalonica (1 Cor. 11.2; 2 Thess. 2.15; 3.6). In this sense the word in the singular is better translated "instruction," signifying the body of teaching delivered by the apostle to the church at Thessalonica (2 Thess. 3.6). But Paul in the other two passages uses it in the plural, meaning the separate instructions which he delivered to the churches at Corinth and Thessalonica.

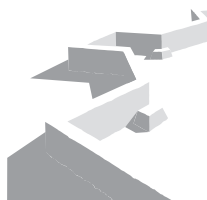
~ "Tradition." *International Standard Bible Encyclopedia*, electronic ed.



Shared Spirituality and Church Plant Movements

Session 6

THE URBAN MINISTRY INSTITUTE,
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Study Title:
***Church Matters:
Retrieving the Great Tradition***

Foundations for Ministry Series

Session 6

Shared Spirituality and Church Plant Movements

Introductory Thoughts

You Can Only Go Forward by Stopping and Getting Things into Focus

The ultimate end for all Christians must be to glorify God. We glorify God when we reveal him in all of his fullness. Christians find the fullness of God in his Son and experience that fullness as his Son comes to dwell in our hearts and through our lives. In his grace, Christ conveys this same glory to all who invite him into their lives as Savior and Lord. For those who submit to his reign in their lives, Christ fills them with his glory, the very glory of God. This is why Paul could say with confidence, “Christ in you (is) the hope of glory.” This is why Jesus told his disciples, “This is to my Father’s glory, that you bear much fruit.”

Mankind without Jesus Christ may bear God’s image, but not his glory. In Church Planting Movements, the glory of the Lord is spreading from person to person, people group to people group like a swelling river as it begins to spill out over its banks until it covers all the earth as the waters cover the sea. No other avenue so quickly and effectively multiplies the glory of God in the hearts of so many people. No other means has drawn so many new believers into ongoing communities of faith where they can continue to grow in Christlikeness. This is why Church Planting Movements are so very important.

~ David Garrison.

Church Planting Movements: How God is Redeeming a Lost World.
Midlothian, VA: WIGTake Resources, 2004, p. 29.

Session Outline

I. Dynamic Church Planting Movements Express a Particular Tradition and/or Community Which Reproduces and Sustains Its Own Distinctive Shared Spirituality.

Stunning growth of Christian commitment in China: from 1982, The World Christian Encyclopedia was accused of being overly optimistic when it gave the figure of 1.3 million Christians; just 18 years later, the second edition estimated the number to be nearly 90 million believers in Christ in China—the Chinese had an exponential growth rate of 7000%.

~ Garrison, *Church Planting Movements*, p. 52.

- A. Definition of Church Planting Movements: Five Distinct Features (David Garrison, *Church Planting Movements: How God is Redeeming a Lost World*. Midlothian, VA: WIGTake Resources, 2004.)

“A CPM is a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment,” p. 21 (a five-part definition).

1. A CPM *reproduces rapidly* (within a short period of time, newly planted churches are already planting new churches, “faster than you think possible”), p. 21.
2. A CPM is *multiplication* (they do not simply add new churches, instead they multiply them, akin to the multiplication of the loaves and fish), p. 22.
3. A CPM is *indigenous* (meaning “generated from within as opposed to started by outsiders”), p. 22.
4. A CPM is *churches planting churches* (church planters may start the first churches, but at some point the churches themselves reach a “tipping point” and a “movement” is launched), p. 22.
5. A CPM occurs *within people groups or interrelated population segments* (they involve the communication of the Gospel to people within shared language and ethnic boundaries), p. 23.

- B. What a Church Planting Movement is not:

1. They are not a *revival or spiritual awakening*, p. 23.

2. They are not merely *mass evangelism to the lost*: they are, rather, *church multiplying movements*, p. 23.
3. They are not just *people movements*, i.e., mass conversion where great numbers of lost people respond to the Gospel but don't necessarily produce churches, p. 24.
4. They are not *Church Growth* movements, p. 24.
 - a. Church growth movements tend to *associate bigger churches with better churches*; CPMs adhere to the principle that *smaller is better*, pp. 24-25.
 - b. Church growth movements tend to *direct missionaries* to "*responsive fields*" at the expense of *unreached* and even *unresponsive* fields, p. 25.
 - c. Church growth movements *advocate pouring heavy resources* (especially missionaries) into responsive harvest fields; in CPMs missionaries are *dominant at first* and *less dominant* while the new believers become the primary harvesters and leaders of the movement, p. 25.
5. They are not just a *divine miracle*, but CPMs recognize *the vital role that Christians play* in the success or failure of these movements, p. 26.
6. They are *not a Western invention*, that is, they didn't originate in the West, nor are they limited to one type of culture or another, p. 26.

7. They are not *an end in themselves* but rather *a means to an end*: but merely “a way that God is drawing massive numbers of lost persons into saving community with himself,” p. 27.

C. Back to the Great Tradition: CPMs require traditions which share *a fundamental vision and spirituality* in order to efficiently reproduce and sustain their growth.

1. Dynamic missions movements and church planting/church growth phenomena did not occur in a vacuum; there is no such thing as a *generic church*, anymore than there is any such a thing as a *generic human being* (every person is simultaneously a *human being* and an *enculturated being*).
2. The shared spirituality of a tradition (in terms of doctrine, practice, leadership, stewardship, thematic focus, theology, etc.) makes dynamic reproduction easier and more potent: case in point, Cambodian Southern Baptists and the seven-fold ministry structure.
3. Evidence shows that when the vitality of a shared spirituality wanes, so does the growth and multiplication of churches in a CPM.

D. The *chicken* or the *egg*? CPMs and shared spirituality are *symbiotic* and *mutually catalytic*.

1. They are symbiotic: Whatever happens to one, dramatically impacts the other, either for good or ill.
2. They are mutually catalytic: Like a snowball going down the side of a hill, if either element gains dynamism and energy, the potential for influence and effect is directly felt by the other.

3. No guarantees exist: The laws of the harvest apply here, as nothing can more greatly sabotage a CPM than a dead, disconnected, and dud spirituality of the members and their congregations.
- E. CPMs, at their core, are simply concrete representations of the quality and dynamism of the traditions that they represent. *As the spirituality of the tradition goes, so does the authenticity and depth of its church plant movement.*
1. We reproduce after kind: Whatever we sow, we reap, Gal. 6.7-8.
 2. The principle of likeness and similitude applies directly to the notion of spiritual reproduction: We reproduce according to genus (or, you can only give whatever you got).
 3. CPMs are *movements of a kind*, each bearing its own distinct, discrete form of theology, spirituality, and mission. *Perhaps of all the indices of a movement, its shared spirituality is the single most important factor.*
 4. Healthy CPMs reflect the biblical principle of root-branches: *If the root is holy, so are the branches.*
- F. Case in point: the Chinese Yanyin movement as expression of the Great Tradition
1. Creedal theology and pastoral care: Southern Baptists root discipleship training carefully tied to house church leaders and simple, reproducible curriculum (e.g., see the First Discipleship Training Center Curriculum, Garrison, *Church Planting Movements*, p. 57).

- a. Genesis 1-10
 - b. The Life of Christ
 - c. The Book of Romans
 - d. The Book of Jonah
 - e. The Book of Ephesians
 - f. How to Study the Bible
 - g. How to Teach the Bible
 - h. Personal Evangelism Training
2. Apostolic spiritual authority: *The Strategy Coordinator* (pioneer missionary on the field) employing the POUCH model (the *Catechumanate* of the Southern Baptists)
- a. P - Participative Bible study and worship
 - b. O - Obedience as the mark of success for every believer and church
 - c. U - Unpaid and multiple leaders in each church
 - d. C - Cell groups of 10-20 believers meeting in . . .

- e. H - Homes or storefronts as the venue for church and body life
3. Persecution and stewardship
 - a. Creative training with virtually few or none of the basic supplies taken for granted in Western contexts of training: e.g., pens, paper, Bible, food, sleep, space for training, etc., pp. 57-58
 - b. Operating in a tenuous environment with the State Religious Affairs Bureau and its directors, p. 59
 4. Shared spirituality in gathered assembly: *Churches reproduced when they reached a predetermined size, met at least twice a week, some even every day, with leadership development built into the very structure of the church life*, p. 62.
 - a. The Yanyin Chinese CPM was characterized by widespread personal and mass evangelism, with immediate incorporation of new believers into basic discipleship Bible studies for a short period of time, p. 61.
 - b. At the conclusion of the studies, new believers were *baptized*.
 5. Tradition being passed down to the faithful: *guardianship and stewardship*
 - a. Immediately, those who were suitable for leadership were given responsibility to lead the public meetings of the believers.

- b. A church planter would stay behind and mentor and lead these emerging leaders, grounding them in doctrines and practices to ensure the health of house churches.
- c. “At the core of the Yanyin movement was a house church model that combined lay leadership development, mutual accountability, biblical authority and rapid reproducibility,” p. 61.

II. Dynamic Church Planting Movements Reveal Three Interrelated Elements: Shared Spirituality, People Group Identity, and Multiplication Strategy.

Some aspects of Church Planting Movements are logical and intuitive, but many are not. Those who miss this point may well find themselves like the pre-converted apostle Paul kicking against the goads. A goad was a first-century cattle prod used by the herder to prod the livestock where he wanted them to go. When we act out of our own reasoning rather than aligning ourselves with God’s ways, we are like an obstinate goat that puts itself at cross purposes with the Master’s will. If we want to be on mission with God we simply must pause long enough to understand how God is on mission. Only then can we know with some degree of certainty that we are aligned as his instruments and not misaligned as his obstacles.

~ David Garrison.

Church Planting Movements: How God Is Redeeming a Lost World.
Midlothian, VA: WIGTake Resources, 2004, p. 28.

A. Dynamic CPMs are based on an *intensely shared spirituality*.

- 1. CPMs presume a *valid, distinctive apostolic spiritual identity* worthy of the Lord, i.e., consistent with Scripture and informed by the Great Tradition.
- 2. *Shared spirituality represents the essential identity and essence of the churches that are being reproduced and growing.*

3. Without a shared spirituality, a CPM is likely to fizzle out shortly after its initial movement, since long lasting movements of the Spirit are *grounded in deep conviction and lively practice* rooted in biblical theology and kingdom vision.
 4. Without a shared spirituality, *churches in a CPM are likely to splinter into sectarianism, heresy, and division.*
- B. Dynamic CPMs are *contextualized within distinct cultural people groups.*
1. *Contextualization conditions how the spiritual identity* of the churches is understood, practiced and embodied.
 2. Contextualization within people groups ensures that the Gospel *penetrates the cultures*, embodying itself in the language, customs, styles, structures, and conduct of the receiving group.
 3. Without contextualization, churches in a CPM either commingle their own cultural expressions with the Gospel (*syncretism*), reject the spiritual vision of the church planters altogether in favor of their own cultural norms (*essentialism*), or merely take on the forms of others without critique or change (*assimilationism*).
 4. None of the above options ultimately results in the Gospel penetrating a community, people group, or nation; *only if shared spirituality is contextualized will it have long lasting impact within the culture.*

C. Dynamic CPMs employ *a strategy for multiplication that allows for efficient, rapid reproduction.*

1. A multiplication strategy *determines how a spiritual identity is formed, nourished, and rapidly multiplied.*
2. Strategies for reproduction take full advantage of *shared protocols, processes, and priorities* in order that churches and their leaders can organize their efforts and combine their resources to fuel a coherent movement.
3. Without a strategy for multiplication, CPMs can *stall or even die* due to waste of resources, lack of coordination of efforts, and unwanted duplication of activities and structures.
4. “The children of mammon”: The world employs efficient strategies for multiplication in a number of ways, all designed to franchise, multiply, and replicate their efforts as efficiently, orderly, and cheaply as possible, cf. Luke 16.8 The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light.

D. Case in Point: The Cambodian Church Planting Movement, Garrison, pp. 68ff.

1. Society racked by vicious, bloody, decades-long Vietnam war: South Vietnam fell in 1975, Cambodia surrendered to Pol Pot and the Khmer Rouge regime which in four years, an estimated 3.3 million of Cambodia’s population had been “murdered, starved, or driven from the country,” p. 69.

2. Since 1990 the Christian population in Cambodia has risen from 600 to more than 60,000, with the Baptists leading the way (i.e., in 2001 reported 220 churches with more than 10,000 members).
3. Movement impacted a number of traditions: CMA, Overseas Missionary Fellowship, Four-Square, Presbyterians.
4. Garrison's analysis focused on *methodology*, but the key to the movement was *shared spirituality*!
 - a. The entire movement was built on the importance of intercessory prayer, a disciplined, focused, continuous kind of prayer, p. 71.
 - b. Training as passing down the tradition to indigenous leaders ("where there were RLTPs [indigenous training], church planting always followed), p. 71
 - c. All churches embraced the same authority, liturgy, and leadership structure: Churches shared the tradition of a sevenfold structure, the "seven-member central committee" of the church, p. 73.
 - (1) A worship leader
 - (2) A Bible teacher
 - (3) A men's minister
 - (4) A women's minister
 - (5) A youth minister
 - (6) An outreach minister

(7) A literacy teacher

- d. Evangelism was *reproducing the spirituality and structure in the new village or unreached region*: Tradition was the key form of evangelistic invitation for church planting in unreached village.
 - (1) The question: “How do you start new churches?” *The answer*: “Do you have a *Baptist church* in your village?” If they respond predictably with, ‘What is a Baptist church?’ she replies, ‘Next week we will come and tell you about it,’” p. 73.
 - (2) Garrison downplays this *denominationalist* approach as merely a way of “improving chances of getting an invitation to come and explain!”, p. 73.
 - (3) Central committee members would then come to the unreached village sharing the testimony of Jesus. What was the evangelistic appeal? “*Would you like to have a Baptist church in your village?*”
- e. Note: the welcoming of Jesus *into the village* was simultaneous and synonymous with *having a Baptist church in their village!* (Sounds like Cyprian Cambodian style!)

III. Dynamic Church Planting Movements Embody and Defend Both the Canonical Scriptures and the Great Tradition

Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord: men who are meek, not lovers of money, truthful, and tested; for they also render to you the service of prophets and teachers. Do not despise them, therefore, for they are your honored ones, together with the prophets and teachers.

~ *Didache* (circa 80-140, E), 7.381.
(David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*.
Peabody, MA: Hendrickson Publishers, 1998, pp. 381.)

It is within the power of all, therefore, in every church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world. And we are in a position to reckon up those who were by the apostles instituted bishops in the churches, and the succession of these men to our own times. . . . For if the apostles had known hidden mysteries . . . they would have delivered them especially to those to whom they were also committing the churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men.

~ Irenaeus (circa 180, E/W), 1.415.

(David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, pp. 415).

A. They establish *simple structures to understand, defend, and embody in their worship and theology* the apostolic doctrine of the Great Tradition.

1. They know and defend *the primacy of Scripture* in outlining the acts of God in history, culminating in Jesus Christ.
2. They understand and embrace the principle of *apostolicity*, affirming the Nicene's emphasis on the centrality of the apostles' witness in Christian doctrine and practice.
3. They connect themselves explicitly with *the ancient Church*, affirming that everything for faith and practice has once for all been delivered to the saints through the apostles, and articulated and guarded by the Church.

B. They embody *Christ-centered spirituality rooted* in the Great Tradition.

1. They affirm the role of the Church gathering for *the Word and the Table*.
 2. They embrace the baptized life, grounded in the preparation of a *Catechumanate*, that leads to a life of discipleship lived in the community of a local assembly of believers.
 3. They are spiritually formed by a *focus on the life of Jesus Christ*, learning of him, taking his yoke, and obeying his commands (e.g., through the Christian year).
- C. They *practice the disciplines of the Christian life alone and together*, proclaiming the Kingdom of God in their lives and as a community.
1. Legitimate CPMs are *evangelical*: They unashamedly proclaim the Gospel of Christ in their worship, their conduct, their works of service, and their ministry of evangelism and church planting.
 2. Legitimate CPMs are *charismatic*: They are essentially Spirit-filled movements, anchored in the power of the Holy Spirit, functioning through the manifestations and gifts of the Spirit expressed in the body.
 3. Legitimate CPMs are *catholic*: They essentially connect members, leaders, and churches locally and regionally to worship and glorify God through Jesus Christ in the power of the Holy Spirit (they are not sectarian).
 4. Legitimate CPMs are *apostolic*: They are burdened with the fulfillment of the Great Commission, both within the people group where they are birthed and beyond.

D. Case in point: Jedidistan (jeh-DEED-ih-stan), Garrison, pp. 110-122

1. Garrison's real case study fictitiously called Jedidistan: "the largest CPM in the history of Christian missions to Muslims," Garrison, p. 110
2. Limited number of missionaries allowed to work, Jedidi NT published, experimentation with new forms of church contextualized to the "Muslim worldview," Garrison, p. 111
3. Insider movements and Tradition: converts still referred to themselves as "Muslims": the case in favor and against "*insider movements*" today
4. The significance of persecution to advancement of the Gospel: the story of Sharif: Garrison, p. 111-116
 - a. Ostracism and persecution from community and family, pp. 113-114
 - b. Courage in the face of brutal cruelty, p. 115
 - c. Compelling testimony of persecution for the sake of the Gospel, *ibid.*
 - d. Extraordinary fruitfulness: 1991, Bilal and Sharif led their first Muslim family to Christ, and started the first church of Muslim background believers. Over the next decade, they would seek nearly 4,000 churches planted and more than 150,000 Muslims come to Christ!!, Garrison, p. 115.

- e. Movement was Christ-centered, church-oriented, Kingdom-focused: believers came to share a fundamental theological, devotional (liturgical), and evangelical identity that (for all intents and purposes) placed Sharif in the place of *a bishop of the Jedidistan Movement*.
- 5. Notice the work between Sharif and the Strategy Coordinator (cross-cultural missionary), Garrison, p. 116.
 - a. SC provided Sharif with *support, research* that allowed the CPM to spread.
 - b. Sharif provided SC with how to use *Qur'an in conversation with Muslims* about Jesus and the NT, Garrison, p. 116.
 - c. Extraordinary impact of Sharif's work ten years later in the Jedidi CPM, Garrison, p. 117-122.
- E. Summary: although the various movements Garrison speaks of do not use classic Christianity's labels, they reflect all of classic Christianity's realities.
 - 1. They all *share a spirituality rooted in the apostolic faith* that allows thousands and hundreds of thousands of believers to share a common identity.
 - 2. They all *contextualized the essentials of the faith in a coherent way within a distinct people group* in order that the people understand and reproduce it among their own.

3. They all seek to *obey the Great Commission by replicating their faith according to a strategy* that is invested with gifted people, stewarded resources, legitimate authority, and efficient protocols that allow for rapid reproduction.

IV. Summary: Embrace the Power of Dynamic CPMs and the Shared Spirituality of the Great Tradition.

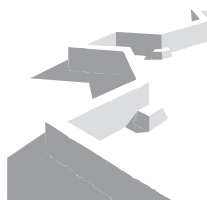
Embrace the wisdom and inspiration of the story of the India Gospel League, and Samuel Stevens.



**Sowing Good Seed:
First Steps in Recapturing the Great Tradition through
Shared Spirituality**

Session 7

THE URBAN MINISTRY INSTITUTE,
a ministry of WORLD IMPACT, INC.



Study Title:
**Church Matters:
Retrieving the Great Tradition**

Foundations for Ministry Series

Session 7

Sowing Good Seed: First Steps in Recapturing the Great Tradition through Shared Spirituality**Introductory Thoughts****Put the Apostolic Faith and Spirituality into Practice—Right Where You Are**

Acquiring physical habits, as everyone knows from their own experience, requires practice (repeated experience). No one can just decide to keep her eye on the ball, however much she is convinced that is the thing to do. The least controversial point about parallels between physical and mental habits is that the need for practice holds for both. It takes practice to become fluent in a language or a new piece of mathematics or a new concept. And it is particularly hard to learn a new habit when that habit competes with (requires displacing) one already routinely cued in the relevant context.

~ Howard Margolis. *Paradigms and Barriers*.
Chicago: The University of Chicago Press, 1993, p. 13.

If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

~ 1 Tim. 4.6-8 (ESV)

Session Outline**I. Make Life in the Gathered and Gift-sharing Assembly of God the Center of Christian Confession, Spirituality, Service, and Mission.**

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. [13] For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

~ 1 Cor. 12.12-13 (ESV)

- A. Celebrate the Christ event in the worship of the gathered assembly (in Word, prayer, and the Lord's Supper).
 - 1. *Shift conception and allegiance of dynamic spirituality in Christ* from individual lone-ranger faith to *royal priesthood* in community.
 - 2. Rediscover *biblical image of the "Tent of Meeting"* (Tabernacle) understanding of relationship with God (church as antitype of the Tabernacle): reclaim the gathering as the heart of biblical spirituality.
 - 3. Emulate the passion of the early Church for constancy in the Gathering.
 - a. Worship and Prayer
 - b. The Word of God
 - c. The Celebration of the Eucharist (the Lord's Supper)
- B. Nourish discipleship in *personal and family disciplines shared by all* in the Church of God.
 - 1. Reclaim individual devotions and family altars in the context of *the shared spirituality of the entire gathered assembly*.
 - 2. Develop the disciplines individually through *the "alone together" model of spirituality* (e.g., the celebration of the Passover in families alone, but together as a nation).

3. Concentrate on *simultaneous experience and shared emphasis*: ensure opportunities for disciplined effort as individuals, families, and as a community.
 4. Refuse to define authentic spirituality in the Barna-esque fashion: i.e., the Church is not necessary for “Revolutionary” faith.
- C. Flesh out Christian community in *small groups* of disciples using their gifts to care for one another in love.
1. Provide space for ongoing application of “one anothers” in *viable small (or cell) group* connection for every member of the assembly.
 2. Encourage *the small group as the prototype, womb, and instrument of Christian catechism*, discipleship, and gift inventory.
 3. Ensure and reward effort for *service projects and spiritual enrichments in the context of the small group* (i.e., days of prayer, retreat, Scripture memory, fasting, silence, etc.).
- D. Challenge: *Shift your understanding and practice of authentic spirituality from individual pursuit of God alone to both personal and shared spirituality in the body of Christ.*

Acts 2.42-47 (ESV)

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. [43] And awe came upon every soul, and many wonders and signs were being done through the apostles. [44] And all who believed were together and had all things in common. [45] And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. [46] And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, [47] praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

II. Enrich Spiritual Formation through a Disciplined Observance and Practice of the Christian Year, i.e., Journeying Alone and Together in the Christ Life

- A. Recognize the roots of our shared spiritual observance in the divinely mandated practice of the Jewish sacred year and the practice of the early Church: *the cosmic drama of redemption*.
 1. The observances *recall God's mighty acts of revelation* and salvation within the history of his people.
 2. The observances *reinforce our origins and connections* with the people of God, those constituting our sacred roots and spiritual foremothers and forefathers.
 3. The observances drive home *the lessons and graces of the life and person of Jesus Christ*, serving to deepen our affection and devotion through disciplined celebration and action.
- B. Acknowledge the power of Christ-centered spiritual observance in the rhythmic cycle of day, week, month, and Christian year celebration.
 1. Recognize that the Church year, in and of itself, contains no power or grace; the power is always in the *abiding in Christ*, and the year is a means to make that connection real.
 2. Connecting spirituality to the calendar is "*every person's way*" (not simply the mystic's, theologian's, or prophet's way) to set our affection on things above in the natural flow and context of our schedule and days.

3. Concentrate on the *Christ-centered nature of the Church year* in seeking to incorporate its major observances into your personal, family, small group, and congregational life.
 - a. It allows for renewal of his life and remembrance of its key milestones.
 - b. It provides for the rediscovery and critical reflection upon the meaning of the Christ-event for our lives together.
 - c. It can serve as a means to reappropriate the power of Christ's life in our faithful worship, testimony, and obedience based on the themes of the year.
 - d. It is easily reproducible and contextualizable within distinct cultures and settings (e.g., note the distinctives in most liturgical and sacramental settings).
- C. Share, Re-enact, Remember, and Communicate Christ through the *cycle of the Church year*.
1. Take full advantage to *train members through the "order of service" (liturgy), to participate* and grow in shared spirituality (i.e., readers, worship leaders, word givers, confessors, celebrants, etc.).
 2. Encourage each *family, small group, and congregation* to express creatively their own devotion through the making of new liturgies, services, celebrations, and applications of discipline.

3. Develop and employ *a simple model* to evaluate resources and practices: *Checklist*:
 - a. Are we clear on the event and its meaning?
 - b. How does this practice/resource reenact or remember this event in the life and ministry of Jesus?
 - c. Has this practice/resource been effective in communicating Christ in a real way with the various groups represented in our fellowship?
 - d. How might we augment this practice/resource to gain maximum impact on helping others know Christ and make him known in this celebration or commemoration?
4. Take full advantage of the *liberty you have in Christ* to make spiritual formation through a disciplined observance of the Church year meaningful.
 - a. Understand the significance of shared discipline.
 - b. Revel in the liberty we have in Christ.
 - c. Set your affections on the life, work, and calling of the risen Lord.
 - d. Allow for everyone to learn, participate, and grow.
 - e. Take nothing for granted; do your homework and understand each observance as deeply as possible.

- D. Challenge: *Allow your participation with others in the body through the Christian year to form you and others spiritually, living the disciplined life of Christ together in your daily, weekly, monthly, and seasonal remembrances and emphases.*

Acts 20.35 (ESV)

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive."

III. Structure Your Life Together around the Privilege and Responsibility to Give Living Demonstration of the "Already/not Yet" Kingdom.

- A. Recognize and affirm *the power of discipline and structure* in developing spirituality in community.
1. Learn from the example of God and his people (Exodus-Deuteronomy).
 2. Stress the preparation for baptism (*Catechumanate*) as rich orientation to the essential nature of Christ-centered discipleship in the Church (membership through baptism).
 3. Ensure *small group pastoral oversight* for every member of the body (small group and/or cell as elemental structure of discipleship and service in the Church).
 4. *Restore tradition as identity* in the ongoing life and governance of the Church.
- B. Embrace *tradition as a primary means by which God has multiplied the scope and influence of the Gospel* (seven critical propositions, cf. *Traditions* in the Appendix).
1. The concept of tradition in Scripture is essentially positive.

2. Godly tradition is a wonderful thing, but not all tradition is godly.
 3. Apart from the Spirit and the Word, tradition will eventually lead to dead formalism.
 4. Fidelity to the Great Tradition (i.e., the Apostolic Tradition) is the essence of Christian maturity and mission.
 5. The Great Tradition can be appealed to for support in both spiritual and doctrinal practices.
 6. When a congregation uses received tradition to remain faithful to the Word of God, the apostles commend them.
 7. Tradition may be the simplest, safest, and sanest way to ensure the reproduction of the Great tradition against the threats of heresy, schism, and indifference.
 8. No religious Jew could come close to matching his religious fervor based on his own pedigree and religious zeal and discipline.
- C. Connect communication of Christ to both the *oikos* and the *shared spirituality* you share in your assembly—extend your witness through your life together in Christ.
1. Equip all members to communicate Christ in *the context of the lived and shared spirituality they experience communally in Christ* (this includes evangelism, follow-up, and discipleship).

2. *Practice hospitality, generosity, and service projects* in connection with your church year celebrations and inspirations within your body and community.
3. Find ways to link *personal evangelism, outreaches, and other missional activities to church themes and practices* (this link itself will serve as a further witness of what you experience together in the body of Christ).

IV. Final thoughts and suggestions

As I look back upon my course, I seem to myself as one who, ascending the dark staircase of a church tower and trying to steady himself, reached for the bannister, but got hold of the bell rope instead. To his horror, he had then to listen to what the great bell had sounded over him and not over him alone.

~ Karl Barth. *Church Dogmatics*, foreword.

- A. Commit to the spiritual discipline, structure, and freedom of a biblical tradition that is anchored on the canonical tradition (i.e., the Holy Scriptures) and emulates the Great Tradition.
- B. Rediscover the power of *Spirographic reinforcement* of shared spirituality (tracing the swirls, ellipses, and spirals of the life of Christ in real time through the days, months, and years of our shared life together), adapted from Vicki K. Black, *Welcome to the Church Year*.

The repetition is the key to their gift of grace in our lives. Like the Spirograph's layers of single ellipses combining to form intricate spirals, the cycle of the repeating and overlapping cycles of the feasts and fasts of the church year create patterns of meaning in our lives giving shape and direction to the events that mark our days.

~ V. Black. *Welcome to the Church Year*.
Harrisburg, PA: Morehouse Publishing, 2004, pp. 1-2.

- C. Familiarize yourself with the power of the Great Tradition (read R. Webber's *Ancient Evangelical Future* series).
- D. Stay tuned at TUMI's web site (www.tumi.org) for info, discussions, and forums dealing with the *Sacred Roots* forum and *The Koinonia Book*.
- E. Rediscover and re-embrace (or identify) *your tradition of shared spirituality*, and trace its history back to its interaction, engagement, and transformation by the Great Tradition with its emphasis on both shared spirituality, cultural integrity, and missional strategy.
- F. *Begin small and simple*. Gain knowledge in the general schema of the Church Year, and explore ways in which a recovery of this kind of shared spirituality may enhance the spiritual enrichment of your family, small group, or church.
- G. Reacquaint yourself with the wisdom and cogency of *the ecumenical councils and the Nicene Creed*, especially their ability to ground and equip a new generation of urban leaders for Kingdom-advancing ministry for the Church.
- H. Shift your understanding, paradigm, and allegiance from exclusive, *individualized spirituality* to a more biblical and robust nature of *spirituality as growth in the body of Jesus Christ*, where each member uses his/her gifts to strengthen the whole, all for the glory of God.
- I. Finally, do not stifle the Holy Spirit: let him lead you back to the future, 1 Thess. 5.19-21 (ESV) - Do not quench the Spirit. [20] Do not despise prophecies, [21] but test everything; hold fast what is good.

Retrieving the Great Tradition Means Changing Our View of History

How should we view the past? There are two ways to approach history. Some people treat history as a mirror, in which they admire their own faces. By studying only selected periods and people they recreate the past in their own image in order to glorify themselves. But we see our own ugly mugs in the past only by turning history into a distorting mirror. The proper approach is to treat history like a window. A window is there to look outside, to see something different. We can learn from history, because like foreign travel it shows us that ours is not the only way to do things. If we are humble we will not claim, as Job's friends did, that 'we are the people and wisdom will die with us.' Karl Barth observed that the correct attitude to our theological forbears is summarized in the fifth commandment: honor your father and mother. This command remains binding on children even when they have left home. But for an adult to honor his parents is not always to obey them. There are times when we should say, 'we must obey God rather than men.' We *should listen with respect to the voice of the past, but we are not bound by it* [italics mine]. The teaching of the past must be tested: not by our prejudices; not by its applicability to our situation today (for which it was not written); but by the word of God, the Scriptures.

~ Tony Lane. *Harper's Concise Book of Christian Faith*.
New York: Harper and Row, 1984, p. 7.

Appendix

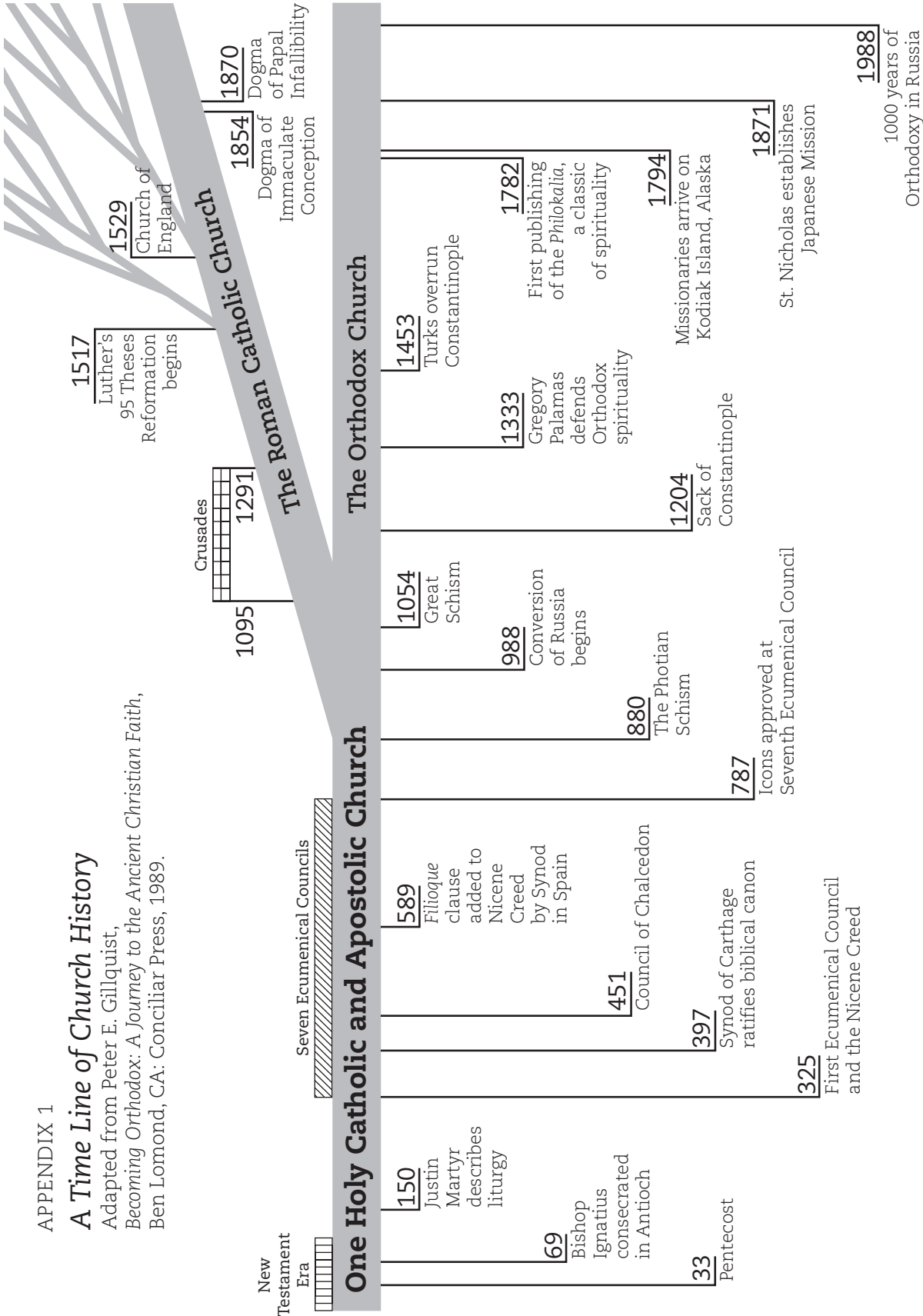
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APPENDIX 1

A Time Line of Church History

Adapted from Peter E. Gillquist, *Becoming Orthodox: A Journey to the Ancient Christian Faith*, Ben Lomond, CA: Conciliar Press, 1989.



A Time Line of Church History, continued

- AD 33** Pentecost (AD 29 is thought to be more accurate).
- 49** Council at Jerusalem (Acts 15) establishes precedent for addressing Church disputes in Council. James presides as bishop.
- 69** Bishop Ignatius consecrated in Antioch in heart of New Testament era--St. Peter had been the first bishop there. Other early bishops include James, Polycarp, and Clement.
- 95** Book of Revelation written, probably the last of the New Testament books.
- 150** St. Justin Martyr describes the liturgical worship of the Church, centered in the Eucharist. Liturgical worship is rooted in both the Old and New Testament.
- 325** The Council of Nicea settles the major heretical challenge to the Christian faith when the heretic Arius asserts Christ was created by the Father. St. Athanasius defends the eternity of the Son of God. The Arians continue their assault on true Christianity for years. Nicea is the first of Seven Ecumenical (Church-wide) Councils.
- 451** Council of Chalcedon affirms apostolic doctrine of two natures in Christ.
- 598** In a synod in Toledo, Spain, the *filioque*, asserting that the Holy Spirit proceeds from the Father *and the Son* is added to the Nicene Creed. This error is later adopted by Rome.
- 787** The era of Ecumenical Councils ends at Nicea, with the Seventh Council bringing the centuries-old use of icons back into the Church.
- 988** Conversion of Russia begins.
- 1054** The Great Schism occurs. Two major issues include Rome's claim to a universal papal supremacy and her addition of the *filioque* clause to the Nicene Creed. The Photian schism (880) further complicated the debate.

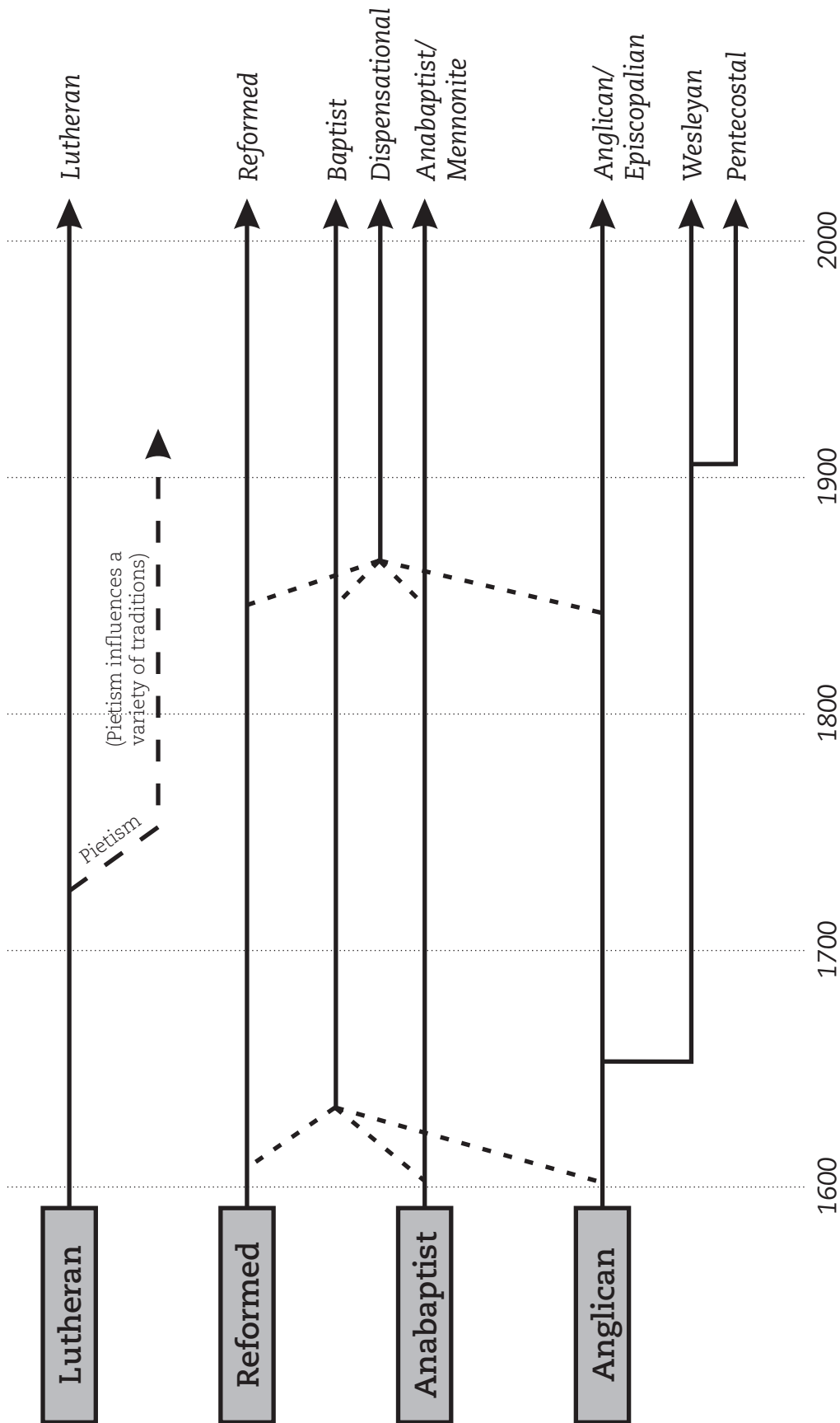
A Time Line of Church History, continued

- 1095** The Crusades begun by the Roman Church. The Sack of Constantinople by Rome (1204) adds to the estrangement between East and West.
- 1333** St. Gregory Palamas defends the Orthodox practice of hesychast spirituality and the use of the Jesus prayer.
- 1453** Turks overrun Constantinople; Byzantine Empire ends.
- 1517** Martin Luther nails his 95 Theses to the door of the Roman Church in Wittenberg, starting the Protestant Reformation.
- 1529** Church of England begins pulling away from Rome.
- 1794** Missionaries arrive on Kodiak Island in Alaska; Orthodoxy introduced to North America.
- 1854** Rome establishes the Immaculate Conception dogma.
- 1870** Papal Infallibility becomes Roman dogma.
- 1988** One thousand years of Orthodoxy in Russia, as Orthodox Church world-wide maintains fullness of the apostolic faith.

APPENDIX 2

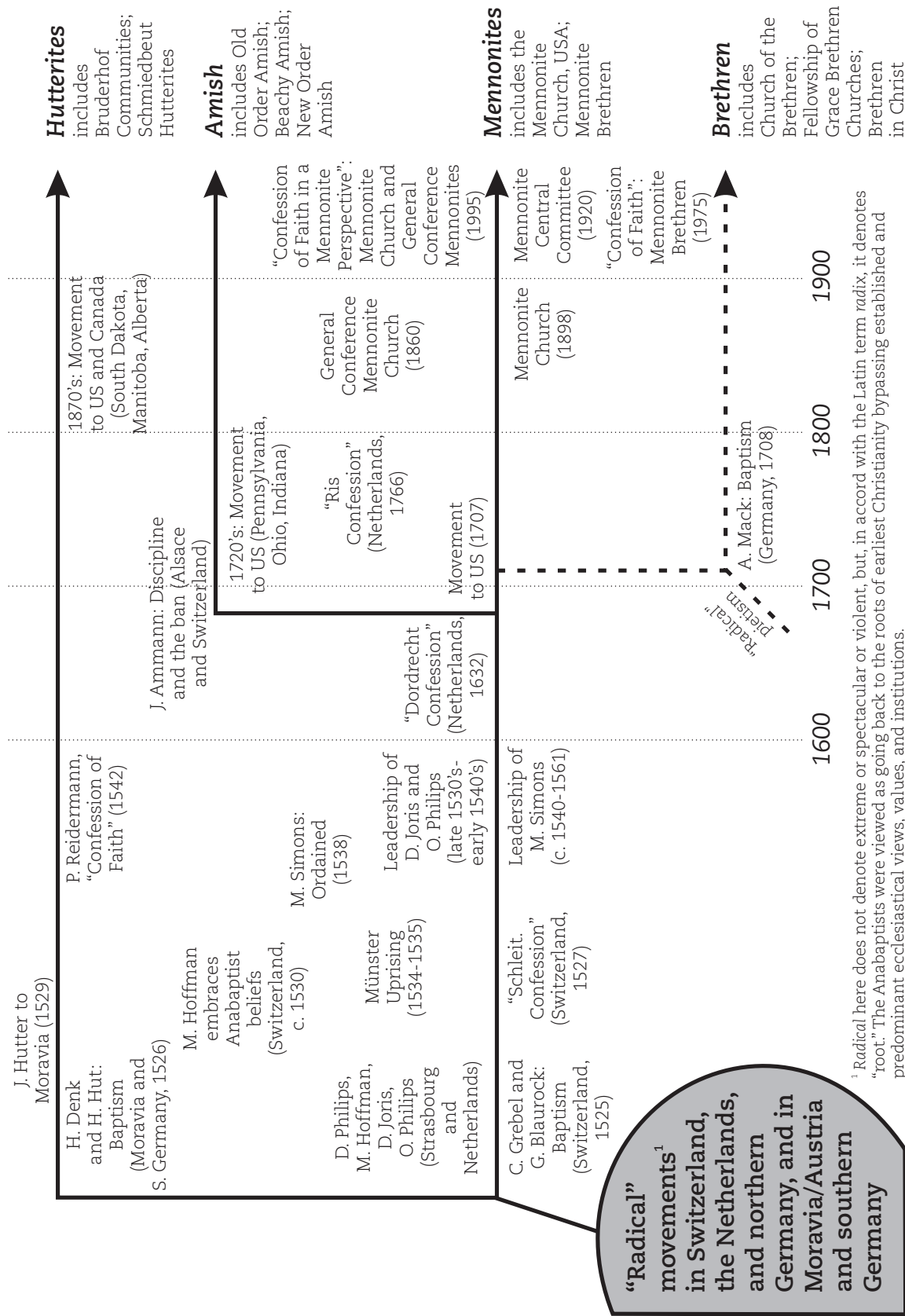
Streams of Protestant Traditions

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 19.



The Anabaptist Tradition

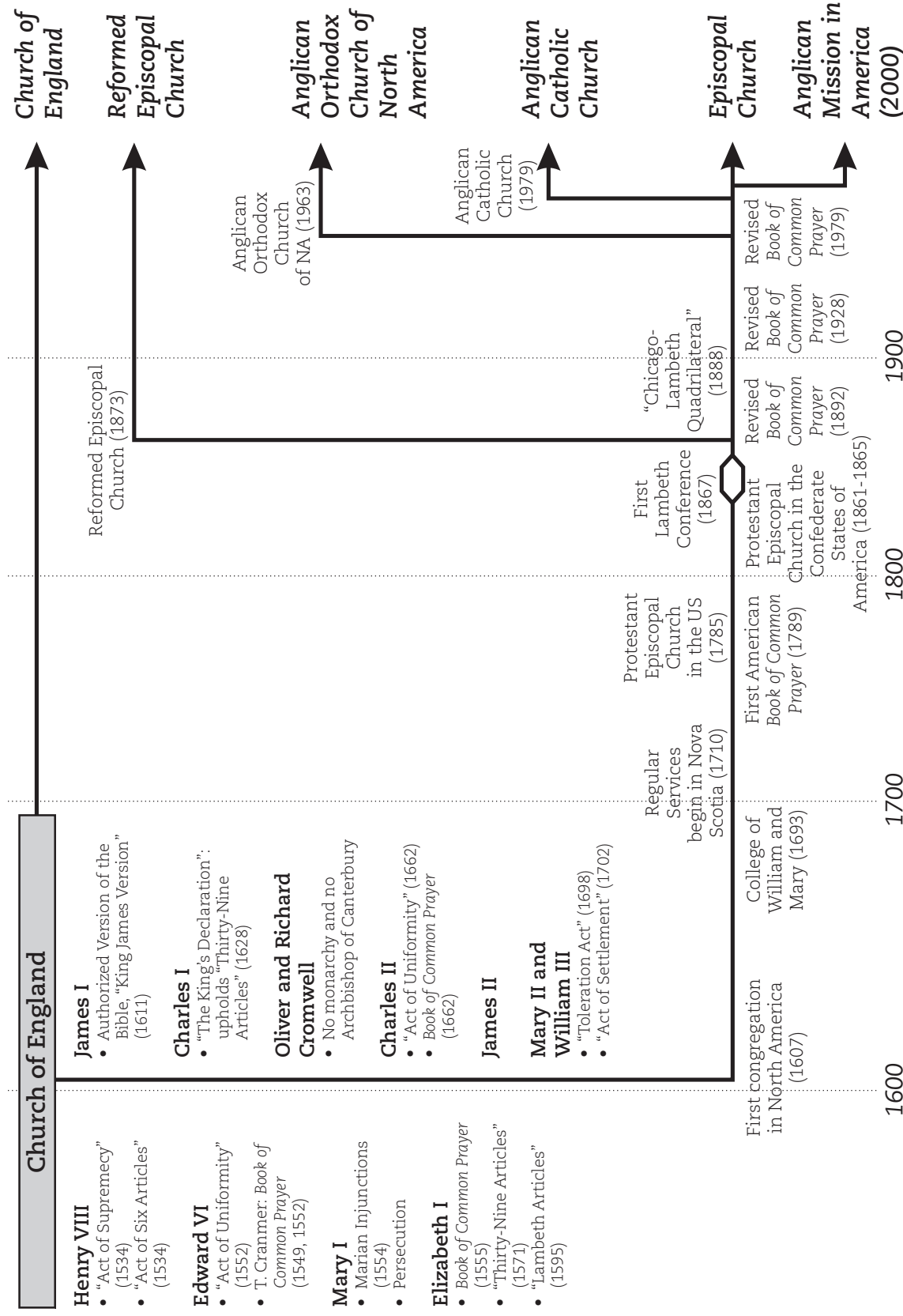
From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 69.



¹ Radical here does not denote extreme or spectacular or violent, but, in accord with the Latin term *radix*, it denotes "root." The Anabaptists were viewed as going back to the roots of earliest Christianity bypassing established and predominant ecclesiastical views, values, and institutions.

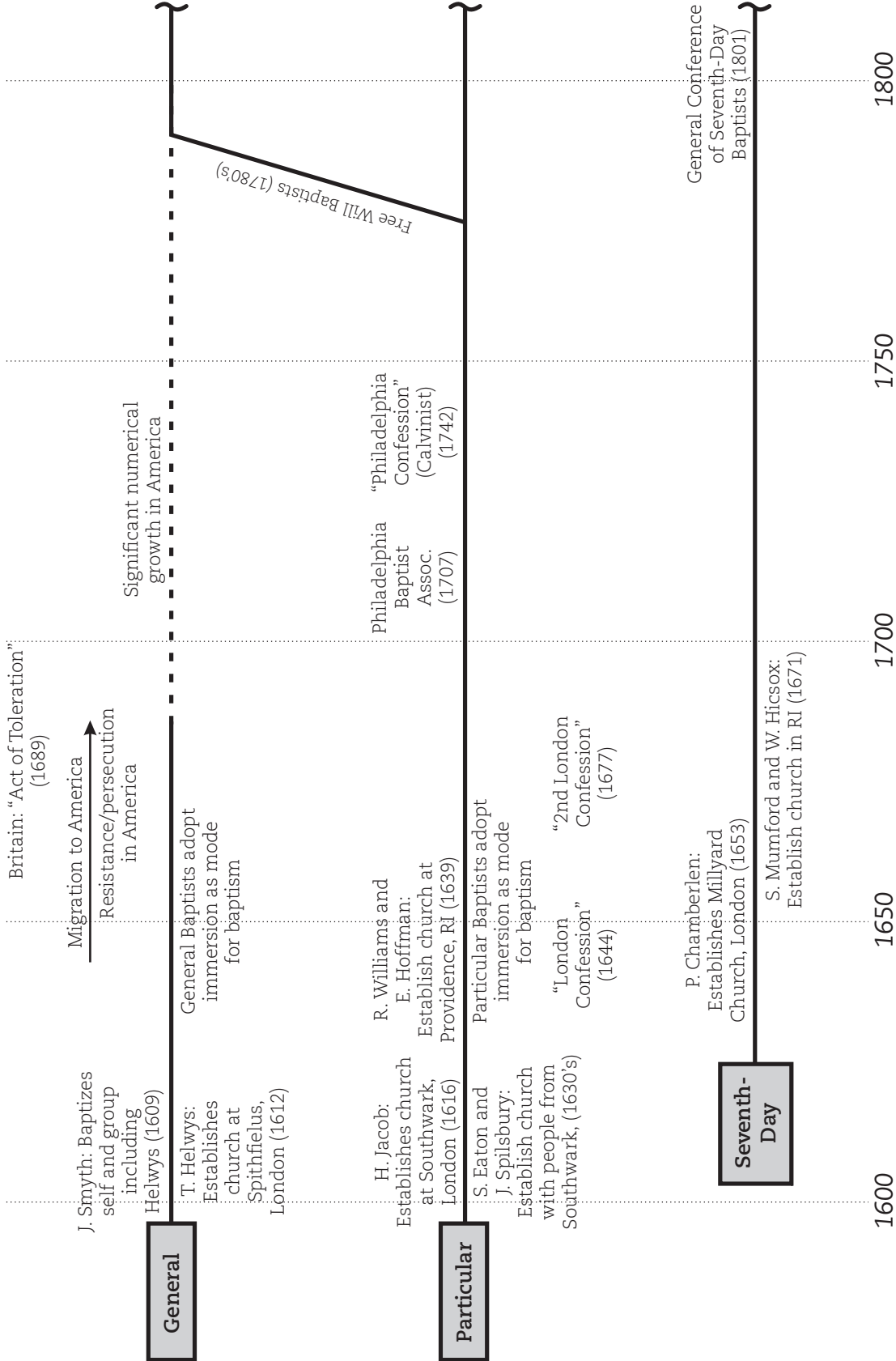
The Anglican Tradition

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 127.



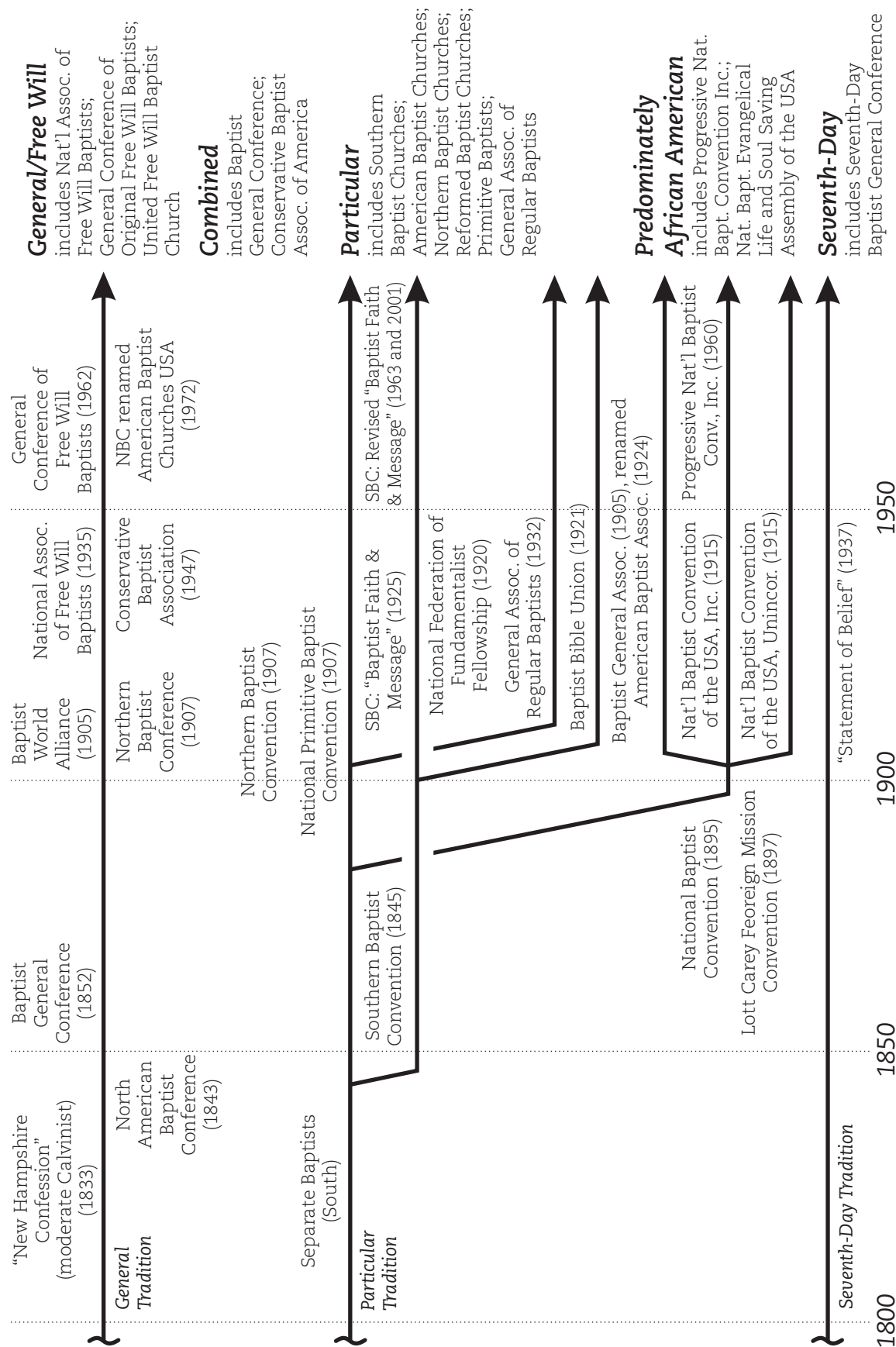
The Baptist Tradition

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. pp. 156-157.



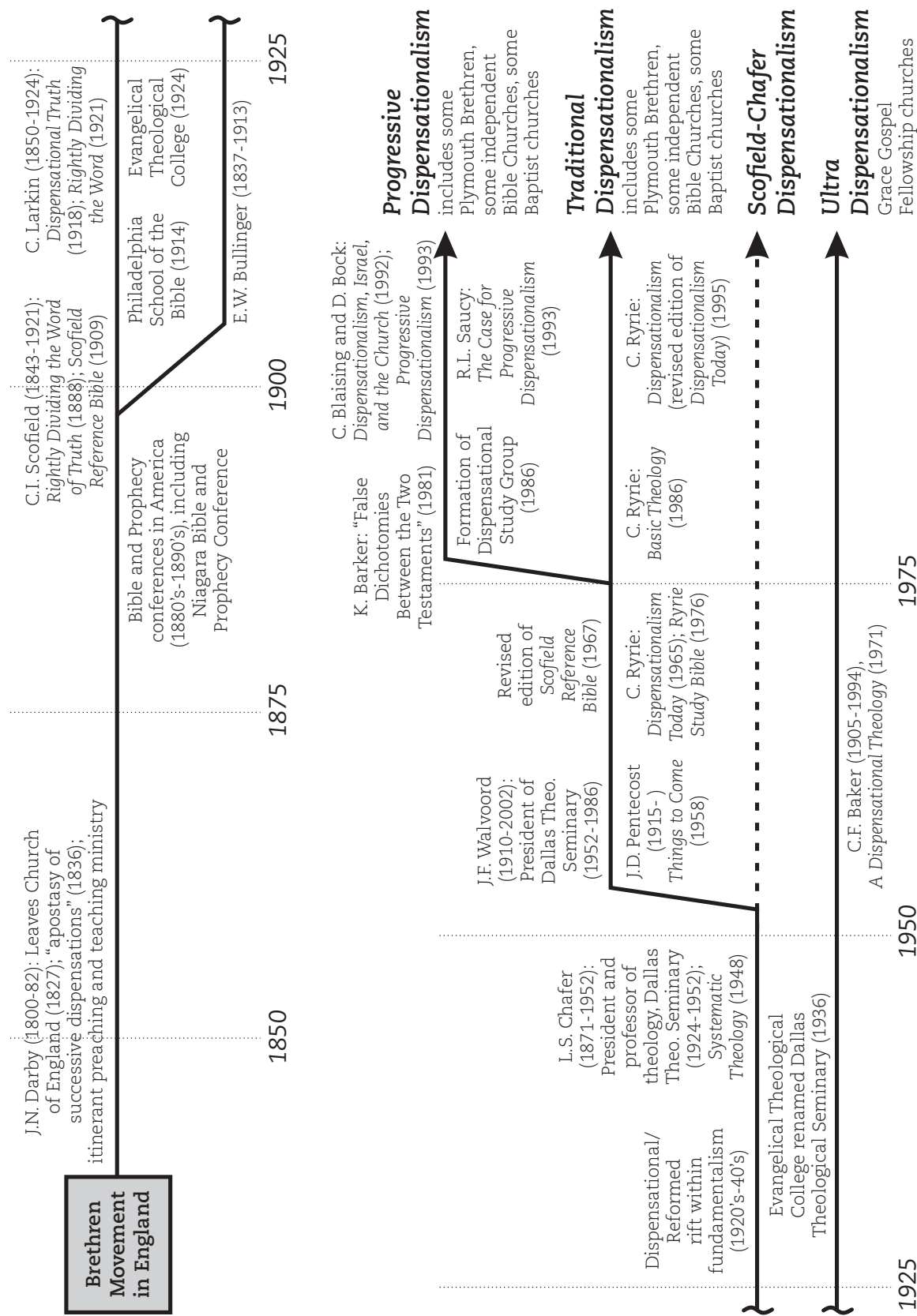
The Baptist Tradition, continued

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. pp. 156-157.

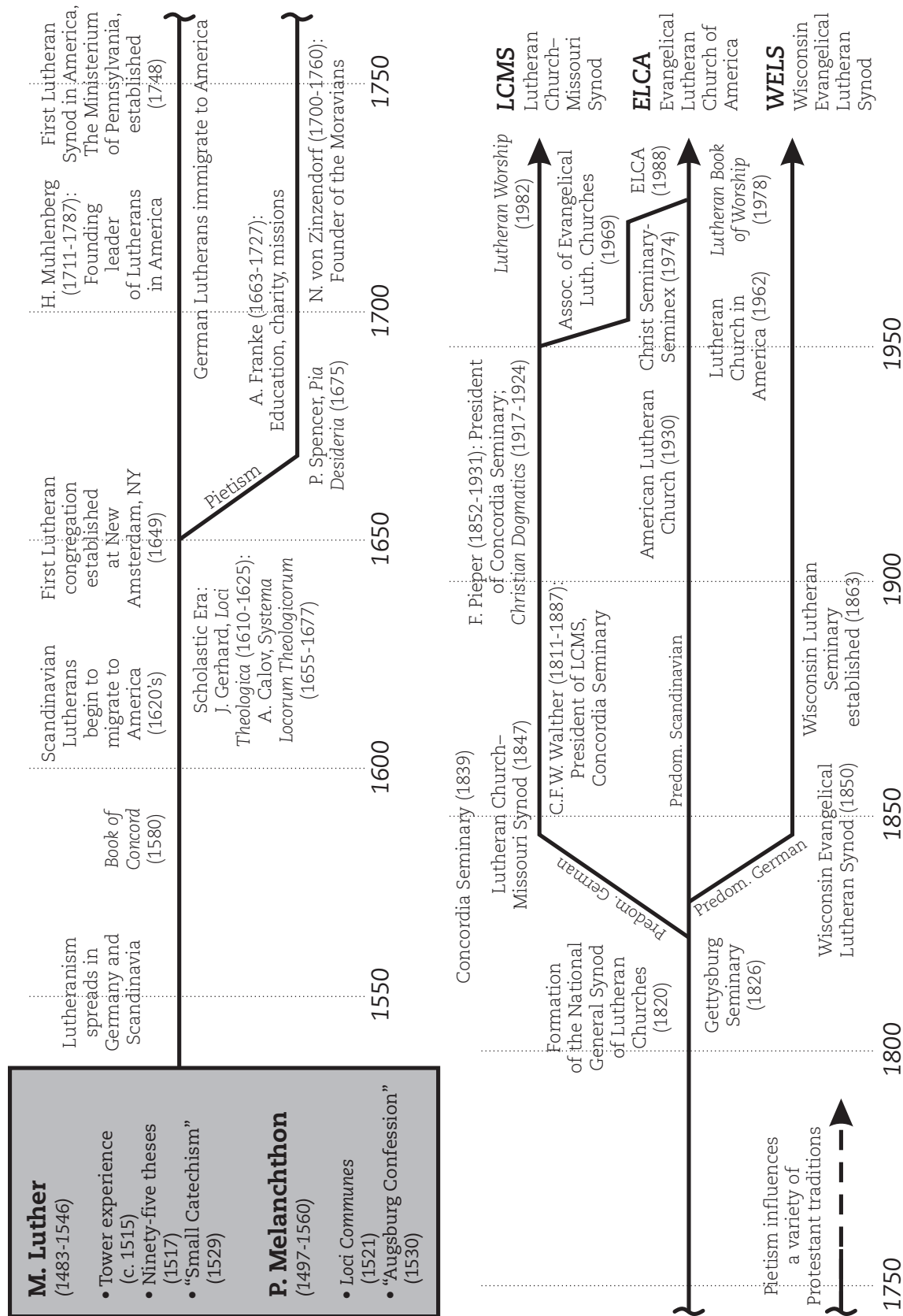


The Dispensational Tradition

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 211.

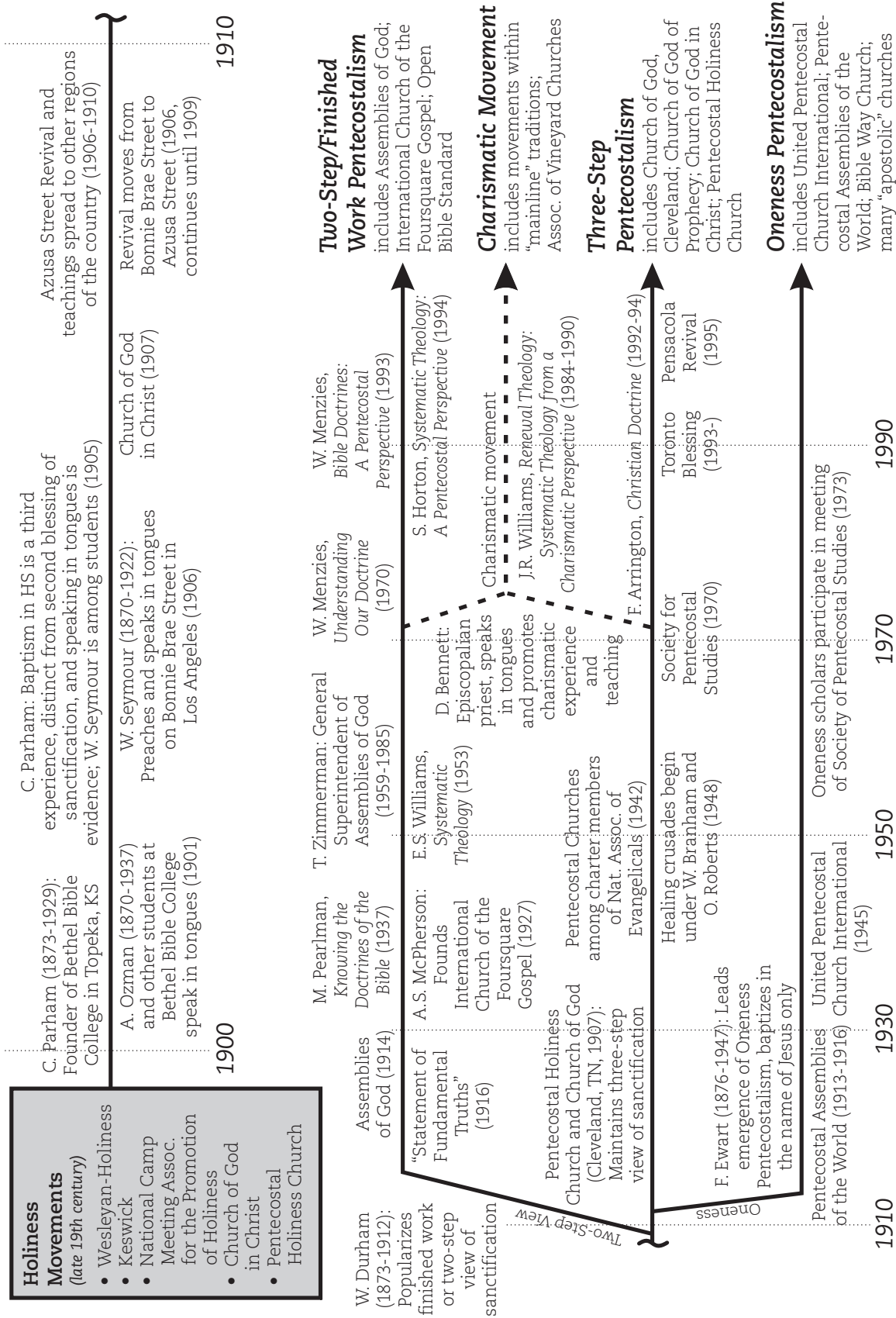


APPENDIX 7

The Lutheran TraditionFrom W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 41.

The Pentecostal Tradition

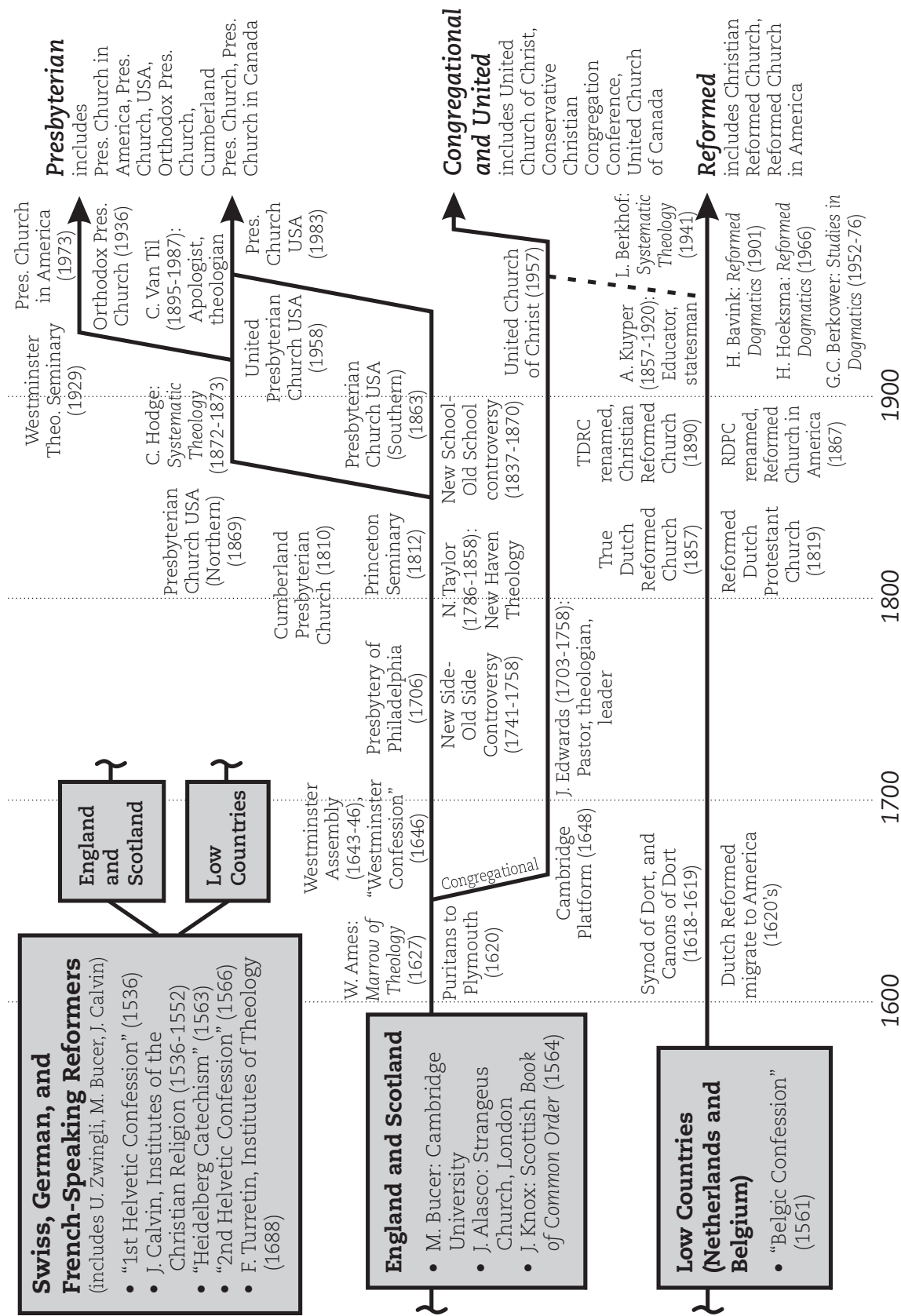
From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 238.



APPENDIX 9

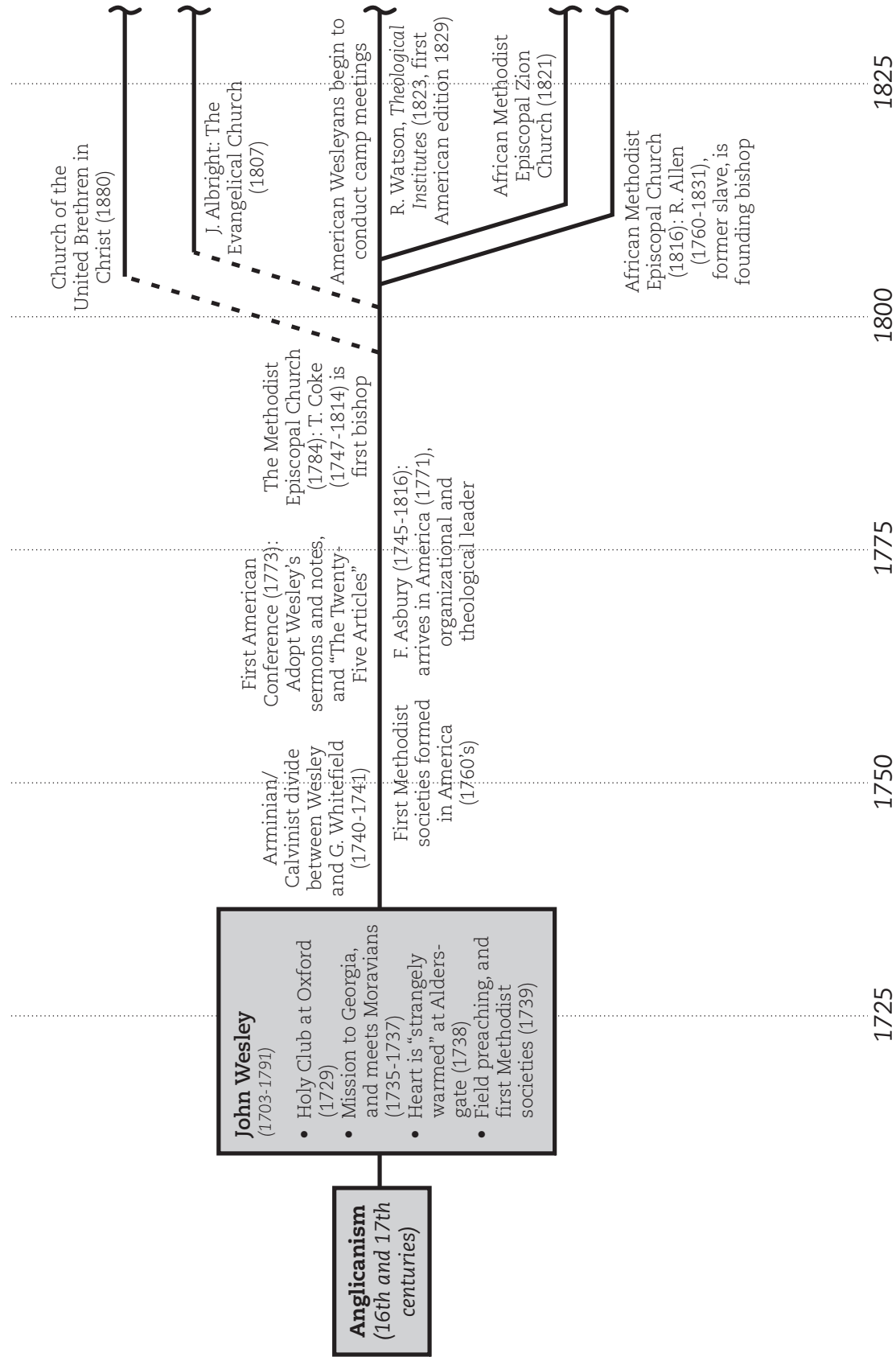
The Reformed Tradition

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. p. 97.



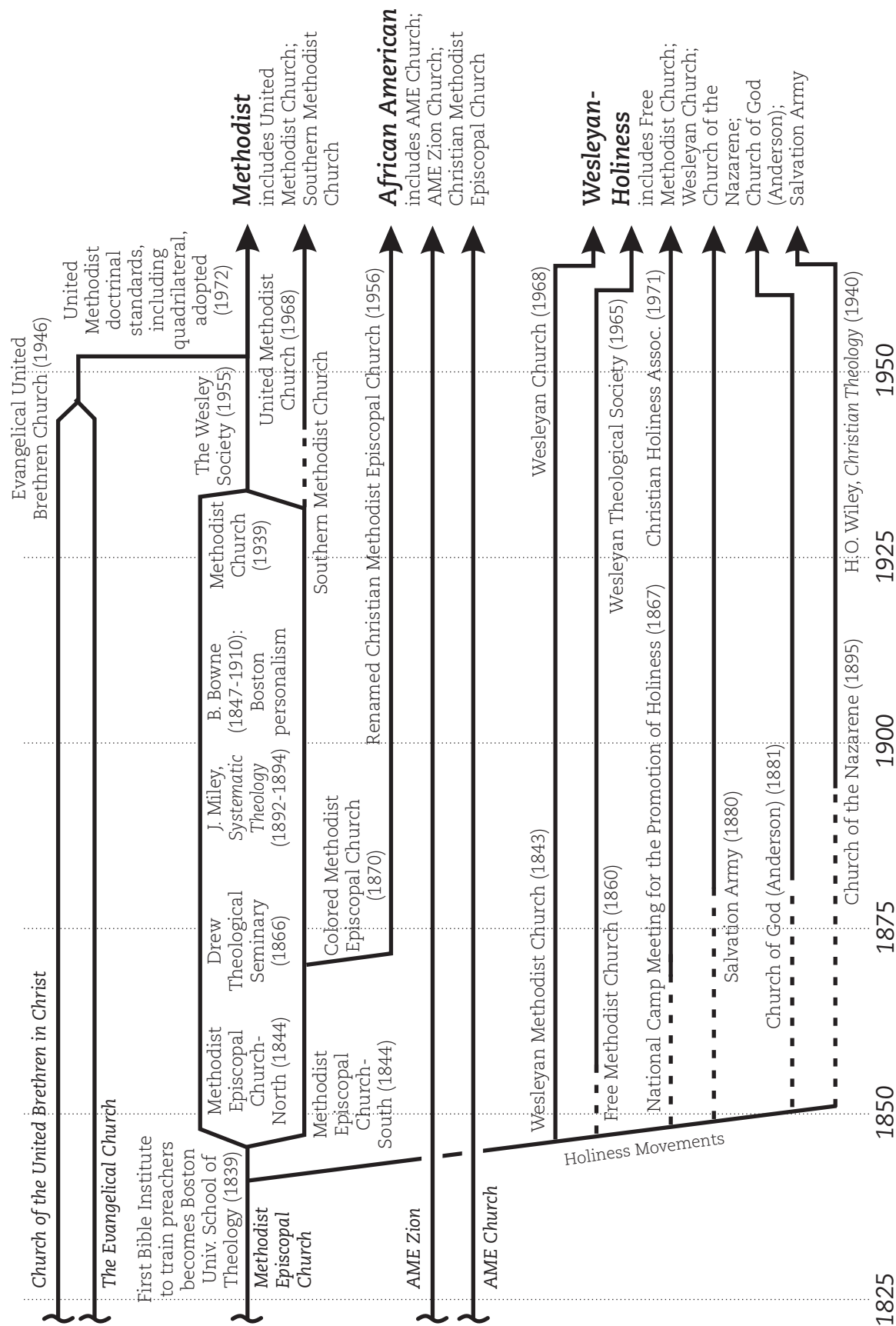
The Wesleyan Tradition

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. pp. 184-185.



The Wesleyan Tradition, continued

From W. David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality*, Downers Grove: IVP Academic, 2006. pp. 184-185.



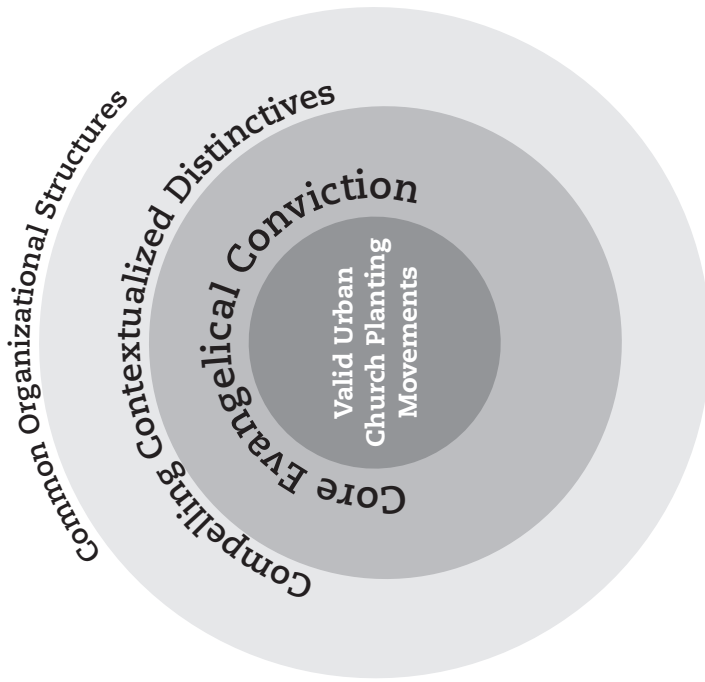
Discerning Valid Urban Church Planting Movements: Elements of Authentic Urban Christian Community

Rev. Dr. Don L. Davis

Core Evangelical Conviction “What Is Our Confession?”

This circle represents a movement’s most fundamental convictions and commitments, i.e., its Affirmation of Faith, its commitment to the Gospel and those truths contained in the early Christian creeds (i.e., The Nicene Creed). These convictions are anchored in the doctrinal teachings of the Word of God, and represent a movement’s unequivocal commitment to historic orthodoxy.

As members of the one, holy, catholic (universal), and apostolic church, valid movements must be ready and willing to die for the core evangelical convictions of the historic orthodox faith. These convictions serve as the movement’s connection to the historic Christian confession. As such, can never be compromised or altered.



Common Organizational Structures “What Is Our ‘Way of Wisdom’?”

This circle represents the ways in which valid urban church plant movements express their convictions and identity through their own distinct organizational structures and ministry programs. Structures and programs should be designed and executed in light of the particular challenges and opportunities represented in a particular missions context. They must, by definition, be subject to change under the movement’s constant search to find better, more effective ways to manage and organize for ministry. Such structures are therefore subject to the movement’s self-defined processes to apply its accumulated wisdom in *how best* to accomplish our purposes in the city.

As communities of faith in Christ, urban church movements must be encouraged to dialogue about their structures in order to discover and apply the best possible methods they can to contextualize the Gospel, edify their member churches, and advance the Kingdom of God among their neighbors.

Compelling Contextualized Distinctives “What Is Our Identity?”

This circle represents a movement’s compelling distinctives, that is, those particular cultural, ethnic, and spiritual characteristics represented in the environment where a movement takes root. A simple example of such a distinctive is language. Evangelism and discipleship must be done in the language of the people who hear and receive the Gospel. Correspondingly, urban church planting movements will be impacted by spiritual and cultural distinctives which the Spirit uses to gather the Lord’s church together (i.e., note the power of pentecostal and charismatic movements among cultures with a strong sense of the powers and how they impact and affect everyday life). Such distinctives are often embodied and championed by leaders who represent these identities with particular clarity and force (e.g., Aimee Semple McPherson, Richard Allen, C. H. Mason, John Wesley, Martin Luther, Chuck Smith, John Wimber).

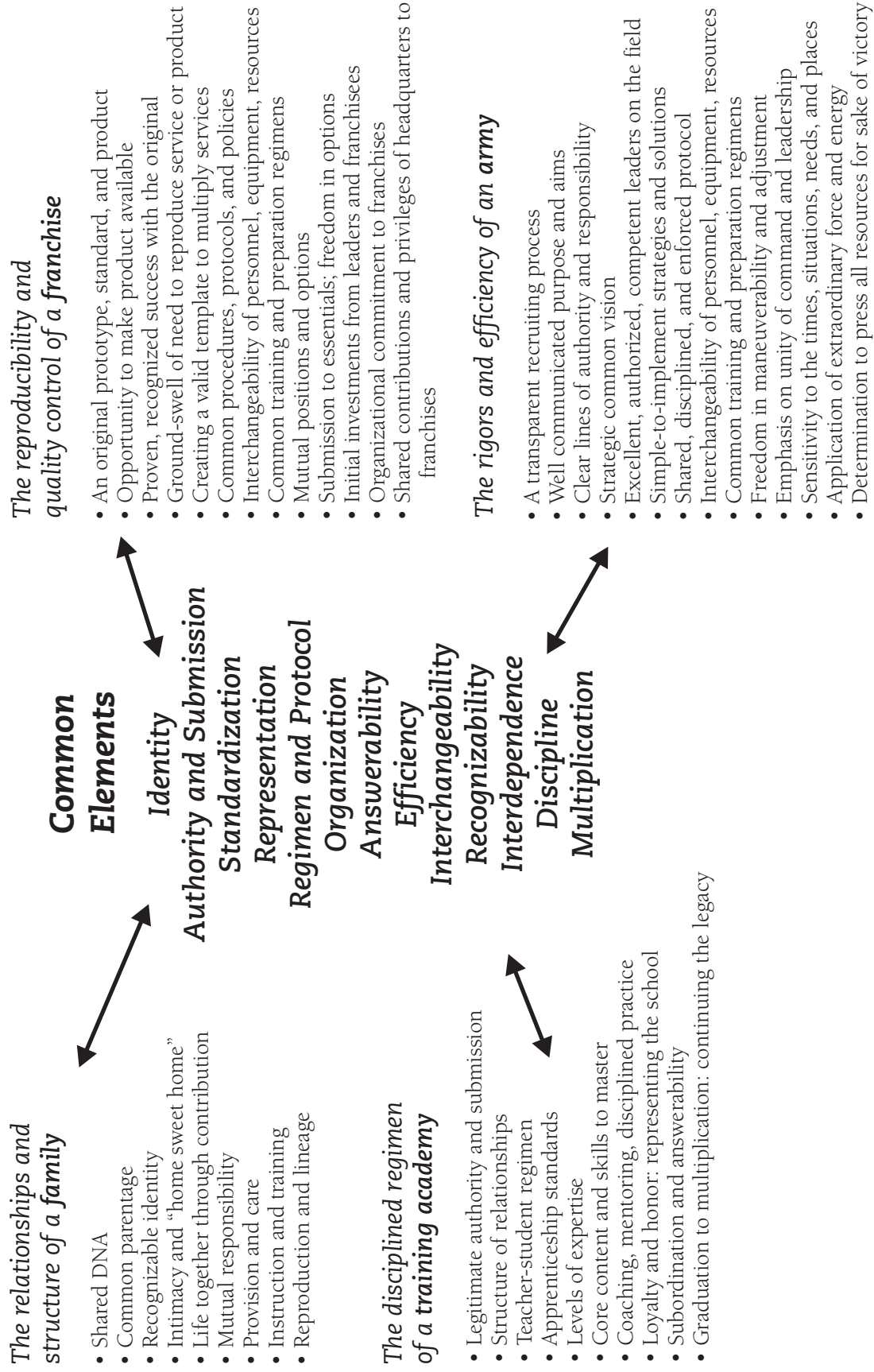
Specific traditions seek to express and live out this faithfulness to the Apostolic and Great Traditions through their worship, teaching, and service. They seek to make the Gospel clear within new cultures or sub-cultures, speaking and modeling the hope of Christ into new situations shaped by their own unique set of issues, concerns, questions and experience. These movements, therefore, are a form of contextualization of the Apostolic tradition, making that tradition real in such a way that new groups of people may come to faith in Jesus Christ, and be incorporated into the community of faith--obeying the teachings of Jesus and giving witness to his Kingdom to their neighbors.

Urban church plant movements must be ready and willing to articulate and defend their unique distinctives as God’s kingdom community in the city.

APPENDIX 12

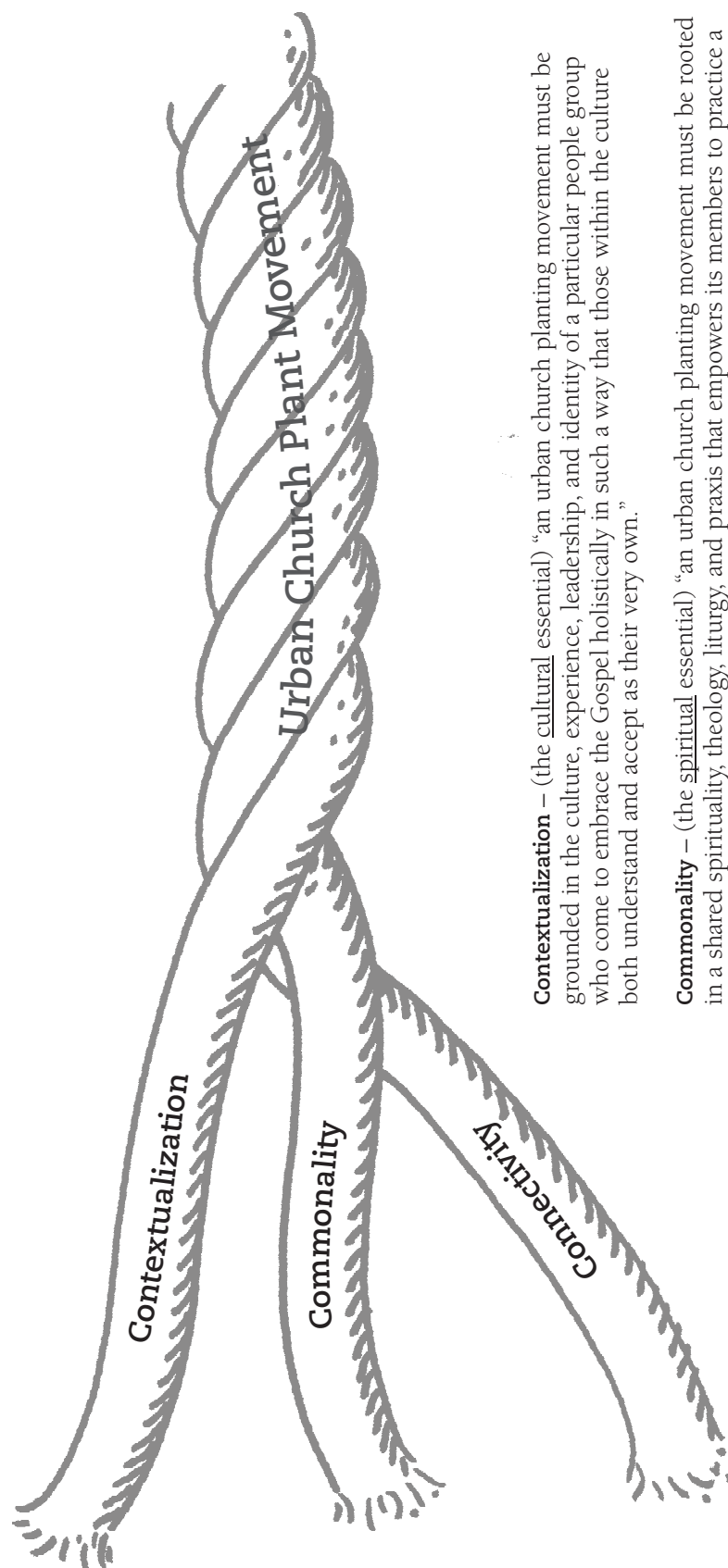
The Efficiency of Dynamic Standardization:**Models Supporting an Integrated Vision of Urban Cross-cultural Church Planting**

Rev. Dr. Don L. Davis • Zech. 4:6 (ESV) - Not by might, nor by power, but by my Spirit, says the Lord of hosts.



The Threefold Cord of Urban Cross-Cultural Church Planting Movements

Rev. Dr. Don L. Davis



Contextualization – (the cultural essential) “an urban church planting movement must be grounded in the culture, experience, leadership, and identity of a particular people group who come to embrace the Gospel holistically in such a way that those within the culture both understand and accept as their very own.”

Commonality – (the spiritual essential) “an urban church planting movement must be rooted in a shared spirituality, theology, liturgy, and praxis that empowers its members to practice a common spiritual discipline, to submit to a shared governance and order, to recognize and affirm its unique theological and spiritual distinctives, to incorporate and confirm its members and leaders according to a common protocol, and to integrate the efforts of its congregations together into a coherent, unified movement.”

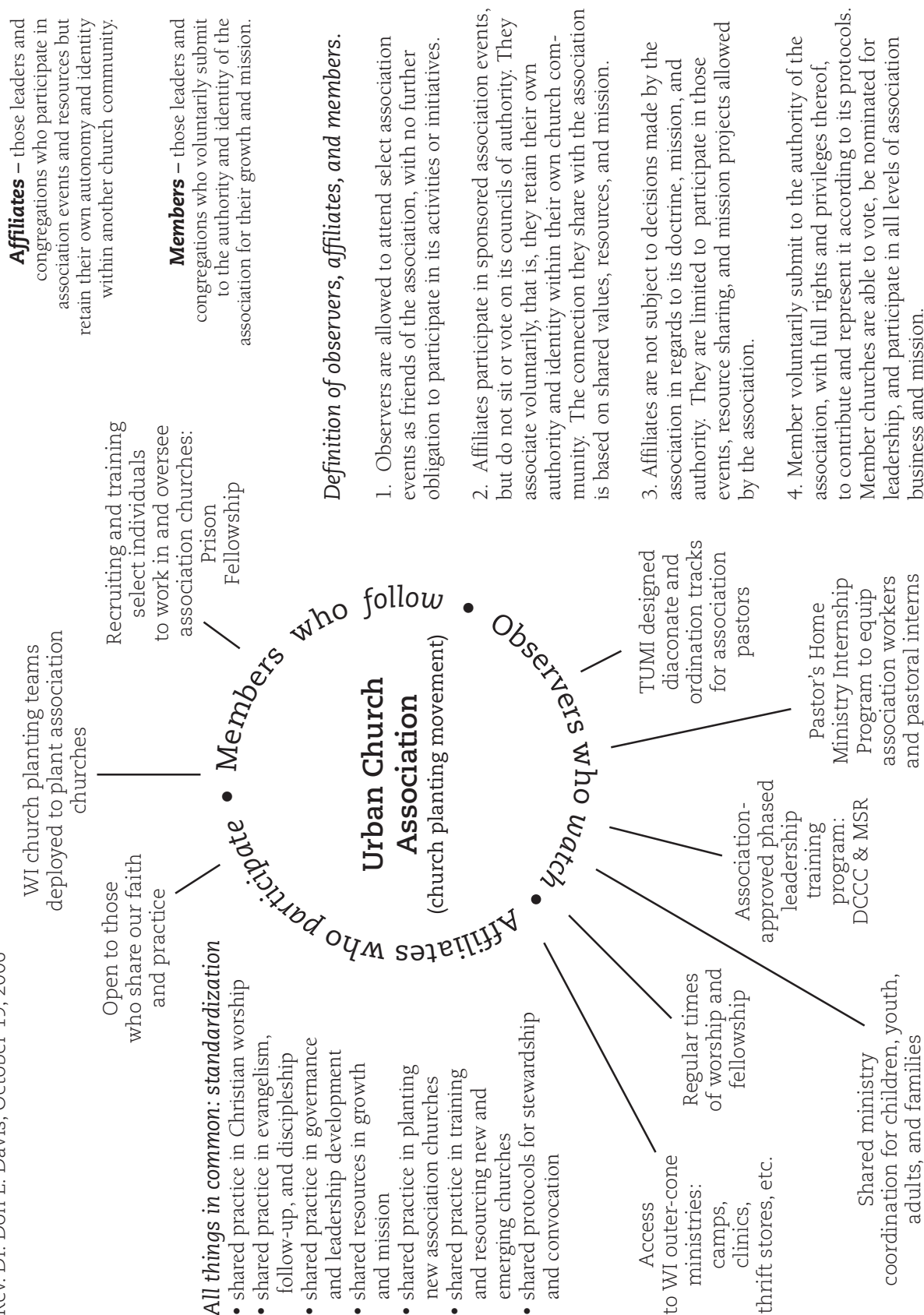
Connectivity – (the structural essential) “an urban church planting movement must connect its leaders, members, and congregations through integrated structures that enable its congregations and leaders to gather regularly for convocation and fellowship, that combine resources and funds for cooperation and mutual support, and that provide oversight that protects and equips the members of the movement for dynamic reproduction.”

Ecc. 4.12 (ESV) - *And though a man might prevail against one who is alone, two will withstand him— a threefold cord is not quickly broken.*

APPENDIX 14

Urban Church Association

Rev. Dr. Don L. Davis, October 19, 2006



APPENDIX 15

The Sacred Roots Movement

Rev. Dr. Don L. Davis



Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me. – *Isaiah 46.9*

I will remember the deeds of the Lord; yes, I will remember your wonders of old. I will ponder all your work, and meditate on your mighty deeds. – *Psalms 77.11-12*

Remember me, O Lord, when you show favor to your people; help me when you save them, that I may look upon the prosperity of your chosen ones, that I may rejoice in the gladness of your nation, that I may glory with your inheritance. – *Psalms 106.4-5*

Remember the days of old; consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you. – *Deuteronomy 32.7*

If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. – *Romans 11.16*

The *Sacred Roots* Movement refers to a loose association of evangelical Christians who are working to renew the Church-at-large by reasserting their confidence in God's revelation and redemption in Jesus Christ, that which is testified in Scripture and handed down through the people of God. We are dedicated to the idea that a rediscovery of the biblical story of God's salvation in Christ articulated in the ancient Christian tradition can enrich and empower the contemporary urban church. Inspired by the *Chicago Call* of 1977, and the more recent *Call to an Ancient Evangelical Future*, documents both penned and inspired by Robert Webber and his supporters, the *Sacred Roots* movement seeks to retrieve in broad outline the Christian faith and practice developed from the Scriptures from the time of the Lord Jesus Christ to the middle of the fifth century. We seek to understand this tradition as the *sacred roots* of our Christian identity, and are committed to exploring ways that this tradition may renew evangelical faith and mission in the cities among the poor.

In the life, ministry, death, and resurrection of Jesus Christ we find the core roots of all authentic Christian theology and worship. As the



The Sacred Roots Movement, continued

fulfillment of God's ancient covenant promise to Abraham and the patriarchs, Jesus of Nazareth inaugurated and now represents the reign of God present in history—in him all the prophets bore witness, all the apostles gave testimony, and all the Scriptures testify. In a similar vein, the taproots of the Church's worship, spirituality, theology, and mission are found in the primary truths of Christian faith in the biblical writings of the apostles, articulated by the Fathers, and expressed in the Nicene Creed. Today, this common tradition undergirds our various historical denominational traditions, and we believe, it has the power to both enrich and empower them for new vistas in urban mission and justice. Reaffirming our shared, sacred heritage of faith can empower us to affirm the Church of Jesus as *one* Church, helping us ward off the effects of historical sectarianism and bitter rivalry.

In the Sacred Roots movement our deliberate attempt is to draw together urban churches, pastors, and associations in order to recover the Bible's own salvation history in Abraham and the people of Israel, to regain the prophetic and apostolic witness to Jesus Christ about which that history articulates, and to recenter our worship and witness in the roots of Scripture informed by the Great Tradition. These roots are sacred, that is, in them and them alone do we come to know God's story of love in Christ, and by faith in him, we make that story (his-story) our own. These roots, when retrieved and embraced, can renew and refresh all branches of urban spirituality and mission. Contemporary urban church worship, discipleship, and mission can be enriched and transformed as it reestablishes the wisdom embodied in the ancient Church's theology, liturgy, and mission.

Those who share an affinity with the *Sacred Roots* movement seek to encourage urban denominations and congregations to restore in their worship and mission the insight and passion of the ancient Church, the spiritual heritage all believers share as we affirm God's acts in history. This includes the history of Abraham and the patriarchs, the nation of Israel, the life of Jesus and the apostles, and the ancient Church of God.

APPENDIX 16

A Call to an Ancient Evangelical Future

Revised 36-5.12.06

Prologue

In every age the Holy Spirit calls the Church to examine its faithfulness to God's revelation in Jesus Christ, authoritatively recorded in Scripture and handed down through the Church. Thus, while we affirm the global strength and vitality of worldwide Evangelicalism in our day, we believe the North American expression of Evangelicalism needs to be especially sensitive to the new external and internal challenges facing God's people.

These external challenges include the current cultural milieu and the resurgence of religious and political ideologies. The internal challenges include Evangelical accommodation to civil religion, rationalism, privatism and pragmatism. In light of these challenges, we call Evangelicals to strengthen their witness through a recovery of the faith articulated by the consensus of the ancient Church and its guardians in the traditions of Eastern Orthodoxy, Roman Catholicism, the Protestant Reformation and the Evangelical awakenings. Ancient Christians faced a world of paganism, Gnosticism and political domination. In the face of heresy and persecution, they understood history through Israel's story, culminating in the death and resurrection of Jesus and the coming of God's Kingdom.

Today, as in the ancient era, the Church is confronted by a host of master narratives that contradict and compete with the gospel. The pressing question is: who gets to narrate the world? The *Call to an Ancient Evangelical Future* challenges Evangelical Christians to restore the priority of the divinely inspired biblical story of God's acts in history. The narrative of God's Kingdom holds eternal implications for the mission of the Church, its theological reflection, its public ministries of worship and spirituality and its life in the world. By engaging these themes, we believe the Church will be strengthened to address the issues of our day.

1. On the Primacy of the Biblical Narrative

We call for a return to the priority of the divinely authorized canonical story of the Triune God. This story--Creation, Incarnation, and

A Call to an Ancient Evangelical Future, continued

Re-creation--was effected by Christ's recapitulation of human history and summarized by the early Church in its Rules of Faith. The gospel-formed content of these Rules served as the key to the interpretation of Scripture and its critique of contemporary culture, and thus shaped the church's pastoral ministry. Today, we call Evangelicals to turn away from modern theological methods that reduce the gospel to mere propositions, and from contemporary pastoral ministries so compatible with culture that they camouflage God's story or empty it of its cosmic and redemptive meaning. In a world of competing stories, we call Evangelicals to recover the truth of God's word as *the* story of the world, and to make it the centerpiece of Evangelical life.

2. On the Church, the Continuation of God's Narrative

We call Evangelicals to take seriously the visible character of the Church. We call for a commitment to its mission in the world in fidelity to God's mission (*Missio Dei*), and for an exploration of the ecumenical implications this has for the unity, holiness catholicity, and apostolicity of the Church. Thus, we call Evangelicals to turn away from an individualism that makes the Church a mere addendum to God's redemptive plan. Individualistic Evangelicalism has contributed to the current problems of churchless Christianity, redefinitions of the Church according to business models, separatist ecclesiologies and judgmental attitudes toward the Church. Therefore, we call Evangelicals to recover their place in the community of the Church catholic.

3. On the Church's Theological Reflection on God's Narrative

We call for the Church's reflection to remain anchored in the Scriptures in continuity with the theological interpretation learned from the early Fathers. Thus, we call Evangelicals to turn away from methods that separate theological reflection from the common traditions of the Church. These modern methods compartmentalize God's story by analyzing its separate parts, while ignoring God's entire redemptive work as recapitulated in Christ. Anti-historical attitudes also disregard the common biblical and theological legacy of the ancient Church. Such disregard ignores the hermeneutical value of the Church's ecumenical creeds. This reduces God's story of the world to one of many competing theologies and impairs the unified witness of the Church to God's plan for the history of the world. Therefore, we call Evangelicals to unity in

A Call to an Ancient Evangelical Future, continued

“the tradition that has been believed everywhere, always and by all,” as well as to humility and charity in their various Protestant traditions.

4. On Church’s Worship as Telling and Enacting God’s Narrative

We call for public worship that sings, preaches and enacts God’s story. We call for a renewed consideration of how God ministers to us in baptism, eucharist, confession, the laying on of hands, marriage, healing and through the charisms of the Spirit, for these actions shape our lives and signify the meaning of the world. Thus, we call Evangelicals to turn away from forms of worship that focus on God as a mere object of the intellect, or that assert the self as the source of worship. Such worship has resulted in lecture-oriented, music-driven, performance-centered and program-controlled models that do not adequately proclaim God’s cosmic redemption. Therefore, we call Evangelicals to recover the historic substance of worship of Word and Table and to attend to the Christian year, which marks time according to God’s saving acts.

5. On Spiritual Formation in the Church as Embodiment of God’s Narrative

We call for a catechetical spiritual formation of the people of God that is based firmly on a Trinitarian biblical narrative. We are concerned when spirituality is separated from the story of God and baptism into the life of Christ and his Body. Spirituality, made independent from God’s story, is often characterized by legalism, mere intellectual knowledge, an overly therapeutic culture, New Age Gnosticism, a dualistic rejection of this world and a narcissistic preoccupation with one’s own experience. These false spiritualities are inadequate for the challenges we face in today’s world. Therefore, we call Evangelicals to return to a historic spirituality like that taught and practiced in the ancient catechumenate.

6. On the Church’s Embodied Life in the World

We call for a cruciform holiness and commitment to God’s mission in the world. This embodied holiness affirms life, biblical morality and appropriate self-denial. It calls us to be faithful stewards of the created order and bold prophets to our contemporary culture. Thus, we call Evangelicals to intensify their prophetic voice against forms of indifference to God’s gift of life, economic and political injustice, ecological insensitivity and the failure to champion the poor and marginalized. Too often we have failed to stand prophetically against

A Call to an Ancient Evangelical Future, continued

the culture's captivity to racism, consumerism, political correctness, civil religion, sexism, ethical relativism, violence and the culture of death. These failures have muted the voice of Christ to the world through his Church and detract from God's story of the world, which the Church is collectively to embody. Therefore, we call the Church to recover its counter-cultural mission to the world.

Epilogue

In sum, we call Evangelicals to recover the conviction that God's story shapes the mission of the Church to bear witness to God's Kingdom and to inform the spiritual foundations of civilization. We set forth this *Call* as an ongoing, open-ended conversation. We are aware that we have our blind spots and weaknesses. Therefore, we encourage Evangelicals to engage this *Call* within educational centers, denominations and local churches through publications and conferences.

We pray that we can move with intention to proclaim a loving, transcendent, triune God who has become involved in our history. In line with Scripture, creed and tradition, it is our deepest desire to embody God's purposes in the mission of the Church through our theological reflection, our worship, our spirituality and our life in the world, all the while proclaiming that Jesus is Lord over all creation.

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This *Call* is issued in the spirit of *sic et non*; therefore those who affix their names to this *Call* need not agree with all its content. Rather, its consensus is that these are issues to be discussed in the tradition of *semper reformanda* as the church faces the new challenges of our time. Over a period of seven months, more than 300 persons have participated via e-mail to write the *Call*. These men and women represent a broad diversity of ethnicity and denominational affiliation.

A Call to an Ancient Evangelical Future, continued

The four theologians who most consistently interacted with the development of the *Call* have been named as *Theological Editors*. The *Board of Reference* was given the special assignment of overall approval.

If you wish to be a signer on the *Call* go to
www.ancientfutureworship.com

APPENDIX 17

“There Is a River”**Identifying the Streams of a Revitalized Authentic Christian Community in the City***

Rev. Dr. Don L. Davis

Psalm 46.4 (ESV) - There is a river whose streams make glad the city of God, the holy habitation of the Most High.

Tributaries of Authentic Historic Biblical Faith			
Reaffirmed Biblical Identity	Revived Shared Spirituality	Restored Historical Legacy	Refocused Kingdom Ministry
The Church is One	The Church is Holy	The Church is Catholic	The Church is Apostolic
A Call to Biblical Fidelity <i>Recognizing the Scriptures as the anchor and foundation of the Christian vision</i>	A Call to Live as Sojourners and Aliens as the People of God <i>Defining authentic Christian discipleship as faithful membership among God’s people</i>	A Call to Historic Roots and Continuity <i>Confessing the common historical identity and continuity of authentic Christian faith</i>	A Call to Affirm and Express the Global Communion of Saints <i>Expressing cooperation and collaboration with other believers, both local and global</i>
A Call to Messianic Kingdom Identity <i>Rediscovering the story of the promised Messiah and his Kingdom in Jesus of Nazareth</i>	A Call to the Freedom, Power, and Fullness of the Holy Spirit <i>Walking in the holiness, power, gifting, and liberty of the Holy Spirit in the body of Christ</i>	A Call to Creedal Affinity <i>Embracing the Nicene Creed as the shared rule of faith of historic orthodoxy</i>	A Call to Radical Hospitality and Good Works <i>Demonstrating the ethics of the Kingdom in works of service, love, and justice</i>
A Call to the Apostolic Faith <i>Affirming the apostolic tradition as the authoritative ground of the Christian hope</i>	A Call to Liturgical, Sacramental, and Catechetical Vitality <i>Experiencing God’s presence in the context of the Word, sacrament, and instruction</i>	A Call to Ecclesial Authority <i>Submitting to God’s gifted servants in the Church as undershepherds of true faith</i>	A Call to Prophetic and Holistic Witness <i>Proclaiming Christ and his Kingdom in word and deed to our neighbors and all peoples</i>

* This schema is an adaptation and is based on the insights of the Chicago Call statement of May 1977, where various leading evangelical scholars and practitioners met to discuss the relationship of modern evangelicalism to the historic Christian faith.

APPENDIX 18

What Is the Christian Year?

Robert Webber, *The Services of the Christian Year* (79), Nashville: Star Song Pub. Group, 1994.

The Christian celebrates the saving events of God in Jesus Christ by marking those particular events in which God's saving purposes were made known.

The most common term for the yearly celebration of time in worship is the Christian year. The Christian year, developed in antiquity, was a vital part of worship until the Reformation, when Protestants abandoned much of it because of the abuses attached to it in the late medieval period. Protestants claimed that nearly every day of the year had been named after a saint. The emphasis on these saints and the feasts connected with their lives overshadowed the celebration of the Christ-event in the more evangelical pattern of Advent, Christmas, Epiphany, Lent, Holy Week, Easter, and Pentecost celebrations. Consequently Protestants discontinued observing the Christian year and lost its positive aspects as they attempted to remove Roman excesses. The current return to the Christian year among Protestants advocates a very simple and unadorned year that accents the major events of Christ, a Christian year similar to that of the early church.

Contemporary liturgical scholarship has pointed out that the focal point and source of the Christian year is the death and resurrection of Christ. Even the earliest Christians recognized that the death and resurrection of Jesus began the "new time." The fact that two major events of the church took place during Jewish celebrations—Passover and Pentecost—helped the early Christians to associate themselves with the Jewish reckoning of time and yet dissociate themselves by recognizing that a new time had begun. Thus, like the Jews, the early Christians marked time but, unlike the Jews, they marked their time now by the events of the new age.

The unique feature of the Christian conception of time is the major moment (*kairos*) through which all other *kairoi* and *chronoi* find their meaning. This unique moment is the incarnation, death, and resurrection of Christ. Thus, in Christianity, all time has a center. Paul developed this notion in his epistle to the Colossians declaring that

What Is the Christian Year?, continued

Christ is the creator of all things (1:16), the one in whom all things hold together (1:17), and the one through whom all things are reconciled (1:20). Christ is the cosmic center of all history. Everything before Christ finds fulfillment in Christ. Everything since Christ finds its meaning by pointing back to Christ.

From Christ the center, three kinds of time are discerned. First, there is fulfilled time. The incarnation of God in Christ represented the fulfillment of the Old Testament messianic longings. Here, in this event, all the Hebraic hopes rooted in the sequence of significant historical moments of the Old Testament were completed. For in Christ the new time (*kairos*) had arrived as Jesus himself announced: “The time has come,” he said. “The Kingdom of God is near. Repent and believe the good news!” (Mark 1:15).

Second, the coming of Christ is the time of salvation. The death of Christ came at the appointed time as Paul wrote to the Romans: “You see, at just the right time, when we were still powerless, Christ died for the ungodly” (Rom. 5:6; see also Matt. 26:18; John 7:6). Jesus’ death was the moment of victory over sin: “Having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross” (Col. 2:15). Consequently, the death of Christ introduced the time of salvation: “I tell you, now is the time of God’s favor, now is the day of salvation” (2 Chron. 6:2).

Third, the Christ-event introduces the Christian anticipatory time. This aspect of time is based on the Resurrection, the Ascension, and the promise of Christ’s coming again. Consequently, the church, like the Old Testament people of God, lives in anticipation of the future. Now, however, it is understood Christologically as the time of Christ’s glory (1 Tim. 6:14) and as the time of the final judgment (John 5:28–30; 1 Cor. 4:5; 1 Pet. 4:17; Rev. 11:18).

This Christian conception of time is important because it plays a significant role in the worship of the church. The historic and unrepeatable Christ-event is the content which informs and gives meaning to all time. Therefore, in worship we sanctify present time by enacting the past event of Jesus in time which transforms the present and gives shape to the future. The oldest evidence of a primitive church

What Is the Christian Year?, continued

year is found in Paul's first letter to the Corinthian Christians in a.d. 57. Here Paul refers to "Christ our Passover lamb" and urges the people to "keep the festival" (1 Cor. 5:7–8). This reference seems to suggest that the early Christians celebrated the death and resurrection of Christ during the Jewish Passover.

There is considerable information from the second and third centuries to describe the significance of Easter. It became the major day of the year for baptism, which was preceded by a time of prayer and fasting. However, we do not have evidence of a fully developed church year until the fourth century. Because space does not permit a full treatment of the origins and development of the church year, the following summary will do no more than outline the church year and touch on the origin and meaning of each part.

Advent. The word advent means "coming." It signifies the period preceding the birth of Christ when the church anticipates the coming of the Messiah. Although it signals the beginning of the church year, it appears that Advent was established after other parts of the year as a means of completing the cycle. Its purpose was to prepare worshipers for the birth of our Lord. The Roman church adopted a four-week season before Christmas, a practice that became universally accepted.

Epiphany. The word epiphany means "manifestation." It was first used to refer to the manifestation of God's glory in Jesus Christ (see John 2:11) in his birth, his baptism, and his first miracle. Although the origins of the Epiphany are obscure, it is generally thought to have originated among the Christians in Egypt as a way of counteracting a pagan winter festival held on January 6. Originally it probably included Christmas (celebrated on December 25 to replace the pagan festival of the sun). In the fourth century Christmas became part of Advent, and the beginning of Epiphany on January 6 became associated with the manifestation of Jesus to the wise men (i.e., the Gentile world). The celebration of Epiphany is older than that of Christmas and testifies to the whole purpose of the Incarnation. Therefore the emphasis in worship during Epiphany is on the various ways Jesus was manifested to the world as the incarnate Son of God. This period ends with attention to the Transfiguration.

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Lent. Lent signifies a period of preparation before Easter. The origins of Lent lie in the preparation of the catechumen before baptism. The setting aside of a time of preparation for baptism goes back as early as the Didache and is attested to in Justin Martyr and detailed in the Apostolic Tradition of Hippolytus. Gradually the time of preparation was associated with the number forty: Moses spent forty years preparing for his mission; the Israelites wandered in the wilderness for forty years; Jesus spent forty days in the wilderness. In addition, the congregation joined the catechumenate in preparation, making it a special time for the whole church.

Scriptural readings and sermons during this period highlight the ministry of Jesus, especially his teaching in parables and his miracles. Special emphasis is given to the growing conflict of Jesus with his opposition and the preparation he himself made for his death. The church joins Jesus in the recalling of this significant period of his life. The period of Lent was gradually marked off by Ash Wednesday at its beginning and Holy Week at its ending. The beginnings of Ash Wednesday lie in obscurity. It was in use by the fifth century, and the meaning of it was derived from the use of ashes, a penitential symbol originating in the Old Testament and used in the church as early as the second century to symbolize repentance. The formula used for the imposition of ashes is based on Genesis 3:19: "Remember man, that you are dust and into dust you shall return." These words signal the beginning of a time dedicated to prayer, repentance, self-examination, and renewal. It ends in the celebration of the Easter resurrection when the minister cries, "Christ is risen!"

Before Easter, however, the church enacts the final week of Jesus. Although traces of a special emphasis during this week can be found in the third century, Holy Week was developed in the fourth century by the Christians of Jerusalem. The essential feature of Holy Week was to link the final events of Jesus' life with the days and the places where they occurred. Jerusalem, of course, was the one place in the world where this could actually happen. For here were the very sites of his last days. As pilgrims poured into Jerusalem, the church of Jerusalem evolved this structure to provide them with a meaningful cycle of worship. The worship services that were developed during this time are still used today in some churches. The use of the ancient Maundy

What Is the Christian Year?, continued

Thursday service, the Good Friday veneration of the cross, and the Saturday night vigil make Holy Week the most special time of worship in the entire Christian calendar.

Easter. The Easter season stands out as the time of joy and celebration. Unlike Lent, which is somber in tone, Easter is the time to focus on resurrection joy. Augustine said:

These days after the Lord's Resurrection form a period, not of labor, but of peace and joy. That is why there is no fasting and we pray standing, which is a sign of resurrection. This practice is observed at the altar on all Sundays, and the Alleluia is sung, to indicate that our future occupation is to be no other than the praise of God.

The preaching of this period calls attention to the post-resurrection appearance of Jesus and the preparation of his disciples to witness to the kingdom. It is fifty days in length.

Pentecost. The term *Pentecost* means "fifty," referring now to the fifty days after Passover when the Jews celebrated the Feast of Weeks, the agricultural festival that celebrated the end of the barley harvest and the beginning of the wheat harvest. In the Christian calendar the term is associated with the coming of the Holy Spirit and the beginning of the early church. Possible evidence of Pentecost in the Christian church goes back to Tertullian and Eusebius in the beginning of the third century. More dateable, however, are the references made by Egeria to the celebration of Pentecost in Jerusalem during the latter part of the fourth century. Liturgist A. A. McArthur describes the event in these words:

Just after midday the people gathered at the sanctuary on the traditional site of the ascension, and the passages about the ascension from the gospel and Acts were read. A great candlelight procession came to the city in the darkness, and it was eventually about midnight when the people returned to their homes.

Pentecost is the longest season in the church, having twenty-seven or twenty-eight Sundays, lasting until Advent. Preaching during this time

What Is the Christian Year?, continued

should concentrate on the development of the early church with an emphasis on the power of the Holy Spirit in the ministry of the apostles and the writing of the New Testament literature.

In sum, the following excerpt from the Constitution on the Sacred Liturgy captures the importance of celebrating the church year.

The church is conscious that it must celebrate the saving work of the divine Bridegroom by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which the Church has called the Lord's Day, it keeps the memory of the Lord's resurrection, which it also celebrates once in the year, together with his blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, the Church unfolds the whole mystery of Christ, from his incarnation and birth until his ascension, the day of Pentecost, and the expectation of blessed hope and of the Lord's return.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of the Lord's powers and merits, so that these are in some way made present in every age in order that the faithful may lay hold on them and be filled with saving grace (par. 102).

APPENDIX 19

A Theology of the Christian Year

Geoffrey Wainwright, in Webber, R., *The Services of the Christian Year* (86).

Nashville: Star Song Pub. Group, 1994.

The resurrection of the crucified Christ is the point on which the weekly and annual cycles of the Christian calendar turn. In fact, it supplies the clue to the whole history of salvation and indeed the cosmos. Every Sunday and every Easter day is a commemoration and celebration of the resurrection of Jesus and an anticipation of the day when the same Lord will come again in glory to judge the living and the dead and finally establish God's universal kingdom.

Sunday

Let us begin by looking at Sunday. It was "on the first day of the week" that the tomb of Jesus was found empty (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1) and the risen Lord interpreted the Scriptures to the two on the road to Emmaus and revealed himself to them, and later to his other disciples, at table (Luke 24:13-32, 33-49). In Paul's time, the Christians at Ephesus gathered on "the first day of the week" to hear the apostle preach and to break bread (Acts 20:7-11). A century later, Justin Martyr reports that Christians from town and country gathered together in one place "on the day of the sun" in order to hear the Scriptures read and expounded and to take Eucharist: "We assemble on Sunday because it is the first day, that on which God transformed the darkness and matter to create the world, and also because Jesus Christ our Savior rose from the dead on the same day" (*First Apology*, 67). The contemporary Epistle of Barnabas, taking the recurrent first day as also the eighth, speaks of "celebrating with gladness the eighth day, in which Jesus rose from the dead," "the beginning of a new world" (15:8-9) or, as Basil of Caesarea put it in the fourth century, "the image of the age to come" (*On the Holy Spirit*, 27). All these themes are resumed in Charles Wesley's hymn "For the Lord's Day":

Come, let us with our Lord arise,
Our Lord, who made both earth and skies;
Who died to save the world he made,
And rose triumphant from the dead;
He rose, the Prince of life and peace,
And stamped the day for ever his!

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Then let us render him his own,
 With solemn prayer approach the throne,
 With meekness hear the gospel word,
 With thanks his dying love record;
 Our joyful hearts and voices raise,
 And fill his courts with songs of praise.

When the followers of Jesus assemble “in his name,” they find the risen Lord present “in their midst” (cf. Matt 18:20). For the preacher in particular, this is the ground and realization of the promise that, when the gospel is proclaimed, “whoever hears you, hears me” (Luke 10:16). All faithful preaching of “Christ crucified” (1 Cor. 1:23) is the gift of Christ’s enabling presence and a means by which the living Lord continues to speak to his people and to the world. Even when the Resurrection is not specially emphasized (and we shall see later that it is quite appropriate for the preacher to focus on other events in the Lord’s career over the course of the year), every sermon is implicitly a testimony to the Resurrection and an offer of eternal life to those who through Christ come to God in repentance, trust, and obedience. That the Christian assembly, and the preaching which is a constitutive element in it, regularly take place on a Sunday is an expression, in the symbolism of cosmic and historical time, of the foundational, continuing, and yet-to-be-fulfilled importance of the resurrection of the crucified Christ to the gospel, the history of salvation, and the destiny of the world.

The Eastern Orthodox think of every Sunday as “a little Easter.” Conversely, Athanasius of Alexandria had already called the fifty days of the Easter season “one great Sunday.” Let us look for a moment at Easter as the church’s yearly focus on Christ’s death and resurrection.

Easter: The Christian Passover

“Christ our Passover has been sacrificed for us” (1 Cor. 5:7; cf. 13:1, 15:36). The earliest Christian Pascha appears to have been a unitary commemoration and celebration of Christ’s death and resurrection. In the Asian churches the feast was kept each year on 14 Nisan; in Rome, on the following Sunday. The Roman practice won out by the third or fourth century. The Easter night of Saturday to Sunday, during which the Paschal Vigil was held, remained in that time of keen eschatological

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expectation the favored moment for the Lord's final advent. The Old Testament prophecies, whose reading formed the scriptural core of the vigil service, had found their first fulfillment in the death and resurrection of Christ, and now their universal consummation was awaited. Good Friday, which emerged into prominence with the more chronologically, geographically, and even dramatically oriented liturgical events of Holy Week around the sites of Jerusalem in the latter fourth century, had some earlier grounding in the weekly observance of Fridays as fast days. Palm Sunday, and then Maundy Thursday, became purely annual occasions in which the historical commemoration of the detailed events of Jesus' entry into Jerusalem and the Last Supper was the dominant content.

Easter tide

From Tertullian we know also that, as early as the second century, Easter extended forward into a "most joyous season" of fifty days. During the entire seven weeks of Eastertide, Christians did not kneel for prayer but rather stood in order to mark the heavenly location of believers in the risen and exalted Christ, in anticipation of the general resurrection; nor did they fast, for they were enjoying a foretaste of the heavenly banquet with the messianic bridegroom. Easter was the season of the Alleluia, a hopeful sign of the time when "we shall do nothing but praise God" (Augustine). The oldest practice of the church draws heavily on the Fourth Gospel, the Acts of the Apostles, and the Apocalypse for scriptural readings during "the great fifty days": the followers of Christ, rejoicing in the gift of the other Paraclete, the Spirit of truth, spread the good news of salvation and tasted the life of heaven.

Pentecost

The fiftieth day of Easter retained the name that could also designate the whole period: Pentecost. The first evidence we have of a special feast to "seal" the Pentecostal period comes from the fourth century. In dependence on Acts 2:1ff., the gift of the Holy Spirit to the 120 is commemorated and the Spirit's abiding presence in the life and witness of the church is celebrated. Our oldest testimony to the feast links the descent of the Spirit to the ascent of Christ, and preachers continued to make the connection. A separate observance of the Ascension on the fortieth day (cf. Acts 1:3) is, however, attested only a little later than the evidence for the feast of Pentecost of the fiftieth. It may be that first

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Pentecost, and then Ascension as a distinct feast, together with the development of Holy Week, all mark a growing tendency to historicism in the church's liturgical sense, where the church of the earliest centuries had held the death, resurrection, and exaltation of Christ closer together in a single mystery whose evangelistic and eschatological import was brought home to the assembled believers by the Holy Spirit.

The Empty Cross. The symbol of the empty cross with the rising sun speaks of the resurrection of Jesus. Often, as is the case with this cross, the INRI (Jesus of Nazareth, the King of the Jews) is displayed at the head of the cross, as are the nails.

The permanent contribution of the Easter/ Pentecost season to the method and message of the preacher resides in its insistence on the theological inseparability of Christ and the Spirit. The Spirit of truth, the other Paraclete, brings to remembrance all that Jesus has said (John 14:26), takes the things of Christ and declares them (16:14), vivifies the flesh which even in the case of the Incarnate Word is of no avail on its own (6:63). When Peter preaches under the Holy Spirit's inspiration, it is Christ crucified and risen that he proclaims, and baptism in the name of Jesus Christ is promised to bring the gift of the Holy Spirit (Acts 2:14ff., 38). It is only by the Holy Spirit that one can confess "Jesus is Lord" (1 Cor. 12:3), and when the Spirit is given to believers, it is to transform them into the likeness of their Lord (2 Cor. 3:18, cf. Gal. 5:5-6, 13-25). The Spirit enables Christ's fellow-heirs to call God "Abba" (Rom. 8:14ff.; Gal. 4:6). It is through Christ that we have heard the gospel, become believers, and been sealed with the Holy Spirit as the pledge of our inheritance unto a day of redemption (Eph. 1:13-14, 4:30). "If the Spirit of him who raised Jesus from the dead dwells in us, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Rom. 8:11). What is thematically celebrated in "the Great Fifty Days" governs the message and method of all faithful preaching.

Beginning locally before the year 1000, the Western church has kept the first Sunday after Pentecost as Trinity Sunday. This more "dogmatic" feast can serve at least two purposes: it is a reminder that the work of our salvation "the self-giving incarnation and passion of the Son, his exaltation and continuing intercession, and the mission of the Spirit" is

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grounded in the eternal mystery of God; and it also allows us to rejoice in the fact that Christian worship is no less than a creaturely sharing in the life and communion of the Triune God.

Lent

The calendrical influence of Easter extends also backwards through Lent. In the patristic church, the Paschal Vigil was the high moment for the administration of baptism into the death and resurrection of Christ. The climactic rites of Christian initiation described in the so-called Apostolic Tradition of Hippolytus belong to the great service of Easter eve. After a preparatory catechumenate of several years, the learners finally emerged as “the elect,” and in the weeks immediately preceding Easter they underwent decisive instruction in the faith, summarized at last in the creed and in the Lord’s Prayer, and the candidates were solemnly exorcised in order to “make room” for the Holy Spirit who would henceforth fill their lives. Our season of Lent originated in the final weeks of preparation for baptism. It became also the season when penitents were made ready to have their baptismal privileges restored to them. Because we never outgrow our baptism, and indeed all of us continue throughout this life to struggle in grace to master the remnants of sin, it eventually came to be regarded as a salutary practice for all believers to “remake” their own baptismal preparations each year during Lent. In our own time, the Roman Catholic church, in a widely imitated step, has introduced into its paschal liturgy a “renewal of baptismal vows.” Traditional Scripture readings for Lent relate the story of redemption and include Old Testament types of baptism as well as Gospel episodes which have baptismal resonances. The preacher has the opportunity to recall Christians to their baptismal foundations, somewhat in the way the apostle Paul grounded his exhortations and ethical instructions in the decisive act of grace which baptism signifies (e.g., Rom. 6; 1 Cor. 6:11; 12:12-13; Col. 2:11-3:17).

There is, however, a secondary pivot in what may perhaps be thought of as the irregular ellipse of the church year, namely the incarnation of the Word. It is to Christmas as a focal celebration that we now look.

Christmas: The Savior’s Birth

When Jesus saw the light of day, it was in fact rather the world that was being illuminated by the incarnation of the divine Word. The birth of

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the eternal Son of God from a human mother was the early dawn of a new day, the drawing near of ‘the Sun of righteousness’ (Mal. 4:2). Although Scripture does not help us to fix Christ’s nativity on December 25 (Rome) or January 6 (Egypt), it was doubtless influenced along one track or another by the natural practice of observing the winter solstice as the point at which “the sun begins again to grow.” Eventually the Roman date won out. That the present-day Slavonic Orthodox celebrate Christmas on a different date (thirteen days after what the rest of the world calls December 25) is only due to their refusal to make the “secular” transition from the Julian to the Gregorian calendar.

Epiphany

Some other aspects of Christ’s “manifestation” to the world were left to a January season of Epiphany (Greek *epiphaneia*; Latin *manifestatio*): his showing to the Gentiles (the Western church placed the visit of the Magi on January 6, whereas the East associates it directly with Christmas), his public appearance as the divine Son (the Eastern church places Christ’s baptism on January 6, and the Western church traditionally kept January 13), and the shining forth of his glory at the wedding feast of Cana (the second Sunday after Epiphany in the West). An ancient Latin Epiphany antiphon weaves these themes together beautifully:

Today the heavenly Bridegroom weds his Church,
since Christ has washed away her sins in the Jordan;
the wise men hasten with their gifts to the royal wedding,
and the guests are made glad by the water turned to wine.

A hymn by Christopher Wordsworth prolongs this threefold manifestation into Christ’s ultimate epiphany:

Sun and moon shall darkened be,
Stars shall fall, the heavens shall flee;
Christ will then like lightning shine.
All will see his glorious sign;
All will then the trumpet hear,
All will see the Judge appear:
Thou by all wilt be confest,
God in Man made manifest.

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Grant us grace to see thee, Lord,
 Mirrored in thy holy word;
 May we imitate thee now,
 And be pure, as pure art thou;
 That we like to thee may be
 At thy great Epiphany;
 And may praise thee, ever blest,
 God in Man made manifest.

The preacher's task is to allow the glory of God to be seen in the face of Christ Jesus (2 Cor. 4:6), so that, being by that beholding changed from glory into glory (3:18), the righteous by faith may at the last shine like the sun (Matt. 13:43).

Advent

Epiphany became, after Easter and Pentecost, the next most favored moment for Christian baptism; and the preceding season of Advent, which is confined to Western Christianity, may in that respect have had origins similar to Lent. The liturgical themes of Advent, however, offer only a few hints of preparation for individual baptism and seem rather to envisage more directly the first and final comings of Christ. They encourage Christians to relive the Old Testament expectations that they believe were fulfilled at Bethlehem and, simultaneously, to prepare themselves for the Lord's return at the consummation. Isaiah is a favored source of Scripture lessons, since the book lends itself to a "stereoscopic" reading that sees the prophecies as both realized in Christ and yet still outstanding until the End.

The preacher will use the season of Advent not only to build up to the celebration of Christmas but also, following medieval practice, to confront the "four last things" of death and judgment, heaven and hell. This is the existential application to each individual of Christ's awaited coming again in glory to judge the quick and the dead (cf. 2 Cor. 5:10).

Two traditional feasts related to the date of Christmas are the Annunciation (March 25, nine months before December 25; cf. Luke 1:26-38) and the Presentation of Christ in the temple (February 2, forty days after Christmas; cf. Luke 2:22-40).

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The Rest of the Year

If we were to draw the “irregular ellipse” of the church’s year, we should find the line fading into brokenness shortly after the feast of the Epiphany (January 6) until just before Lent (for many centuries the West had the pre-Lenten Sundays of Septuagesima, Sexagesima, and Quinquagesima), and then again from Pentecost or Trinity Sunday until just before Advent (the twentieth-century Roman feast of Christ the King, now placed on the Sunday immediately preceding Advent, is but the most recent instance of anticipating the season). For long the “green” Sundays--the most “neutral” color for liturgical vestments--were numbered “after Epiphany” and “after Pentecost” or “after Trinity.” Beyond the first week or two, these scarcely constituted coherent season, although there may still be continuing tendencies to thematize the earthly life and ministry of Jesus (particularly the former) and the ongoing life and mission of the church in the second. The current Roman Catholic bluntly designates these periods as “ordinary time” (*per annum*).

“Ordinary Sundays” remain, however, precisely Sundays. That fact calls the preacher to bring the Scripture readings and the sermon into relation to the pivotal event and mystery of Christ’s death and resurrection.

Lectionaries

Lectionaries do not fall directly from heaven. Rather they codify and promote patterns in the liturgical reading of Scripture that have commended themselves to the church over a greater or lesser extent of time, space, and confessional tradition. They are necessary because it is impossible to read the whole of the Bible in a particular service of worship; they are valuable insofar as they allow the broad range of the biblical witness to be heard.

Lectionaries perpetually exhibit a certain tension between the reading of entire biblical books in course (*lectio continua*) and the eclectic selection of passages from the canon that are appropriate to particular times and occasions. The more definite the theological or Christological content of a feast or season, the more likely are the lessons from the Old Testament and the New (Epistle and Gospel) to be arranged for their typological and thematic point and counterpoint; this is a strong testimony to belief

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in the unity of the Scripture, although there is a danger that the Old Testament in particular will be used for snippets to match the New. On the other hand, the individual books of the Bible have a greater chance of communicating their characteristic message when they are read more continuously. Mixed cases are found in, say, the semicontinuous reading of Isaiah in Advent, or of St. John, the Acts, and the Revelation in Eastertide.

The many coincidences of lectionary patterns over time, space, and confessional boundaries bear witness to a remarkably common sense among Christians as to what Scriptures belong when, if the full range of redemptive history is to be commemorated, celebrated, and anticipated over a regularly recurring period (hitherto usually a year). In recent decades, various ecumenical efforts have been made to bring the various confessional practices into even greater harmony. In Britain, *The Calendar and Lectionary* (1967) of the semi-official Joint Liturgical Group, which spreads the readings over a two-year period, has exercised great influence on the official revisions of Anglican and Protestant churches. Unfortunately, this pioneering work has tended to isolate the British, since churches in other areas, particularly of the English-speaking world, have preferred to base themselves on the three-year Sunday and festive lectionary of the postconciliar Roman Catholic church (*Lectionary for Mass*, 1969). In particular, the pattern of “naming” the three years after the gospels of Matthew, Mark, and Luke has proved popular. In some respects, however, the Roman lectionary has undergone adaptation in its reception by others.

Thus the American Consultation on Common Texts, in order to avoid the sometimes strained typologies of the Roman Old Testament snippets, has attempted a more continuous reading of the Old Testament in each of the three years in the Sundays after Pentecost, with only a rough typological correspondence between the Pentateuch and Matthew, the Davidic narrative and Mark, and the prophets and Luke.

Protestant preachers in many regions and denominations are increasingly finding it a boon to have the scriptural matter of their sermons “provided” for them through the use of a lectionary. If, as Karl Barth almost implied on a couple of occasions, one should preach with the Bible in one hand and the newspaper in the other, the use of a

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lectionary offers a better chance for the Scriptures to relate to our current perceptions of the world and human affairs, rather than the other way around. This is not to say that a particular event may not sometimes impel the preacher to turn to another Scripture for the sermon, but the congregation ought not to be robbed of the steady and consistent reading of the Scriptures in the worship assembly.

We thereby come to one final theme that has tentatively surfaced at a number of points in our discussion and now needs to be dug out: the theme of history and mystery, of time and eschatology.

History and Eschatology

It is sometimes argued that the fourth century marked a dramatically new phase in the Christian understanding of history and of this temporal world. Certainly it is no accident that this century--that of Constantine's conversion--provides our first evidence for the practice of an annual Holy Week (Palm Sunday, Maundy Thursday, Good Friday), a feast on the day of Pentecost (and soon a separate Ascension day), and a celebration of the Savior's birthday and public appearance (with Christmas and Epiphany becoming distinct feasts). Yet it may be a mistake to discern a drastic change rather than a more subtle and gradual shift of emphasis. There was no sudden decline from *kairos* into *chronos* (to use a distinction beloved of an older biblical theology). The church's Constantinian "settlement into the world" was foreshadowed, if H. Conzelmann's exegesis of Luke-Acts in *Die Mitte der Zeit* has value at all, in the Lucan accommodation to the delay of the Parousia.

There was probably from the first a touch of historical commemoration in the early designations, as we saw of Wednesday and Friday as weekly fast days. The weekly Sunday and the yearly Easter, both inferable from the New Testament writings, commemorate the raising of Jesus from the dead, which was considered as at least an historical event. The resurrection was, of course, more. That is why Christian worship is always also a celebration of Christ's presence and an anticipation of the Lord's return. With Christ, the final kingdom began its irruption into this world, and all our created time has become, as the Orthodox theologian Olivier Clement puts it, "porous" to God. Every Sunday, in particular, is a declaration of the eschatological qualification brought to

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time and history by the resurrection of the crucified Christ from the dead.

Over time, though so qualified, is not abolished. The Savior himself “needed”--we can infer after the event--the years of his earthly life, from the moment of his conception to the day of his ascension, for the multifaceted work of redemption. Moreover, the mystery of God’s design for the world apparently includes the centuries that have since passed. And still the Parousia has not taken place. What is worked out in time and history will belong, we conclude, to the final kingdom of God, however marvelous the transformation it will undergo in the general resurrection which Christ’s presaged. If the Creator’s saving purpose accommodates itself to time and history in these ways, it is entirely appropriate to commemorate, celebrate, and anticipate it in the temporal symbolism that the church’s calendar represents. That is in no way to deny the openness of all Christian worship and the whole of Christian existence to the entire mystery of God.

APPENDIX 20

Easter in Christian Liturgy

Easter (in Gk. *pascha*, which also means *Passover*). The earliest and greatest annual festival of the Christian calendar. On the basis of the evidence quoted by Eusebius (EH 4.24.1–8), its existence can certainly be traced back to the time of Anicetus and Polycarp (c. 155) and probably to the time of the birth of Polycrates (c. 125). The reference in Epistle of the Apostles 15 may also date from c. 125. It is likely that the festival arose at Antioch c. 110, out of the weekly commemoration of Christ's resurrection on Sunday, the intention being to give special prominence to that Sunday which fell nearest to the actual season of the resurrection, i.e. the Sunday next after the Jewish Passover on 14 Nisan.

In the 2nd century, the small province of Asia observed Easter on 14 Nisan itself, whereas virtually the whole of the Christian world outside observed it on the Sunday following, and this has given rise to an alternative explanation of the origin of Easter. It has been supposed, notably by B. Lohse, that the practice of the province of Asia was the original Christian practice, and was a continuation of the observance of the Passover itself by Jewish Christians in NT times. However, it is very hard to understand why Jewish-Christian practice should have been preserved in Asia (a largely Gentile area, evangelized by the author of Col. 2:16–17 and Gal. 4:9–11) but not in Palestine or Syria (where there were more Jews than anywhere else, and where Jewish Christianity had its centre). So it is better to see the practice of Asia as presupposing the existence of Easter Sunday, and as an attempt to achieve greater precision than the rest of the Christian world, by transferring Easter from the Sunday after the Passover to the Passover itself. There is no evidence, incidentally, for the hypothesis that the church of Asia was celebrating Christ's death and the rest of the church his resurrection. The ancient Easter day celebrated both events (the separate Good Friday first appears in the 4th century).

The practice of Asia gave rise to an internal controversy between Melito and Claudius Apollinaris (c. 150–60) and to the world-wide Quartodeciman ('about the fourteenth') controversy (c. 190) in which the non-Asian view prevailed. Up to this point, all Christians dated Easter by following the decision made each year by the Jews about the Passover, which was still being fixed by observation; so they kept Easter

Easter in Christian Liturgy, continued

either on the Sunday following the Jewish festival or (in Asia) on the actual Jewish festival day. However, since this dependence aroused Jewish mockery, in the 3rd century Christians began to fix Easter independently, by astronomical calculation. The problem they faced was to reconcile the Jewish lunar year with the standard solar year of the Roman Empire. For this purpose the Roman church used a doubled 8-year cycle, and later an 84-year cycle, while the Alexandrian church used the Metonic cycle of 19 years, which was the most accurate of the three, and ultimately prevailed everywhere. In the meantime, however, the second great Easter controversy arose, between those who had begun to fix Easter astronomically, and those who continued to be guided by Jewish practice, and to hold it on the Sunday after the Passover. This controversy (often confused with the Quartodeciman, causing Quartodecimanism to be thought more lasting and widespread than it was) was resolved in principle by the Council of Nicaea in 325, the decision being in favour of the new method. The dissidents this time were not the church of Asia but the churches of Syria, Cilicia and Mesopotamia.

The subsequent Easter controversies arose from the different methods of calculating Easter. The 7th-century controversy over the Celtic Easter was due to the Celtic churches having retained the 84-year cycle after Rome had abandoned it. The controversy extending from the 16th century to our own day over the Julian and Gregorian calendars is due to the slight but accumulating inaccuracy in the Roman solar year, as established by Julius Caesar. By 1582 this had become significant enough for Pope Gregory XIII to have it corrected, but churches out of communion with Rome were naturally slow in adopting his reform. It was not adopted in England until 1752, when new Easter tables were introduced into the "Book of Common Prayer"; many of the Eastern churches have still not adopted it. Since Easter is a movable festival, related to the moon, it coincides in the Julian and Gregorian calendars about once every three years; but the fixed festivals, such as Christmas, now fall thirteen days later in the Julian calendar than in the Gregorian. The modern secular concept of a fixed Easter, which would mean abandoning the Jewish lunar year altogether, has met with some degree of favour in the Western churches but none in the Eastern, where the only interest is in an agreed Easter.

Easter in Christian Liturgy, continued

Already in the 2nd century the Easter celebrations were being continued over the following seven weeks, and a preparatory period of one or more days of fasting (the ultimate source of the later Lent) was also being added. The uniquely early origin of Easter, the scale of its celebrations, and the heat with which its date was debated, all bear witness to the unrivalled importance of Christ's death and resurrection (the actual fulfilment of the ancient pascha) in primitive Christian thinking. — R. T. Beckwith,

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APPENDIX 21

The Church Year - Western Church

The Urban Ministry Institute

The purpose of the liturgical calendar is to remember, to reenact, and to be transformed by the major events of Jesus' life in real time.

Advent (Begins late November or early December)

A season of anticipation and repentance which focuses on *the First and Second Comings of Christ*. The dual focus means that Advent both begins and ends the Christian year (Isa. 9.1-7; 11.1-16; Mark 1.1-8).

Christmas (December 25)

Celebrates the *Birth of Christ* (Luke 2.1-20).

Epiphany (January 6)

The Feast of Epiphany on January 6 commemorates the coming of the Magi, which reveals Christ's mission to the world. The entire season of Epiphany then emphasizes *the way in which Christ revealed himself to the world as the Son of God* (Luke 2.32; Matt. 17.1-6; John 12.32). The last Sunday in Epiphany celebrates the Transfiguration.

Ash Wednesday (The seventh Wednesday before Easter)

A day of fasting and repentance that reminds us that we are disciples about to begin *the journey with Jesus that ends in the cross* (Luke 9.51). Ash Wednesday begins the observance of Lent.

Lent (Forty days before Easter (excluding Sundays))

A time for reflection on *the suffering and death of Jesus*. Lent also emphasizes "death to self" so that, like Jesus, we prepare ourselves to obey God no matter what sacrifice it involves. Lenten observance calls for people to fast as a way of affirming this attitude of obedience (Luke 5.35; 1 Cor. 9.27; 2 Tim. 2.4; Heb. 11.1-3).

Holy Week

(Determined by the date of Easter Sunday which occurs in March or April)

Palm Sunday - The Sunday before Easter which commemorates *the Triumphal Entry of Christ* (John 12.12-18).

Maundy Thursday* - The Thursday before Easter which commemorates the giving of *the New Commandment and the Lord's Supper* prior to Christ's Death (Mark 14.12-26; John 13).

* From the Latin *mandatum novarum* which means "new commandment" (John 13.34)

The Church Year - Western Church, continued

Good Friday - The Friday before Easter which commemorates *the crucifixion of Christ* (John 18-19).

Easter Sunday - The Sunday which celebrates *the resurrection of Christ* (John 20).

Ascension Day (Forty days after Easter)

Celebrates *the Ascension of Christ* to heaven at which time God “seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come” (Eph. 1.20b-21; 1 Pet. 3.22; Luke 24.17-53).

Pentecost (The seventh Sunday after Easter)

The day which commemorates the coming of the Holy Spirit to the Church. *Jesus is now present with all his people* (John 16; Acts 2).

All Saints Day (November 1)

A time to remember those heroes of the faith who have come before us (especially those who died for the Gospel). *The living Christ is now seen in the world through the words and deeds of his people* (John 14.12; Heb. 11; Rev. 17.6).

The Church Year Follows the Ordering of the Gospel and Acts

- » Birth
- » Ministry
- » Passion
- » Ascension
- » Descent of the Spirit
- » The Church through the Ages
- » Second Coming

- » It begins with the birth of Christ (Advent to Epiphany).
- » It then focuses on the revelation of his mission to the world (Epiphany and Transfiguration).
- » It reminds us that Jesus set his face toward Jerusalem and the cross (Ash Wednesday and Lent).
- » It chronicles his final week, his crucifixion, and his resurrection (Holy Week).
- » It affirms his Ascension to the Father’s right hand in glory (Ascension Day).
- » It celebrates the birth of his Church through the ministry of his Spirit (Pentecost).
- » It remembers the history of his Church throughout the ages (All Saints Day).

The Church Year - Western Church, continued

- » Advent both ends the cycle and begins it again. It looks forward to his Second Coming as the conclusion of the Church Year but also prepares to remember again his First Coming and thus starts the Church Year afresh.

Colors Associated with the Church Year

Christmas Season (Christmas Day through start of Epiphany)

White and Gold

Epiphany Season

Green

Transfiguration Sunday

White and Gold

Ash Wednesday and Lent

Purple

Palm Sunday

Purple

Maundy Thursday

Purple

Good Friday

Black

Eastertide (Easter Sunday through Ascension Day)

White and Gold

Pentecost

Red

All Saints Day

Red

Advent Season (The Fourth Sunday before Christmas through Christmas Eve)

Purple

The Meaning of the Colors

Black
Mourning, Death

Gold
Majesty, Glory

Green
Hope, Life

Purple
Royalty, Repentance

Red
Holy Spirit (flame)
Martyrdom (blood)

White
Innocence,
Holiness, Joy

APPENDIX 22

Colors of the Christian Year

Robert Webber, *The Services of the Christian Year* (95). Nashville: Star Song Pub. Group, 1994.

Colors of the various seasons of the Christian year express the mood or feeling of the season. The following outline presents the colors most often associated with Christian seasons.

Advent

Blue or violet express the penitential nature of the season as well as the royalty of Christ.

Christmas

White expresses the celebrative nature of the season.

After Epiphany

Green expresses the ongoing eternal nature of growth. Use white for Baptism of the Lord Sunday and for the last Sunday which celebrates the transfiguration of our Lord.

Lent

Black, violet, grays, and/or muted blues express the solemnity of Lenten time.

Holy Week

Red is used as the color of the blood of Christ and of the martyrs. Black is also used to express the somber nature of Holy Week. For Holy Communion on Maundy Thursday, use white or red. For Good Friday and Holy Saturday, red, black, or no color.

Easter

Gold or white expresses the joy of the season. Use red on Pentecost Sunday. Red symbolizes fire and the coming of the Holy Spirit.

After Pentecost

Green expresses the ongoing work of God. Use white on Trinity Sunday, All Saints' Day, and Christ the King Sunday. White expresses the celebratory nature of these days.

Colors of the Christian Year, continued

Other Uses of Color

White

Wedding, funeral, Thanksgiving, dedication, baptism

Red or Scarlet

Church anniversary, ordination/installation, confirmation, reception into the church, revival, preaching, missions, work of the Holy Spirit

During weekday services, use the color of season (after Epiphany, Passiontide, after Pentecost), or color of preceding Sunday (in Advent, Christmas, Lent, and Easter), unless a color is specified in the calendar for the day (Good Friday, etc.).

Denominational promotions and thematic events (Day/Week of Prayer for Christian Unity, World Communion Sunday, etc.) may be worked in with the Christian calendar emphasis for a given day without overshadowing that emphasis. Laity (women's, men's, children's) days, church vocations, missions, etc., may be honored without supplanting the calendared day or season.

Civil and commercial holidays and observances NEVER supersede the Christian use for the main services on any Sunday, nor mix with them, if it can be helped. Civil days include national, state, and local holidays (Presidents' birthdays, Memorial, Flag, Independence days, etc.). Commercial observances include Valentine's, St. Patrick's, Grandparents', Mothers' and Fathers' days, etc. If possible, observe these in Sunday evening or midweek services, or with a church school or fellowship event.

APPENDIX 23

The Church Year:

Forming Christ-Centered Spirituality through the Church Calendar

The Urban Ministry Institute

Forming spirituality is “discovering ancient rhythms for a new spiritual awakening.”

~ Robert Webber

1. **Advent:** A season of anticipation and repentance which focuses on *the First and Second Comings of Christ*. The dual focus means that Advent both begins and ends the Christian year (Isa. 9.1-7; 11.1-16; Mark 1.1-8).
 - a. **Anticipation:** Week 1 - The Advent wreath reminds us of God’s eternal love, without a beginning, without an end. The Candles remind us of Christ’s light coming into the world. We light the first candle looking forward to the coming of the Messiah, Emmanuel, God-with-us.
 - b. **Annunciation:** Week 2 - We light the second candle to announce the birth of the Savior King, as the angel Gabriel announced to Mary, and the angels announced to the shepherds.
 - c. **Affirmation:** Week 3 - We light the third candle recognizing the fulfillment of God’s promise of our salvation.
 - d. **Arrival:** Week 4 - We light the fourth candle in celebration of the arrival of the baby, born in a stable at Bethlehem, whose name is Immanuel, God-with-us.
2. **Christmas:** A celebration of the mystery of the incarnation of the Son of God, the Word made flesh in the world. It celebrates *the birth of Christ* (Luke 2.1-20).
3. **Epiphany:** The Feast of Epiphany on January 6 commemorates the coming of the Magi, which reveals Christ’s mission to the world. The entire season of Epiphany then emphasizes *the way in which Christ revealed himself to the world as the Son of God* (Luke 2.32; Matt. 17.1-6; John 12.32).

The Church Year: Forming Christ-Centered Spirituality, continued

4. *Transfiguration Sunday*: “Recalls the Transfiguration of Christ on the last Sunday of Epiphany (which is the Sunday before Ash Wednesday, the beginning of our lenten journey)” Robert Webber. *The glory of Christ manifest in this world--to us and through us.*
5. *Ash Wednesday*: A day of fasting and repentance that reminds us that we are disciples about to begin *the journey with Jesus that ends in the cross* (Luke 9.51). Ash Wednesday begins the observance of Lent.
6. *Lent*: A time for reflection on *the suffering and death of Jesus*. Lent also emphasizes “death to self” so that, like Jesus, we prepare ourselves to obey God no matter what sacrifice it involves. Lenten observance calls for people to fast as a way of affirming this attitude of obedience (Luke 5.35; 1 Cor. 9.27; 2 Tim. 2.4; Heb. 11.1-3).
7. *Holy Week*¹
 - a. *Palm Sunday*: The Sunday before Easter which commemorates *the Triumphal Entry of Christ* (John 12.12-18).
 - b. *Maundy*² *Thursday*: The Thursday before Easter which commemorates the giving of *the New Commandment and the Lord's Supper* prior to Christ's Death (Mark 14.12-26; John 13).
 - c. *Good Friday*: The Friday before Easter which commemorates *the crucifixion of Christ* (John 18-19).
 - d. *Easter Sunday*: The Sunday which celebrates *the resurrection of Christ* (John 20).
8. *Ascension Day*: Celebrates *the Ascension of Christ* to heaven at which time God “seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come” (Eph. 1.20b-21; 1 Pet. 3.22; Luke 24.17-53).
9. *Pentecost*: The day which commemorates the coming of the Holy Spirit to the Church. *Jesus is now present with all his people.*

¹ “In the ancient church the three days [of the Paschal Triduum] started on Thursday evening and ended with the great Paschal vigil of Saturday night. These services are called the Paschal Triduum [or, the Three Great Days] . . . They are the most holy, solemn, and serious days of the entire year. For in these days we experience and encounter our own destiny in the destiny of Christ's ignominious death and burial and in his triumphant resurrection from the dead.”
~ Robert Webber, *Ancient Future Time*. Grand Rapids: Baker Books, 2004, p. 25.

² From the Latin *mandatum novarum* which means “new commandment” (John 13.34).

³“The word ‘ordinary’ in Ordinary Time doesn’t mean ordinary in the usual sense. Remember ‘ordinal’ numbers--first, second, third? That’s what ‘ordinary’ refers to here. The numbered Sundays of the year outside of the special seasons. Yet ordinary time does seem rather ordinary, it doesn’t bring any strong images to mind the way the other seasons do. In fact, the Sundays of Ordinary Time don’t all fall during the same time of the year. To understand Ordinary Time, we need to understand the Church Year as a whole. We need to remember the essential meaning of all the other seasons and then think about the rhythms of time.”

~ Dan Connors, *The Liturgical Year*.
Mystic, CT:
Twenty-Third
Publications,
2005, p. 39.

The Church Year: Forming Christ-Centered Spirituality, continued

10. *Trinity Sunday*: Falls on the first Sunday after Pentecost. At Pentecost Jesus is declared to be both Messiah and Lord (Acts 2.36) and of course that is the day of the coming of the Holy Spirit. The Church has always been committed to a Triune understanding of God and this *allows Christians to worship and ponder that mystery*.
11. *Ordinary Time*³: In the Old Testament, the theme is simply God’s saving event. *During this time the Church considers the overarching theme of salvation history, Christian discipleship, and advance of the Kingdom. It is a time of harvest.*
12. *All Saints Day*: A time to remember those heroes of the faith who have come before us (especially those who died for the Gospel). *The living Christ is now seen in the world through the words and deeds of his people* (John 14.12; Heb. 11; Rev. 17.6).
13. *Thanksgiving Day*: Bears similarity to the feasts of the harvest in the Old Testament.
14. *Feast of Christ the King*: Last Sunday before Advent (*also called the Feast of the Reign of Christ*), important segue into advent, instituted in 1925 to function in counter cultural way against the secularization of the modern world.

APPENDIX 24

Calendars Discarded

Robert Webber,
*The Services of the
 Christian Year*,
 Nashville: Star
 Song Pub. Group,
 1994. p. 5.

Baptist theology and practice, particularly in worship, are rooted in Scottish and English Calvinism. Thus most early Baptists followed the Calvinists in discarding calendars of “feasts and fasts,” and in deemphasizing liturgical ceremony. This approach became so deeply entrenched that, even into the early twentieth century, some Baptists of North America declined to observe Christmas and other Christian festivals and continued to uphold the related principle that every Lord’s Day (Sunday) was just like any other. Yet, there has always been a minority who maintain that the worship book, the Christian year, and a more formal liturgy do have an authentic place among Baptists.

Discarding religious calendars created two great voids which profoundly influenced Baptist worship. Loss of a lectionary related to a religious calendar led to topical, situation-dependent sermons, resulting in some of the best—and the worst—of Protestant preaching. Loss of the calendar itself encouraged many churches to drift toward civil religion, substituting an American civil calendar for a distinctly Christian calendar.

The American Civil Calendar

Ronald K. Freyer
 Nicholas, in Robert
 Webber, *The
 Services of the
 Christian Year*,
 Nashville: Star
 Song Pub. Group,
 1994. p. 6.

The American civil calendar combines patriotic holidays such as Memorial, Independence, and Labor Days with commercially oriented celebrations such as Mother’s, Valentine’s, and Grandparents’ days. Three explicitly religious days have a prominent place for Christians—Palm Sunday, Easter, and Christmas. Thanksgiving, the American holiday, is distinctive as a civil holiday with a religious theme. All of these observances became the core calendar for many Baptist congregations. Denominational “promotions” were added to the core—fund drives for various missions and days of “recognition” such as graduation, Rally Day, Off-to-College Day, and Camps and Conferences Sunday.

Recovering a Christian Calendar

As a denomination, American Baptists are not classed as “liturgical,” yet many of their churches and clergy use worship orders and materials which are indistinguishable from those of their liturgical sisters and brothers. Each American Baptist congregation exercises the right to determine its own and use and practice in worship. This right includes

Calendars Discarded, continued

the freedom to use, or to abstain from using, any particular form or style of Christian worship—or any particular book, calendar, or lectionary.

As have other denominations since Vatican II, American Baptists are developing a new understanding of Christian worship and of liturgies ancient and modern. Unlike those denominations that have official national offices or commissions on worship, American Baptist involvement in this renewal has had to rise from the grassroots—from individual congregations and individual laity and clergy. Several unsuccessful attempts were made to form a denomination-wide interest group in liturgy from the 1950s to the 1970s. Finally, in 1989, “Liturgy & Life: the American Baptist Fellowship for Liturgical Renewal,” was organized and has begun to emerge as a responsible forum for addressing worship-related issues among American Baptists.

Since 1965, various American Baptist churches began to move away from the civil calendar. Usually, without dropping civil observances, they added some distinctly Christian holy days and times, such as Advent or Lent. Pentecost and Epiphany also began to receive attention, though it is still common for Pentecost to be overshadowed, or excluded altogether, when it occurs at the same time as Mother’s Day or Memorial Day. Similarly, many parishioners, exhausted long before noon of Christmas day, have little energy or interest in extending the Nativity festival into the New Year, to Epiphany.

Though there have been positive developments in liturgy for American Baptists, those pastors and congregations who desire to stay attuned to developments in liturgy have had to borrow and adapt resources, calendars, and lectionaries from their brothers and sisters in other denominations and will likely continue to have to do so for some time. Yet, those American Baptists most involved in liturgical renewal are also those in dialogue with their counterparts in other denominations, seeking to cooperate rather than to compete, and to develop and to own a common understanding of Christian liturgy and time.

A denomination-wide program which includes a focus on American Baptist worship is being developed in the 1990s. It is unlikely that this program will produce any official American Baptist worship books, lectionaries, or Christian year calendars, yet there is hope that it will stimulate and intensify interest in worship and liturgy.

APPENDIX 25

A Cultural Calendar

Robert Webber, *The Services of the Christian Year* (18), Nashville: Star Song Pub. Group, 1994.

Most independent Christian churches, to be sure, follow a yearly calendar—the secular calendar of the culture around them. Many, and probably most, of the churches regularly acknowledge Mother’s Day, Memorial Day, Father’s Day, Graduation Sunday, Independence Day, and sometimes even Boy Scout Sunday and other secular occasions. The motivation is evangelism, not worship. Recognition of such days in worship services, it is thought, creates a point of contact with the unchurched people of the community, while the Christian calendar would not, since it is largely unknown to the community. An evangelistic sermon can then be tied into a secular event.

Sermon series sometimes serve as the organizing principle for the year, rather than the secular calendar. Preachers may give topical or expository series of messages or perhaps dedicate a month to a theme—“Stewardship Month” or “Family Month,” for example.

Nearly all of the churches will dedicate at least two weeks to Christmas. However, Christmas is acknowledged not because it is part of the church year, but because of its observance as a holiday in the wider culture. Some of the churches might use the term Advent, display a simple wreath, and have some readings. Other seasonal events might include the performance of a cantata, a Sunday School program with the children, or a candlelight Communion service on Christmas Eve. But on the Sunday after Christmas, the service will invariably focus on resolutions and goal setting, thus connecting with the New Year holiday rather than following the traditional church calendar.

The majority of Christian churches also celebrate Easter and Holy Week (although most avoid that term). Easter sunrise services are common, as are Good Friday or Maundy Thursday Communion services. But the structuring of the services is entirely up to the individual congregation, and books or other sources are seldom consulted. A few churches recognize Pentecost Sunday occasionally, but virtually none observe other church days such as Reformation Sunday.

A Cultural Calendar, continued

Little support for recovery of the Christian year exists among the rank-and-file membership. Some of the Bible colleges and seminaries offer courses that include a few sessions on the calendar, but there seems to be little more than curiosity about the Christian year among the majority. More than a few preachers have preached from the Lectionary schedule for a year without making people aware of it, for they would be opposed to it if they knew.

Though most Christian churches are not moving toward recovery of the Christian year, some preachers and many worship leaders are attempting to deepen the worship vocabulary of their congregations through the use of drama and symbolism, with explanations (on-the-fly catechisms, of sorts) of one element at a time. Mountain Christian Church, located in a highly Catholic area in Joppa, Maryland, has a large gothic-style building with a divided chancel and employs more visual symbolism in worship than most Christian churches. For instance, candles are used every week and a veiling of the cross is conducted on Good Friday. Virtually all of the churches using such acts are historic, large city churches previously associated with the Disciples of Christ.

In sum, broad interest in the Christian year or a liturgical approach to worship is still a long way off.

APPENDIX 26

A Baptist Preacher Discovers the Christian Year

Rev. Larry D. Ellis, in Robert Webber, *The Services of the Christian Year* (10),
Nashville: Star Song Pub. Group, 1994.

Discovery of the Christian Year

This author's Baptist church is a rare exception to the above profile. Drawing from instructive, if limited exposure to liturgical environments and considerable study of church history and Christian symbols, we have begun to learn the value of periodically focusing on all the major themes of our Christian faith. Our celebration of the Christmas season has expanded to encompass Advent and Epiphany as well as Christmas. And along with Easter, we now observe Lent and Pentecost. After using the Christian year as a primary basis of our worship for five years, our congregation would have it no other way. Such observance gives us a sense of the recurring celebration, anticipation, and challenge to all that our Lord has designed us to be.

Advent is anticipated months before it arrives. We celebrate not only the promise of Jesus' coming as a baby in the manger, but we also rejoice in the anticipation of his second coming. During Advent we sing primarily carols that invite or promise Jesus' coming to be in our midst. Most Christmas carols are not sung before Christmas Eve. We then sing them for several weeks until Epiphany. As we celebrate the wise men giving gifts to our Lord, we also celebrate the many gifts that God gives to us, including spiritual gifts. In the Lenten season we rediscover the uniqueness of our Christian faith, God's plan for our redemption, the sacrifice of God's Son, Jesus, on the cross.

This gives us the opportunity to sing many hymns about the cross and to examine prayerfully all that we are doing both in and outside the church. During Holy Week we read aloud the Scriptures concerning Jesus' triumphal entry into Jerusalem, the Last Supper, and the Crucifixion, and sometimes we reenact these scenes in simple fashion. Reliving these events in Jesus' ministry each year brings fresh appreciation of his great love and sacrifice for us and challenges us to enthusiastic obedience. After the culmination of Holy Week on Easter Sunday, the focus on Christ's resurrection continues several weeks. We then turn attention to God's great gift of the Holy Spirit displayed at Pentecost.

A Baptist Preacher Discovers the Christian Year, continued

Walking through each of these main events in the experience of Jesus provides an endless list of praise themes, sermon topics and texts. There is no difficulty even connecting the Christian year with many topical series of sermons.

Worship Deepened

Initially, this change from the previous ritual of three hymns, offering, special music, and sermon to themes from the Christian year met with some resistance. However, such resistance was generally from those who had strong resistances to many types of changes, rather than from those who had previously chosen to leave a liturgical environment. The former Catholics, Lutherans, and Episcopalians who have become a part of our congregation have in many cases experienced new meaning in their worship life by bringing their evangelical faith to observance of the Christian year. Those who have their first taste of the Christian year in our congregation often find a sense of stability and continuity in their Christian faith and worship.

Our structure of prayers, confessions, singing (even chanting) of the Psalms, connected by the focus of the Christian year gives just enough structure to our worship to enable each person to offer praise and adoration to our Lord. This pattern provides opportunity for pastoral guidance toward effective worship not afforded by the traditional preaching service. We believe God has richly blessed us in our discovery of the Christian year.

APPENDIX 27

Of Whose Spirit Are We?*A Primer on Why We Seek to Retrieve the Great Tradition for the City Church*

Rev. Dr. Don L. Davis

In the person and work of Jesus of Nazareth, the Kingdom of God has come to earth. As our Lord and Messiah, he has set his people free from the oppression of the devil, the condemnation of the Law, and the power of sin and death. Because of this freedom Christ granted to the people of God, we may now explore and employ different forms of worship and service to God in the Church, provided of course that we remain faithful to the Gospel and well-anchored in the apostolic tradition as expressed in the holy Scriptures.

Throughout the history of the Church, Christians have expressed their liberty in Jesus to change, transform, abridge, or edit their respective structures, norms, and practices. Such freedom has been confirmed on the basis of the consent of the churches and their duly commissioned leaders, and always with a view to glorify God in Christ. These expressions, whenever valid, have sought to recover in richer expression our full Christian heritage as guided by the Holy Spirit. Truly, our liberty in Christ permits us to follow our consciences as we express our worship and service in ways consistent with Scripture, as well as the cultures of the peoples who follow Christ in obedience. This free expression and embodiment of Christ in culture is essential when members of a people group confess and obey Christ as Lord of all. No generation of believers is free to alter the message of the biblical vision of the Kingdom of God; that message is fixed and unchanging. However, we also gladly affirm that our evangelical identity allows and demands that we do all we can to give full and fresh expression to the meaning of the Gospel of Jesus Christ in the context of our culture and community.

Today, the contemporary evangelical church finds itself situated in an age of postmodernism, civil religion, hedonism, pragmatism, and egocentrism, all of which (to some degree) have influenced the worship and service of the body of Christ. These challenges call for a new discovery and reappropriation of the faith once for all delivered to the people of God. To meet these threats and to take advantage of our present opportunities, we must seek to be transformed, renewed, and

Of Whose Spirit Are We?, continued

enlarged by the Christian Story in order to give truer witness to Christ and his kingdom reign.

One of the richest sources for transformation and a renewed faith and discipleship lies in our retrieval of the Great Tradition, i.e., those doctrines, practices, and structures employed by the ancient Church as it sought to give expression to the truth concerning Jesus Christ. The ancient Church's faith and practice serves as the authoritative source of all of our various Christian denominational practices. In terms of time, the Great Tradition can be measured from the period between the time of Christ and the middle of fifth century. This "tradition lying behind all particular Christian expressions" sought to faithfully articulate, express, and defend the apostolic tradition in its worship, teaching, and experience. The Great Tradition predates all specific associational and denominational emphases, and represents the foundation of all valid contemporary Christian thought and practice.

As a church passionately invigorated by the presence of the risen Christ, the ancient Church endured the challenges of schism, heresy, paganism, imperial domination, societal immorality, and Gnostic deception. The early Christians articulated a faith that summarized and defended the apostles' teaching, and established structures of worship that led its members (many of whom were poor and oppressed) into a living hope and presence of Christ. Governing themselves according to a councillor vision of leaders who swore allegiance to the Lord Jesus, the ancient Church defined spirituality in terms of the people of God reliving, reenacting, and embodying the life and work of Jesus in the baptism into Christ (*catechumenate*), the rhythm of the Lord's Day celebration, practice of the Christian year, and a shared spirituality held in common among the churches. Rather than succumbing to societal pressure, these believers lived a faith that enabled them to represent nobly the Kingdom of God in their time, and lay a foundation and example for us to follow today.

Because of this, we are convinced that a critical retrieval of the Great Tradition can enhance our ability today to bear witness to the Kingdom in a troubled and lost society. Our retrieval of the tradition does not naively assert that the early Church was without fault, nor do we advocate a nostalgic return to do what they did in an ape-ish and

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Of Whose Spirit Are We?, continued

unthinking fashion. Our time is *our time*; rather, we seek to learn from the Great Tradition in order to meet *our* challenges in *this* pressing hour. I am convinced that the rediscovery of this tradition can empower urban leaders and their congregations to withstand the temptations of our time, and help them to maintain hope and courage in the face of societal and spiritual evil. Above all, embracing the Great Tradition can enable all of us who love Christ to reconnect with the historic origins of our faith, and be transformed again by returning to the sacred roots of our spiritual source—the apostolic tradition canonically informed by the Scripture, climaxing in the glorious person and work of our risen Lord Jesus. Retrieving the Great Tradition can empower us to affirm our past, live courageously in our present, and anticipate our future and the coming reign of God in Christ.

APPENDIX 28

Only a Few Things Matter

A. W. Tozer, *Born after Midnight*. Harrisburg: Christian Publications, Inc. 1959. pp. 88-92.

It has been suggested here before that life, for all its apparent complexities, is at bottom very simple indeed if we could only realize it. Thank God, only a few things matter. The rest are incidental and unimportant.

Nothing that matters is new. “There is no new thing under the sun,” said Solomon, and he could hardly have meant that there had been no mechanical development or social or political changes under the sun, for he observed elsewhere that man has “sought out many inventions,” and he had himself instituted quite a number of changes in the royal routine. The city of Jerusalem he left behind him when he died was quite another city from the one he took over from his father David. External changes were numerous even in those days, but in nature and in man nothing was new; and it was of these that Solomon wrote.

Nothing is new that matters and nothing that matters can be modernized. One way to evaluate anything in the world around us is to check for possible modernization. If it can be modernized you may safely put it far down in the scale of human values. Only the unchanged and the unchanging should be accounted worthy of lasting consideration by beings made in the image of God.

Should some reader impatiently brush me off as hopelessly old-fashioned I shall not be offended. To escape the illusion of the temporal requires a free mind and a heart deeply engrossed in eternal thoughts and filled with immortal yearnings. And present-day Christianity simply does not produce that kind of mentality. Neither can we hope with Wordsworth “that mellow years will bring a riper mind and clearer insight,” for our direction is away from this and not toward it. Unless we have been enlightened deep in the Spirit of truth, the passing of time will not help us. Rather it may confirm us in our carnality.

There is such a thing as spiritual senility. It is the natural result of failure over a prolonged period to live in the light of revealed truth; and any of us can slide into it unless we walk humbly and circumspectly.

Only a Few Things Matter, continued

Almost everything that men value today has been developed from some primitive archetype: the streamlined auto from the wheel, the skyscraper from the stone arch, the supersonic airplane from the kite, our highly complex monetary system from the cowrie shell or its equivalent, our extremely efficient methods of communication from hieroglyphics or the jungle drum. I think it would be possible to trace about 98% of the items that compose our modern civilized world back to their primitive originals. Yet I reassert with emphasis that nothing new matters and nothing that really matters can be modernized.

What really matters after all? My personal relation to God matters. That takes priority over everything else. A man may be born in a sanitary hospital, receive his education in progressive schools, ride in an air-conditioned car, sleep on a foam rubber mattress, wear synthetic clothing, eat vitamin-enriched food, read by fluorescent lights, speak across 12,000 miles of empty space to a friend on the other side of the world, lose his anxieties by taking tranquilizing pills, die without pain by the aid of some new drug and be laid to rest in a memorial park as lovely as a country garden; yet what will all this profit him if he must later rise to face in judgment a God who knows him not and whom he does not know? To come at last before the bar of eternal justice with no one to plead his cause and to be banished forever from the presence of the great Judge—is that man any better off than if he had died a naked savage in the hinterlands of Borneo?

No man can afford to live or die under the frowning displeasure of God. Yet, name one modern device that can save him from it. Where can a man find security? Can philosophy help him? or psychology? or science? or “progress”? or atoms or wonder drugs or vitamins? No. Only Christ can help him, and His aid is as old as man’s sin and man’s need. The naked aborigine is as near to God (and as far from Him) as the Ph.D. Nothing new can save my soul; neither can saving grace be modernized. We must each come as Abel came, by atoning blood and faith demonstrated in repentance. No new way has been discovered. The old way is the true way and there is no new way. The Lamb of God was slain “before the foundation of the world.”

A few other things matter to be sure, but they begin there, go out from there and return there again. They are that we trust Christ completely,

Only a Few Things Matter, continued

carry our cross daily, love God and our fellow men, walk in the light as God gives us to understand it; that we love mercy, and walk uprightly; that we fulfill our commission as ambassadors of Christ among men; that we grow in grace and in the knowledge of God and come at last to our end like a ripe shock of corn at harvest time.

These are the things that matter. These things are always critical, yet few recognize them as being so. It is all but impossible these days to get attention to the things that matter. Only as the servants of God veer away from these serious and eternal things to talk of politics or world events or sports or science will the nervous and distraught victims of time and space give them a hearing. Yet these eternal truths are all the Bible teaches and all we are authorized to proclaim.

APPENDIX 29

Worship and the Cosmic Drama

Robert Webber

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One of the great tragedies of the Enlightenment era is that the Bible, God's story, has been turned into a book of propositional statements. The modern method of learning is to set forth facts and then seek to prove those facts by reason and science. So we turned the elements of God's story into factual statements that we set out to prove. This intellectual Christianity spawned many expressions including intellectual worship. Intellectual worship is "to gather the people, do the preliminaries and get to what we're really here for—biblical facts presented by the sermon."

Another great tragedy of the Enlightenment era was the Romantic movement of the nineteenth century. It opposed factualism and claimed truth was known in feeling, in intuition, in emotion. This view spawned a "feeling faith" and a worship that said, "gather the people, sing and get emotional then preach an emotional sermon and give an emotional invitation."

These two tragedies and their worship results—intellectual worship and emotional worship—spawned a new worship in the late twentieth century: contemporary worship. This combined "feeling" and "intellect"; it "feels God in the music" and "knows God in the teaching." So worship gathers the people to sing and learn, and if you are Pentecostal or Charismatic, worship adds on a time for healing prayer at the end.

God's Story

Biblical worship is really none of the above. Biblical worship does God's story. God's story is not this or that story contained in Scripture. God's story is the story that Scripture tells from Genesis through Revelation.

The story is about the Triune God who lives in eternal community and needs nothing. But God is so overflowing with love that God creates a world to be the dwelling place of His glory and a people to share fellowship in His very triune life.

Worship and the Cosmic Drama, continued

But God's creatures rebel. God's creation becomes dysfunctional. The world and all creatures are separated from God and cannot live in His love. And no one can fix it. So God becomes involved in history to restore the world and to establish a people of His own. In Abraham, He establishes His family; in Isaac, a tribe; in Israel, a nation; in David, a Kingdom. But all these people, like Adam and Eve, fail again and again.

In the fullness of time, God embraces His creation and all His creatures by an incarnate entrance into their lostness and suffering. He then takes their rebellion to the cross, dies to destroy death, rises to bring all creatures and all creation to new life and establishes His earthly people, the Church. Now He moves creation toward its ultimate destination in the new heavens and the new earth, where creatures and creation will dwell in the praise of the triune God forever.

Historical Recitation

Worship recites God's saving activity in history. Both the worship of Israel and the worship of the Church recite God's saving actions in creeds, antiphons, songs, palms and preaching. Look, for example, at the creed in Deuteronomy 26:5-9 and the creed of 1 Corinthians 15:1-6; look at the Antiphons in Joshua 4:6-7, 24:14-28 and the heavenly antiphons recorded in Revelation 5; look at the song of Miriam in Exodus 15 and the song of Jesus in Philippians 2:6-11; the whole book of Deuteronomy is a historical recitation sermon as is Peter's sermon on the day of Pentecost (Acts 2:14-36).

Dramatic Re-enactment

Also, the worship of both Israel and the Church is characterized by a dramatic re-enactment of God's great works of salvation. Consider for example the drama of the Day of Atonement in Leviticus 16:1-34 and the drama of Christ, our High Priest, recorded by the writer of Hebrews 6:11-10:39. Then, too, the drama of the Passover, instituted in Exodus 12 and still practiced today among the Jews, and the fulfillment of all the Passover images in the Lord's Supper (1 Corinthians 11:17-26) and at the end of history in the Great drama of the Supper of the Lamb (Revelation 19:7).

*Worship and the Cosmic Drama, continued***Counter-imagination**

The Church lives by this great drama and is shaped by a counter-imagination of the world. The Church's worship is no mere intellectual fact, no mere personal experience, no mere focus on the self. It is instead a recitation and re-enactment of the mighty deeds of God restoring the world to Himself by His own two hands—the incarnate Word and the life-giving Spirit—resulting in a vision of history, of the world and our place in it that is counter to all the visions of the world held by the world.

It is the true story of the world, the truth about the meaning of human existence. You don't prove it with reason or science. You don't make it real by experience. Worship is not factualizing it or feeling it. It doesn't need reason. It doesn't need feeling. Worship just does it. The drama of the world, that is.

APPENDIX 30

The Problem with Mere Christianity*We jettison 'nonessential' theology at our own peril.*

J. Todd Billings

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In a recent ecumenical meeting of Christian leaders discussing theology and worship, two evangelical representatives expressed a shared dilemma: How should they integrate concerns for justice and care for the poor into worship? One complained that modern praise songs do not speak about these issues. Given their nondenominational backgrounds, they were not sure where to turn for help.

These evangelicals hit one roadblock that arises when “mere Christianity” severs our ties to theological traditions. At its best, mere Christianity can be summed up by Augustine’s proverb: “In essentials, unity. In nonessentials, liberty. In all things, charity.” Mere Christianity should also remind us to celebrate the oneness of all believers, united through our one head, Jesus Christ (Eph. 4:15). However, mere Christianity will disappoint when it becomes a substitute for the Christian faith. At its worst, mere Christianity shifts with the trends of praise music or the latest evangelical celebrity. Despite our best intentions, our theology and practice can become “conformed . . . to the pattern of this world” (Rom. 12:2).

Misleading Unity

The phrase mere Christianity can be misleading, suggesting we can act independently of traditions that guide our interpretations of the Bible. It’s quite American to position ourselves above tradition. Sometimes even denominational churches do this by hiding their theological distinctives, thinking they will narrow the pool of potential parishioners. If you take Presbyterian out of the church name and avoid teaching about predestination and the sacraments, more people will come, right?

A friend of mine has a daughter-in-law who attends a large nondenominational church. My friend sent her the Heidelberg Catechism to introduce her to his Reformed theological tradition. Her response surprised him. She wrote back saying that her nondenominational church uses the Heidelberg Catechism all the time. It is one of her

The Problem with Mere Christianity, continued

church's key resources for educating people in the faith. Consider the irony: While many Reformed churches push their own catechism to the side, this large nondenominational church discovers the same catechism to be a profound tool for teaching the Christian faith. Still, both churches illustrate problems with mere Christianity.

One church claims to be nondenominational instead of naming its tradition. The other fails to uphold its explicitly named tradition.

Sometimes churches go further than downplaying their unique beliefs. So-called divisive doctrines get pushed to the side as nonessentials, even when they are truly important. For several summers while I was in high school, I served overseas with a team of other teenagers with an interdenominational, evangelical mission organization. During orientation, the leaders set ground rules. We should preach the gospel, participate in Christian worship, fellowship, and so forth. But we should not speak about the sacraments. Although we celebrated the Lord's Supper, we were to avoid discussing its significance. Is it a sacrament or an ordinance, a memorial or a true receiving of the body and blood of Christ? These questions were off-limits. The team regarded Christians as more "spiritual" if they voiced no strong opinions on the Lord's Supper.

Yet doctrines aren't "dispensable" because they provoke controversy. Consider how the early church debated Christ's identity as true God and true human. Even such a central teaching hasn't been immune to dispute. So when it comes to an issue like the sacraments, silencing voices of conviction is not the way forward. Instead, honest yet charitable discussions about our differences can deepen faith. We should not jettison disputed doctrines just because they can be divisive.

Differences Illuminate Agreement

While theological traditions highlight differences among us, they don't have to harden us to one another. And they can give us a wealth of resources from which to grow in our faith and help us face the challenges of today's world.

During the ecumenical meeting I mentioned earlier, a Roman Catholic nun and a Reformed pastor both responded to the evangelicals' lament.

The Problem with Mere Christianity, continued

They obviously came from divergent traditions, but both knew where to go for worship resources on justice and concern for the poor. The nun spoke about the long Roman Catholic tradition of social teaching emerging from reflection on “natural law” as a provision of God available to all people. This tradition-specific reflection has led to songs, worship, and spirituality in Catholicism that keeps social concerns, such as poverty, at the forefront of obedience to Jesus Christ. The Reformed pastor spoke about how John Calvin wanted almsgiving to be connected to a weekly celebration of the Lord’s Supper. That way, sharing in the body and blood of Christ manifested itself not only in mutual love in the church, but also in love for the hungry, the stranger, and the naked (Matt. 25:31-46).

Paradoxically, theological traditions can highlight what we share with other Christians. By articulating our differences, we also discover our commonalities. In some ways, the Roman Catholic nun and the Reformed pastor had more in common with each other than with the generically evangelical pastors on the panel. Both realized that they did not approach Scripture as a blank slate. They needed the interpreters of the past to have a fully orbed scriptural theology. Both realized that God’s concern for the poor and the outcast connects to the gospel itself. They disagreed on much, but they both drew from the breadth and depth of tradition to apply scriptural insights to the challenges of the day.

Yet even as tradition helps theology address contemporary issues, it also prevents us from succumbing to “the spirit of the age.” Insights from other times, cultures, and places can bolster our fight against superficial belief. C. S. Lewis diagnosed the problem of eschewing tradition as “chronological snobbery,” “the uncritical acceptance of the intellectual climate common to our own age.” In its place, theological traditions open up the wisdom and possibilities of the “cloud of witnesses.” Like us, these witnesses faced dire challenges in trying to teach and live out the gospel in an inhospitable world. Many of their challenges are bound to appear again and again: Is Jesus Christ a prophet (like Muhammad) or the eternal Son of God? What is the relationship between Israel and the church?

The Problem with Mere Christianity, continued

Not only that, but creeds and traditions can be ways to protect our fidelity to the Bible rather than subvert it. This is how Reformers like Calvin regarded the extrabiblical Trinitarian language in the Nicene Creed.

Holy Spirit at Work

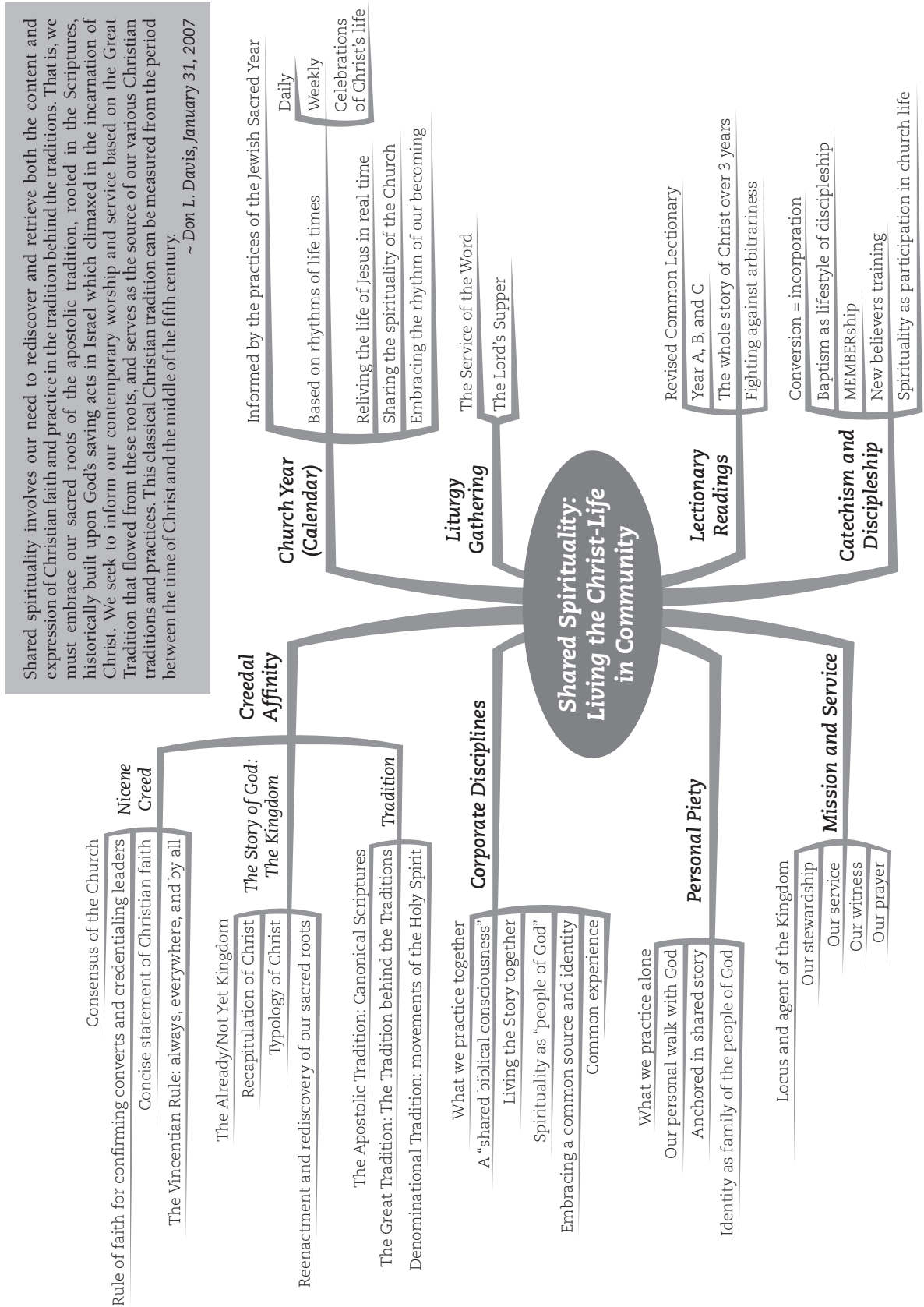
Obviously, traditions can be misused. Some may use “in essentials, unity” to say you are not a part of the body of Christ unless you share their particular views on speaking in tongues, predestination, or the sacraments. More than once, a fellow Christian has cross-examined me until I could recite the relevant “code words” of his tradition: Did I hold the right views on spiritual gifts, providence, free will, or the millennium?

Yet for many, fear of divisiveness has cut them off from the riches of the church’s cloud of witnesses. Rather than providing a path to church unity, avoiding theological distinctives often just leads to superficiality. Voices drawing upon the wisdom of the past help the church bring the gospel into our complex world. If we are to be transformed by the renewing of our minds, we need to remember that we read the Bible through the illumination of the Spirit who has actively worked in the church for 2,000 years.

APPENDIX 31

Shared Spirituality: Living the Christ-Life in Community

Rev. Dr. Don L. Davis



APPENDIX 32

A Liturgy for the People of God

Blessed Hope Missionary Fellowship, The Urban Ministry Institute

The following order of worship represents a liturgical order informed by the Great Tradition of the church throughout history. Minor changes in order and style have been made consistent with BHMF's distinctive evangelical identity and heritage.

Opening Song and Commencement of Worship

With an anthem of thanksgiving and praise we declare our gathering for worship. Candles are lit as signs of the church gathered in God's presence to hear his Word and to celebrate his Supper.

Welcome and Invocation

When we gather, we greet and welcome all in the name of Christ, and ask the Holy Spirit to come among us, to be present in this place, and to make our offering of worship acceptable in God's sight.

Acclamation

When one enters another's presence, we normally greet them. Likewise, in worship, we begin by speaking to God and acknowledging his greatness. (This is done responsively.)

The Psalm

Following the tradition of the saints of God in both Israel and the church, we read responsively a Psalm together, confessing both our love and need for the Lord.

Summary of the Law

Acknowledging our connection with the Lord God as the source of our calling, and holiness, we recite together the Decalogue (Ten commandments) along with Jesus' summary of the Law (Matt. 7.12).

Adoration and Praise

We bring sacrifices of praise and worship to God in music, song, and affirmation, allowing for expressions of worship both planned and spontaneous.

A Liturgy for the People of God, continued

Collect for the Day

(A collect is a short prayer that only asks for one specific thing.) This prayer focuses on the theme of the service. The prayer begins by addressing God, describes one of his divine attributes and makes a request that God would teach us from his Word about the central theme being addressed in the sermon.

Scripture Reading

We hear the Word of God read following the Revised Common Lectionary, that orderly compilation for the recitation of Scriptures in worship shared by hundreds of thousands of other believing congregations of Christ. We read a portion from the OT, a section from a Gospel, and a text from the NT. We derive our homily/sermon text from one of these Lectionary readings, allowing for text substitutions on special days, liturgies, or Ordinary Time, as deemed appropriate for the occasion.

The Word Proclaimed

A Christ-centered sermon is preached, one which is anchored in Scripture, consistent with the apostolic doctrine, and that challenges us to Christlikeness and kingdom service as God's people.

The Creed

Following the sermon, the people stand and recite the Nicene Creed to confess our faith and declare our allegiance to this unique orthodox expression of the apostolic doctrine.

The Ministry and Prayers of the People (the Lord's Prayer)

The gifts of the Spirit are operative and members of the congregation are encouraged to share these are directed by the Spirit. (If there is a special day or season of the church year, the worship leader should instruct the people about its meaning.) A time to share requests and pray for each other's needs using various formats (either small group or congregational), followed with the reciting together of the Lord's Prayer.

Confession of Sin

Beginning with the *Kyrie Eleison*, and in preparation for the Lord's Table, we take time to reflect on our lives and make personal confession of our sins to God. At the end of the time, the celebrant stands and

A Liturgy for the People of God, continued

declares the people forgiven through Christ's work and on the authority of his Word.

The Peace

The people are given a moment to greet each other. Embraces and words of blessing are common. A central purpose of this time is to offer an opportunity to make things right with our brothers and sisters prior to communion.

The Lord's Table

The people of God take the Eucharistic Supper together, using the communion liturgy to remind themselves of God's saving plan and celebrating with thanksgiving Christ's redemptive work. (On some occasions, the Eucharist can be followed by special healing prayer for those who have special needs—whether physical, spiritual, or emotional.) We close the communion service with the Doxology in song.

Closing Praise and Benediction

The *Sursum Corda* (*Lift Up Your Hearts*) is sung, and the pastor pronounces the benediction on the people.

Sending Forth

The congregation is exhorted to go forth into the world in the peace of Christ to love, serve, and bear witness to Christ and his Kingdom where they live and work, until we gather again.

APPENDIX 33

The Nicene Creed

WE BELIEVE in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

WE BELIEVE in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God from God, Light from Light, True God from True God, begotten not created, of the same essence as the Father, through whom all things were made.

WHO FOR US men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the virgin Mary and became human. Who for us too, was crucified under Pontius Pilate, suffered and was buried. The third day he rose again according to the Scriptures, ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his Kingdom will have no end.

WE BELIEVE in the Holy Spirit, the Lord and life-giver, who proceeds from the Father and the Son. Who together with the Father and Son is worshiped and glorified. Who spoke by the prophets.

WE BELIEVE in one holy, catholic, and apostolic church.

WE ACKNOWLEDGE one baptism for the forgiveness of sin, and we look for the resurrection of the dead and the life of the age to come.
Amen.

APPENDIX 34

The Nicene Creed with Scripture Memory Verses

The Urban Ministry Institute

Rev. 4.11 (ESV)

Worthy are you, our
Lord and God, to
receive glory and
honor and power,
for you created all
things, and by your
will they existed and
were created.

John 1.1 (ESV)

In the beginning
was the Word, and
the Word was with
God, and the Word
was God.

1 Cor. 15.3-5 (ESV)

For what I received I
passed on to you as
of first importance:
that Christ died for
our sins according to
the Scriptures, that
he was buried, that
he was raised on the
third day according
to the Scriptures,
and that he
appeared to Peter,
and then to the
Twelve.

We believe in one God, (*Deut. 6.4-5; Mark 12.29; 1 Cor. 8.6*)

the Father Almighty, (*Gen. 17.1; Dan. 4.35; Matt. 6.9; Eph. 4.6; Rev. 1.8*)

maker of heaven and earth (*Gen. 1.1; Isa. 40.28; Rev. 10.6*)

and of all things visible and invisible. (*Ps. 148; Rom. 11.36; Rev. 4.11*)

We believe in one Lord Jesus Christ, the only begotten Son of God,
begotten of the Father before all ages, God from God, Light from
Light, True God from True God, begotten not created, of the same
essence as the Father, (*John 1.1-2, 3.18, 8.58, 14.9-10, 20.28; Col. 1.15, 17; Heb.*

1.3-6)

through whom all things were made. (*John 1.3; Col. 1.16*)

Who for us men and for our salvation came down from heaven and was
incarnate by the Holy Spirit and the virgin Mary and became human.
(*Matt. 1.20-23; John 1.14, 6.38; Luke 19.10*)

Who for us too, was crucified under Pontius Pilate, suffered and was
buried. (*Matt. 27.1-2; Mark 15.24-39, 15.43-47; Acts 13.29; Rom. 5-8; Heb. 2.10, 13.12*)

The third day he rose again according to the Scriptures, (*Mark 16.5-7;*

Luke 24.6-8; Acts 1.3; Rom. 6.9, 10.9; 2 Tim. 2.8)

ascended into heaven and is seated at the right hand of the Father.

(*Mark 16.19; Eph. 1.19-20*)

He will come again in glory to judge the living and the dead, and his
Kingdom will have no end. (*Isa. 9.7; Matt. 24.30; John 5.22; Acts 1.11, 17.31;*

Rom. 14.9; 2 Cor. 5.10; 2 Tim. 4.1)

Rom. 8.11 (ESV)

If the Spirit of him
who raised Jesus
from the dead
dwells in you, he
who raised Christ
Jesus from the dead
will also give life to
your mortal bodies
through his Spirit
who dwells in you.

1 Pet. 2.9 (ESV)

But you are a chosen
race, a royal priest-
hood, a holy nation,
a people for his own
possession, that you
may proclaim the
excellencies of him
who called you out
of darkness into his
marvelous light.

1 Thess. 4.16-17 (ESV)

For the Lord himself
will descend from
heaven with a cry of
command, with the
voice of an archangel,
and with the sound of
the trumpet of God.
And the dead in Christ
will rise first. Then we
who are alive, who are
left, will be caught up
together with them in
the clouds to meet the
Lord in the air, and so
we will always be
with the Lord.

The Nicene Creed with Scripture Memory Verses, continued

We believe in the Holy Spirit, the Lord and life-giver, (*Gen. 1.1-2; Job 33.4; Ps. 104.30, 139.7-8; Luke 4.18-19; John 3.5-6; Acts 1.1-2; 1 Cor. 2.11; Rev. 3.22*)

who proceeds from the Father and the Son. (*John 14.16-18, 14.26, 15.26, 20.22*)

Who together with the Father and Son is worshiped and glorified. (*Isa. 6.3; Matt. 28.19; 2 Cor. 13.14; Rev. 4.8*)

Who spoke by the prophets. (*Num. 11.29; Mic. 3.8; Acts 2.17-18; 2 Pet. 1.21*)

We believe in one holy, catholic, and apostolic church. (*Matt. 16.18; Eph. 5.25-28, 1 Cor. 1.2, 10.17; 1 Tim. 3.15; Rev. 7.9*)

We acknowledge one baptism for the forgiveness of sin, (*Acts 22.16; 1 Pet. 3.21; Eph. 4.4-5*)

and we look for the resurrection of the dead and the life of the age to come. (*Isa. 11.6-10; Mic. 4.1-7; Luke 18.29-30, Rev. 21.1-5; 21.22-22.5*)

Amen.

APPENDIX 35

Traditions*(Paradosis)*

Rev. Dr. Don L. Davis and Rev. Terry G. Cornett

Strong's Definition

Paradosis. Transmission, i.e. (concretely) a precept; specifically, the Jewish traditionary law

Vine's Explanation

denotes "a tradition," and hence, by metonymy, (a) "the teachings of the rabbis," . . . (b) "apostolic teaching," . . . of instructions concerning the gatherings of believers, of Christian doctrine in general . . . of instructions concerning everyday conduct.

1. The concept of tradition in Scripture is essentially positive.

Jer. 6.16 (ESV) - Thus says the Lord: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it'" (cf. Exod. 3.15; Judg. 2.17; 1 Kings 8.57-58; Ps. 78.1-6).

2 Chron. 35.25 (ESV) - Jeremiah also uttered a lament for Josiah; and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a rule in Israel; behold, they are written in the Laments (cf. Gen. 32.32; Judg. 11.38-40).

Jer. 35.14-19 (ESV) - The command that Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept, and they drink none to this day, for they have obeyed their father's command. I have spoken to you persistently, but you have not listened to me. I have sent to you all my servants the prophets, sending them persistently, saying, 'Turn now every one of you from his evil way, and amend your deeds, and do not go after other gods to serve them, and then you shall dwell in the land that I gave to you and your fathers.' But you did not incline your ear or listen to me. The sons of Jonadab the son of Rechab have kept the command that their father gave them, but this people has not obeyed me. Therefore, thus says the Lord, the God of hosts, the

Traditions, continued

God of Israel: Behold, I am bringing upon Judah and all the inhabitants of Jerusalem all the disaster that I have pronounced against them, because I have spoken to them and they have not listened, I have called to them and they have not answered.” But to the house of the Rechabites Jeremiah said, “Thus says the Lord of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father and kept all his precepts and done all that he commanded you, therefore thus says the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before me.”

2. Godly tradition is a wonderful thing, but not all tradition is godly.

Any individual tradition must be judged by its faithfulness to the Word of God and its usefulness in helping people maintain obedience to Christ’s example and teaching.¹ In the Gospels, Jesus frequently rebukes the Pharisees for establishing traditions that nullify rather than uphold God’s commands.

Mark 7.8 (ESV) - You leave the commandment of God and hold to the tradition of men" (cf. Matt. 15.2-6; Mark 7.13).

Col. 2.8 (ESV) - See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.

3. Without the fullness of the Holy Spirit, and the constant edification provided to us by the Word of God, tradition will inevitably lead to dead formalism.

Those who are spiritual are filled with the Holy Spirit, whose power and leading alone provides individuals and congregations a sense of freedom and vitality in all they practice and believe. However, when the practices and teachings of any given tradition are no longer infused by the power of the Holy Spirit and the Word of God, tradition loses its effectiveness, and may actually become counterproductive to our discipleship in Jesus Christ.

¹ “All Protestants insist that these traditions must ever be tested against Scripture and can never possess an independent apostolic authority over or alongside of Scripture.” (J. Van Engen, “Tradition,” *Evangelical Dictionary of Theology*, Walter Elwell, Gen. ed.) We would add that Scripture is itself the “authoritative tradition” by which all other traditions are judged. See “Appendix A, The Founders of Tradition: Three Levels of Christian Authority,” at the end of this article.

Traditions, continued

Eph. 5.18 (ESV) - And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.

Gal. 5.22-25 (ESV) - But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.

2 Cor. 3.5-6 (ESV) - Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

4. Fidelity to the Apostolic Tradition (teaching and modeling) is the essence of Christian maturity.

2 Tim. 2.2 (ESV) - and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

1 Cor. 11.1-2 (ESV) - Be imitators of me, as I am of Christ. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you (cf. 1 Cor. 4.16-17, 2 Tim. 1.13-14, 2 Thess. 3.7-9, Phil. 4.9).

1 Cor. 15.3-8 (ESV) - For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.

Traditions, continued

5. The Apostle Paul often includes an appeal to the tradition for support in doctrinal practices.

1 Cor. 11.16 (ESV) - If anyone is inclined to be contentious, we have no such practice, nor do the churches of God (cf. 1 Cor. 1.2, 7.17, 15.3).

1 Cor. 14.33-34 (ESV) - For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

6. When a congregation uses received tradition to remain faithful to the “Word of God,” they are commended by the apostles.

1 Cor. 11.2 (ESV) - Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you.

2 Thess. 2.15 (ESV) - So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

2 Thess. 3.6 (ESV) - Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us.

Appendix A

The Founders of Tradition: Three Levels of Christian Authority

Exod. 3.15 (ESV) - God also said to Moses, “Say this to the people of Israel, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations.”

Traditions, continued

1. The Authoritative Tradition: the Apostles and the Prophets (The Holy Scriptures)

Eph. 2.19-21 (ESV) - So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.

~ The Apostle Paul

Those who gave eyewitness testimony to the revelation and saving acts of Yahweh, first in Israel, and ultimately in Jesus Christ the Messiah. This testimony is binding for all people, at all times, and in all places. It is the authoritative tradition by which all subsequent tradition is judged.

2. The Great Tradition: the Ecumenical Councils and their Creeds²

What has been believed everywhere, always, and by all.

~ Vincent of Lerins

The Great Tradition is the core dogma (doctrine) of the Church. It represents the teaching of the Church as it has understood the Authoritative Tradition (the Holy Scriptures), and summarizes those essential truths that Christians of all ages have confessed and believed. To these doctrinal statements the whole Church, (Catholic, Orthodox, and Protestant)³ gives its assent. The worship and theology of the Church reflects this core dogma, which finds its summation and fulfillment in the person and work of Jesus Christ. From earliest times, Christians have expressed their devotion to God in its Church calendar, a yearly pattern of worship which summarizes and reenacts the events of Christ's life.

² See Appendix B, "Defining the Great Tradition" at the end of this article.

³ Even the more radical wing of the Protestant reformation (Anabaptists) who were the most reluctant to embrace the creeds as dogmatic instruments of faith, did not disagree with the essential content found in them. "They assumed the Apostolic Creed—they called it 'The Faith,' *Der Glaube*, as did most people." See John Howard Yoder, *Preface to Theology: Christology and Theological Method*. Grand Rapids: Brazos Press, 2002. pp. 222-223.

*Traditions, continued***3. Specific Church Traditions: the Founders of Denominations and Orders**

The Presbyterian Church (U.S.A.) has approximately 2.5 million members, 11,200 congregations and 21,000 ordained ministers. Presbyterians trace their history to the 16th century and the Protestant Reformation. Our heritage, and much of what we believe, began with the French lawyer John Calvin (1509-1564), whose writings crystallized much of the Reformed thinking that came before him.

~ *The Presbyterian Church, U.S.A.*

Christians have expressed their faith in Jesus Christ in various ways through specific movements and traditions which embrace and express the Authoritative Tradition and the Great Tradition in unique ways. For instance, Catholic movements have arisen around people like Benedict, Francis, or Dominic, and among Protestants people like Martin Luther, John Calvin, Ulrich Zwingli, and John Wesley. Women have founded vital movements of Christian faith (e.g., Aimee Semple McPherson of the Foursquare Church), as well as minorities (e.g., Richard Allen of the African Methodist Episcopal Church or Charles H. Mason of the Church of God in Christ, who also helped to spawn the Assemblies of God), all which attempted to express the Authoritative Tradition and the Great Tradition in a specific way consistent with their time and expression.

The emergence of vital, dynamic movements of the faith at different times and among different peoples reveal the fresh working of the Holy Spirit throughout history. Thus, inside Catholicism, new communities have arisen such as the Benedictines, Franciscans, and Dominicans; and outside Catholicism, new denominations have emerged (Lutherans, Presbyterians, Methodists, Church of God in Christ, etc.). Each of these specific traditions have “founders,” key leaders whose energy and vision helped to establish a unique expression of Christian faith and practice. Of course, to be legitimate, these movements must adhere to and faithfully express both the Authoritative Tradition and the Great Tradition. Members of these specific traditions embrace their own unique practices and patterns of spirituality, but these unique features are not necessarily binding on the Church at large. They represent the unique

Traditions, continued

expressions of that community's understanding of and faithfulness to the Authoritative and Great Traditions.

Specific traditions seek to express and live out this faithfulness to the Authoritative and Great Traditions through their worship, teaching, and service. They seek to make the Gospel clear within new cultures or sub-cultures, speaking and modeling the hope of Christ into new situations shaped by their own set of questions posed in light of their own unique circumstances. These movements, therefore, seek to contextualize the Authoritative tradition in a way that faithfully and effectively leads new groups of people to faith in Jesus Christ, and incorporates those who believe into the community of faith that obeys his teachings and gives witness of him to others.

Appendix B

Defining the "Great Tradition"

The Great Tradition (sometimes called the "classical Christian tradition") is defined by Robert E. Webber as follows:

[It is] the broad outline of Christian belief and practice developed from the Scriptures between the time of Christ and the middle of the fifth century

~ Webber. *The Majestic Tapestry*.
Nashville: Thomas Nelson Publishers, 1986. p. 10.

This tradition is widely affirmed by Protestant theologians both ancient and modern.

Thus those ancient Councils of Nicea, Constantinople, the first of Ephesus, Chalcedon, and the like, which were held for refuting errors, we willingly embrace, and reverence as sacred, in so far as relates to doctrines of faith, for they contain nothing but the pure and genuine interpretation of Scripture, which the holy Fathers with spiritual prudence adopted to crush the enemies of religion who had then arisen.

~ John Calvin. *Institutes*. IV, ix. 8.

Traditions, continued

. . . most of what is enduringly valuable in contemporary biblical exegesis was discovered by the fifth century.

~ Thomas C. Oden. *The Word of Life*.
San Francisco: HarperSanFrancisco, 1989. p. xi

The first four Councils are by far the most important, as they settled the orthodox faith on the Trinity and the Incarnation.

~ Philip Schaff. *The Creeds of Christendom*. Vol. 1.
Grand Rapids: Baker Book House, 1996. p. 44.

Our reference to the Ecumenical Councils and Creeds is, therefore, focused on those Councils which retain a widespread agreement in the Church among Catholics, Orthodox, and Protestants. While Catholic and Orthodox share common agreement on the first seven councils, Protestants tend to affirm and use primarily the first four. Therefore, those councils which continue to be shared by the whole Church are completed with the Council of Chalcedon in 451.

It is worth noting that each of these four Ecumenical Councils took place in a pre-European cultural context and that none of them were held in Europe. They were councils of the whole Church and they reflected a time in which Christianity was primarily an eastern religion in its geographic core. By modern reckoning, their participants were African, Asian, and European. The councils reflected a church that “. . . has roots in cultures far distant from Europe and preceded the development of modern European identity, and [of which] some of its greatest minds have been African” (Oden, *The Living God*, San Francisco: HarperSanFrancisco, 1987, p. 9).

Perhaps the most important achievement of the Councils was the creation of what is now commonly called the Nicene Creed. It serves as a summary statement of the Christian faith that can be agreed on by Catholic, Orthodox, and Protestant Christians.

The first four Ecumenical Councils are summarized in the following chart (see next page):

Traditions, continued

Name/Date/Location	Purpose
First Ecumenical Council 325 AD Nicea, Asia Minor	Defending against: Arianism Question Answered: Was Jesus God? Action: Developed the initial form of the Nicene Creed to serve as a summary of the Christian faith
Second Ecumenical Council 381 AD Constantinople, Asia Minor	Defending against: Macedonianism Question Answered: Is the Holy Spirit a personal and equal part of the Godhead? Action: Completed the Nicene Creed by expanding the article dealing with the Holy Spirit
Third Ecumenical Council 431 AD Ephesus, Asia Minor	Defending against: Nestorianism Question Answered: Is Jesus Christ both God and man in one person? Action: Defined Christ as the Incarnate Word of God and affirmed his mother Mary as <i>theotokos</i> (God-bearer)
Fourth Ecumenical Council 451 AD Chalcedon, Asia Minor	Defending against: Monophysitism Question Answered: How can Jesus be both God and man? Action: Explained the relationship between Jesus' two natures (human and Divine)

APPENDIX 36

**That We May Be One:
Elements of an Integrated Church Planting Movement
among the Urban Poor**

Rev. Dr. Don L. Davis, October 17, 2006

Church Planting Movement among the Urban Poor = *an integrated and aggressive advance of the Kingdom of God among the urban poor resulting in a significant increase of indigenous churches which fundamentally share in common a constellation of elements which provides them with a distinct and unique identity, purpose, and practice*

“The congregations in an **Integrated Church Planting Movement among the Urban Poor** will exhibit together . . .”

1. A shared history and identity (i.e., *a common name and heritage*). CPMs among the urban poor will seek to link themselves to and identify themselves by a clarifying purpose and shared history that all members and congregations share
2. A shared liturgy and celebration (i.e., *a common worship*). CPMs among the urban poor should reflect a shared hymnody, practice of the sacraments, theological focus and imagery, aesthetic vision, liturgical order, symbology, and spiritual formation that enables its members to glorify God and participate in vital worship.
3. A shared membership (i.e., *a common order and discipline*). CPMs among the urban poor must be anchored in evangelical and historically orthodox presentations of the Gospel that result in conversions to Jesus Christ and incorporation into local churches.
4. A shared catechism and doctrine (i.e., *a common faith*). CPMs among the urban poor must embrace a common biblical theology and doctrine that is expressed practically in Christian education that reflects their commonly held faith.
5. A shared church government and authority (i.e., *a common polity*). CPMs among the urban poor must be organized around a common polity, ecclesial management, and submit to flexible governing

That We May Be One, continued

policies that allow for effective and efficient management of our resources and congregations.

6. A shared leadership development structure (i.e., *a common pastoral strategy*). CPMs among the urban poor are committed with supplying each congregation with godly under-shepherds, and seek to identify, equip, and support its pastors and missionaries in order that their members may grow to maturity in Christ.
7. A shared financial philosophy and procedure (i.e., *a common stewardship*). CPMs among the urban poor strive to handle all of their financial affairs and resources with wise, streamlined, and reproducible policies that allow for the good management of our monies and goods, locally, regionally, and nationally.
8. A shared care and support ministry (i.e., *a common service*). CPMs among the urban poor seek to practically demonstrate the love and justice of the Kingdom among its members and towards others in the city that allows individuals and congregations to love their neighbors as they love themselves.
9. A shared evangelism and outreach (i.e., *a common mission*): CPMs among the urban poor network and collaborate among their members in order to clearly present Jesus and his Kingdom to the lost in the city in order to multiply new congregations in unreached urban areas as quickly as possible.
10. A shared vision for connection and association (i.e., *a common partnership*). CPMs among the urban poor must seek to make fresh connections, links, and relationships with other movements for the sake of regular communication, fellowship, and mission.

APPENDIX 37

The Nature of Dynamic Church Planting Movements: Defining the Elements of Effective Church Planting Movements

Rev. Dr. Don L. Davis

A Missional Appraisal of Dynamic Church Plant Movements					
Elements		Shared Spirituality	People Group Identity	Dynamic Standardization	Level of Fruitfulness
Term		Spiritual Formation	Contextualization	Multiplication	
Definition		Possessing a common spiritual identity in a church body that expresses the Great Tradition	Affirming our freedom in Christ to embody the faith within ethnicity and culture	Rapidly reproducing healthy churches of a kind through shared protocols and resources	
Explanation		<i>Presumes a valid, distinctive apostolic spiritual identity embodied in a church body (why and what)</i>	<i>Conditions how that spiritual identity is understood, practiced, (where and with whom)</i>	<i>Determines how that identity is formed, nourished, and multiplied (how)</i>	
Burden		<i>To express a common spiritual vision and discipline in shared practice</i>	<i>To contextualize within a culture or people group</i>	<i>To organize resources for the common good</i>	
Alternative Approaches in Church Planting	Model 1	Cultivated identity built on spirituality and practice	Full attention to culture and ethnicity	Integrated structures and common protocols	Most Effective
	Model 2	Shared elements of spirituality and practice	More attention to culture and ethnicity	Voluntary structures and optional protocols	More Effective
	Model 3	Divergent, dissimilar spirituality and practice	Some attention to culture and ethnicity	Iconoclastic structures and divergent protocols	Less Effective
	Model 4	Fragmented approaches to spirituality and practice	No attention to culture and ethnicity	Arbitrary structures and random protocols	Least Effective

The Nature of Dynamic Church Planting Movements, continued

History and identity (*our common heritage*). Our church planting movements must anchor themselves in the Great Tradition while, at the same time, identify themselves within a church body which shares a common identity and history that all embrace, regardless of culture or ethnicity.

Membership and belonging (*our common discipline*). Our church planting movements must be anchored in evangelical and historically orthodox presentations of the Gospel that result in conversions to Jesus Christ and incorporation into solid, healthy local churches.

Theology and doctrine (*our common faith*). Our church planting movements must be anchored in a common theology and Christian education (catechism) that reflect a commonly held faith rooted in the Great Tradition.

Worship and liturgy (*our common worship*). Our church planting movements must share a hymnody, liturgy, symbology, and spiritual formation that enable them to worship and glorify God, and also challenge them to contextualize the faith in ways that attract and appeal to urbanites.

Convocation and association (*our common partnership*). Our church planting movements must seek to connect, link, and associate the congregations and leaders within our movements to one another in regular communication, fellowship, and partnership in mission.

Justice and support ministries (*our common service*). Our church planting movements must demonstrate the love and justice of the Kingdom in the city in practical ways that allow its congregations to love their neighbors as they love themselves.

Resources and finances (*our common stewardship*). Our church planting movements must handle their financial affairs and resources with wise, streamlined, and reproducible policies that allow for the good management of our monies and goods.

The Nature of Dynamic Church Planting Movements, continued

Church government (*our common polity*). Our church planting movements must be organized around a common polity, management, and governing policy that allow for efficient management of their opportunities and resources.

Leadership development policies and strategies (*our common shepherding*). Our church planting movements must identify, equip, and support pastors and missionaries in our congregations that join our leaders to one another in faith and practice.

Evangelism and missions (*our common mission*). Our church planting movements must coordinate their efforts and activities to give clear witness of Jesus in the city, resulting in planting significant numbers of new congregations who join our movements as quickly as possible.

APPENDIX 38

What You Should Know about Christian History AD 64-AD 177

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 6.

Five Events You Should Know

1. *Jerusalem Council* (AD 49-50): Church recognized that the gospel is for Gentiles too (Acts 15).
2. *Fire in Rome* (AD 64): Flames destroyed 70% of the capital city. Emperor Nero blamed and persecuted the Christians.
3. *Destruction of Jerusalem Temple* (AD 70): After a Jewish revolt, Emperor Vespasian ordered his son, Titus, to regain Jerusalem. Titus torched the city and leveled the temple.
4. *Pliny's Letter to Emperor Trajan* (around AD 112): Pliny, governor of Pontus, asked Trajan how to handle Christians. Trajan ordered Pliny not to pursue Christians. Only when people were accused of being Christians were they to be hunted down.
5. *Martyrdom of Polycarp* (AD 155): Polycarp of Smyrna (now Izmir, Turkey) was burned alive because he would not offer incense to the emperor.

Ten Names You Should Know

1. *Peter* (died between AD 65 and 68): Leading apostle of the early church.
2. *Paul* (died between AD 65 and 68): Early Christian missionary and apostle.
3. *Nero* (AD 37-68): Roman emperor, persecuted Christians after fire in Rome.
4. *Clement of Rome* (died, AD 96): Leading pastor of Rome in the late first century. The fourth pope, according to Roman Catholics. Probably mentioned in Philippians 4.3.
5. *Josephus* (AD 37-100): Jewish writer. His historical works tell about early Christianity and the destruction of the Jewish temple.
6. *Ignatius* (AD 35-117): Apostolic church father and leading pastor in Syrian Antioch. Wrote seven important letters while traveling to Rome to face martyrdom.
7. *Papias* (AD 60-130): Apostolic church father. Wrote about the origins of the Gospels.

Christian History: AD 64-AD 177, continued

8. *Polycarp* (AD 69-155): Apostolic church father. Preserved Ignatius' writings.
9. *Justin Martyr* (AD 100-165): Christian philosopher and apologist. Martyred in Rome.
10. *Blandina* (died, AD 177): Slave-girl. Martyred in Lyons with the city's leading pastor.

Five Terms You Should Know

1. *Anno Domini*: Latin for "the Lord's Year," usually abbreviated AD. Refers to the number of years since Christ's birth. Dionysius Exiguus, a sixth-century monk, was the first to date history by the life of Christ. His calculations were four years off. So, Jesus was around four years old in AD 1!
2. *Century*: One hundred years. The first century extended from AD 1 to AD 100; the second century, from AD 101 to AD 200; the third, from AD 201 to 300, and so on.
3. *Yahweh*: Hebrew name for God. The name means "I AM" (see Exodus 3.13-14).
4. *Apostolic Fathers*: Influential first-century Christians, such as Ignatius, Polycarp, and Papias. A few later theologians (such as Augustine) are also called church fathers.
5. *Apologists*: Second-century Christian writers who argued that Christianity should be legal.

APPENDIX 39

What You Should Know about Christian History AD 90-AD 250

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 16.

Four Events You Should Know

1. *Gnostic Controversy* (AD 90-150): The Gnostics' false teachings first surfaced around AD 60. By AD 140, Gnostics outnumbered Christians in some areas.
2. *Second Jewish Rebellion* (AD 132-135): Simon Bar Kokhba, claiming to be the Messiah, revolted against the Romans. Jerusalem was destroyed again.
3. *Montanist Movement* (AD 156-220): The Montanists (or, New Prophets) tried to return churches to the New Testament's emphasis on dynamic acts of the Spirit. The Montanists' harsh moral standards and false prophecies led most Christians to reject the movement.
4. *Books of the New Testament Recognized* (before AD 190): The Muratorian Canon acknowledged every New Testament book, except Hebrews, James, and the epistles of Peter.

Ten Names You Should Know

1. *Marcion* (died AD 160): Proponent of Gnostic ideas. Rejected the Old Testament and tried to remove sixteen books from the New Testament.
2. *Monanus* (died AD 175?): Earliest leader of the New Prophets.
3. *Maximilla* (died AD 190?): Leader of the New Prophets.
4. *Prisca* (died AD 190?): Leader of the New Prophets, predicted Christ would return to Phrygia.
5. *Victor* (died AD 198): Overseer of Rome. Excommunicated Christians in the eastern part of the Empire who celebrated Easter during Passover. Fourteenth pope, for Roman Catholics.
6. *Irenaeus* (AD 130-200): Church father. Defended eastern Christians during Easter controversy.
7. *Felicity* (died AD 203): North African slave girl and Christian, probably a Montanist. Martyred with Perpetua, a fellow-Christian. Felicity went into labor in prison. Their guard scoffed, "You're in such pain now! What will you do when you're thrown to the

Christian History: AD 90-AD 250, continued

beasts?” She replied, “Now, I suffer alone. Then, there will be another in me. He will suffer for me, for I am about to suffer for him.”

8. *Tertullian* (AD 160-225): North African church father. Attacked “modalism” (the belief that the Father, Son, and Spirit are not distinct in any way). Became a Montanist near the end of his life.
9. *Hippolytus* (AD 170-236): Roman theologian. Recorded the *Apostolike Paradosis* (*Apostolic Tradition*), which includes an early form of the Apostles’ Creed.
10. *Origen* (AD 185-254): Overseer of Alexandria. Treated difficult Scriptures as allegories.

Four Terms You Should Know

1. *Heresy*: Any teaching that directly contradicts an essential teaching of Scripture.
2. *Gnosticism*: From the Greek, *gnosis* (“knowledge”), the belief that the physical world is evil and that only secret, spiritual knowledge can free persons from the physical world.
3. *Docetism*: From the Greek, *dokein* (“to seem”), the belief that Jesus only seemed to possess a physical body. Most Gnostics were also Docetists.
4. *Rule of Faith*: A series of statements that tested a new believer’s understanding of essential Christian doctrines, known today as “the Apostles’ Creed.”

APPENDIX 40

What You Should Know about Christian History AD 247-AD 420

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 26.

Five Events You Should Know

1. *Era of Martyrs* (AD 303-305): Emperor Diocletian issued a series of edicts that led to the harshest Roman persecution of the church.
2. *Edict of Milan* (AD 314): Emperors Constantine and Licinius affirmed Galerius' decision to legalize Christianity.
3. *Arian Controversy* (AD 320-364): This Heresy remained popular until the late 300's. In AD 350, Arians outnumbered Christians in the Eastern Empire.
4. *The Council of Nicaea* (AD 325): Emperor Constantine invited every overseer in the Roman Empire to deal with the Arian heresy. The Creed of Nicaea confessed the church's belief in the Trinity. The Council of Nicaea was later recognized as the first general council of the church.
5. *Athanasius' Easter Letter* (AD 367): Athanasius' list of authoritative writings included the same books that appear in the New Testament today. In AD 397, the Synod of Carthage confirmed Athanasius' list.

Eight Names You Should Know

1. *Cyprian* (died AD 258): Overseer of Carthage, North Africa. Allowed Christians who faltered during persecution to return to their churches. Learn more about Cyprian at <http://www.earlychurch.org.uk/cyprian.html>
2. *Helena* (AD 255-330): Devout Christian and mother of Emperor Constantine. In 326 she visited the Holy Land and had churches built in Bethlehem and on the Mount of Olives.
3. *Eusebius* of Caesarea (AD 263-339): Wrote the first history of Christianity.
4. *Pachomius* (AD 292-346): Founder of cenobitic (communal) monasticism in the Western Empire. His sister Mary founded religious communities for women.
5. *Basil of Caesarea* (AD 329-379): One of the Great Cappadocians, opposed Arianism.

Christian History: AD 247-AD 420, continued

6. *Gregory Nazianzus* (AD 329-389): One of the Great Cappadocians, opposed Arianism.
7. *Gregory Nyssa* (AD 330-394): One of the Great Cappadocians, Basil's brother.
8. *Jerome* (AD 345-420): Monk and scholar, translated the Vulgate.

Five Terms You Should Know

1. *Eastern and Western Empires*: Diocletian divided the empire into two halves in 292. Rome remained the capital of the Western Empire until AD 476. Constantine placed the capital of the Eastern Empire at Byzantium, later renamed "Constantinople."
2. *The Great Cappadocians*: The Eastern theologians who helped Christians recognize Arianism as a false teaching. All of them were born in the imperial province of Cappadocia.
3. *Donatism*: The belief that—if an overseer had ever faltered under persecution—all ordinances and ceremonies that the overseer performed were invalid. Donatism (named after Donatus, an early leader) split North African churches from AD 311 until the fifth century.
4. *Arianism*: The belief that Jesus is not fully God; Jesus is, rather, God's foremost creation. Arianism (named after the movement's leader) was denounced by the Council of Nicaea.
5. *Vulgate*: From the Latin *vulgaris* ("common"). Jerome's translation of the Bible into ordinary Latin. The Vulgate was the official Bible of the Roman Catholic Church for 1,000 years.

APPENDIX 41

What You Should Know about Christian History AD 376-664

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 36.

Five Events You Should Know

1. *First Council of Constantinople* (AD 381): The church's second general council denounced Apollinarianism and approved the Nicene Creed.
2. *Emperor Theodosius Declared Christianity the Official Religion of the Empire* (AD 391).
3. *Council of Ephesus* (AD 431): The church's third general council accused Nestorius of teaching that Jesus was two separate persons, one human and one divine.
4. *Council of Chalcedon* (AD 451): At the church's fourth general council more than 500 overseers condemned the One-Nature ("Monophysite") view of Christ. They agreed that, according to Scripture, Christ was one person with two natures (one human, one divine). This became known as the Two-Nature ("Dyophysite") view.
5. *Second Council of Constantinople* (AD 553): Around 542, One-Nature theology became popular again in the East partly through the support of Empress Theodora. Justinian, emperor of the Eastern Empire, convened the church's fifth general council to end the controversy. The council denounced the *Three Chapters*—the writings of three Nestorians (all of whom were dead anyway). The council also declared that Jesus' mother remained a virgin throughout her life.

Seven Names You Should Know

1. *Pelagius* (died AD 420): Monk who taught that humans have the natural ability to please God. Denounced by a local council in Carthage (AD 418) and by the Council of Ephesus.
2. *Theodore of Mopsuestia* (AD 350-428): Theologian from Antioch who held some Nestorian views. His writings were included in the *Three Chapters*.
3. *Augustine of Hippo* (AD 354-430): North African overseer. Greatest theologian of his era.

Christian History: AD 376-664, continued

4. *Benedict of Nursia* (AD 480-550): Father of Western monasticism. Wrote *The Rule of Benedict*, a manual for monks. Founded religious communities near Monte Cassino, Italy, with his sister Scholastica. Learn more about them at <http://www.osb.org/gen/scholast.html>.
5. *Columba* (AD 521-597): Irish missionary, founder of Iona monastery. Check out <http://members.aol.com/compgeek35/saints.htm#list> to learn more about this Irish missionary.
6. *Gregory* (AD 540-604): First Roman bishop to attain the status later linked with the title “pope.” The sixty-fourth pope, for Roman Catholics.
7. *Augustine of Canterbury* (died AD 605): Monk, sent by Pope Gregory I to found new churches in England after barbarians destroyed previous missionaries’ work.

Five Terms You Should Know

1. *General Council*: One of seven councils accepted by both Eastern and Western Christians.
2. *Apollinarianism*: The belief that Jesus had no human mind. Named after Apollinarius, an early proponent. The First Council of Constantinople condemned Apollinarianism.
3. *Theotokos*: A Greek word, meaning “God-bearer.” Many Christians called Jesus’ mother *theotokos*. Nestorius criticized the term, arguing that Mary didn’t bear only a divine being; Mary bore the Lord Jesus Christ, who was fully human and fully divine.
4. *Nestorianism*: The belief that Jesus was two separate persons, one human and one divine. Named after Nestorius, who was unfairly accused of teaching this view.
5. *Monophysitism*: From the Greek *monophysis* (“one-nature”). The belief that Jesus’ divine nature fully absorbed his human nature. Also called “Eutychianism,” after an early proponent.

Appendix 42

What You Should Know about Christian History AD 496-1291

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 48.

Five Events You Should Know

1. *Third Council of Constantinople* (AD 681): The church's sixth general council denounced Monotheletism (see below) and reaffirmed the beliefs of the Council of Chalcedon.
2. *Pepin's Donation* (AD 754): Pepin III, a Frankish battle-chief, gave part of Italy (the "papal states") to the pope. In return, the pope granted Pepin the church's approval and a royal title.
3. *Second Council of Nicaea* (AD 787): The church's seventh and last general council denounced Adoptionism, the idea that Jesus was not God's Son by nature. The council also allowed Christians to revere—but not worship—icons. Learn more about icons at <http://www.unicorne.org/orthodoxy/liens/art.htm>.
4. *Roman Church Excommunicated the Eastern Church* (AD 1054).
5. *Investiture Dispute* (AD 1076—1123): In 1076 Emperor Henry IV claimed the right to invest bishops with their authority; Pope Gregory VII (Hildebrand) forced him to beg forgiveness for three days. In 1122 a concordat signed in Worms, Germany, allowed emperors to be present at bishops' ordinations, but church leaders controlled the selection. The First Lateran Council confirmed the Concordat of Worms in 1123.

Five Names You Should Know

1. *Clotilde* (AD 474-545): Frankish queen. Led her husband, Clovis, to become a Christian.
2. *Charles Martel* (AD 690-741): Frankish battle-chief. Stopped Muslims from conquering central Europe.
3. *Alcuin of York* (AD 740-804): Monk. Major contributor, with Theodulf of Orleans, to the "Carolingian Renaissance," Charlemagne's effort to decrease illiteracy and preserve ancient texts.
4. *Godfrey of Bouillon* (died AD 1100): First king of Crusaders' Latin (Roman) Kingdom in Palestine which lasted until 1291, when Muslims conquered the port of Acre.

Christian History: AD 496-1291, continued

5. *Pope Innocent III* (AD 1161-1216): One of the most powerful bishops of Rome. Claimed power over all secular rulers (1201). Initiated the Fourth Lateran Council (1215).

Five Terms You Should Know

1. *Monotheletism*: From the Greek *monothelos* (“One-Will”). One-Will thinkers taught that Jesus had two natures, but only his divine nature could make choices. In 681 the Third Council of Constantinople affirmed that Jesus had two wills—one human, one divine. But, they added, his two wills never disagreed.
2. *The Donation of Constantine*: A document, forged around 800, which claimed Constantine gave the pope power over all other bishops, as well as large portions of Italy.
3. *Holy Roman Emperor*: The title which, in theory, made someone the heir of the ancient Roman emperors and the ruler of the Western Empire. In reality, Holy Roman Emperors only ruled portions of central, Europe. German kings possessed the title from AD 962 until 1806, when Napoleon abolished it.
4. *Albigensians*: Heretical sect, named after Albi, the French town where they arose. Also called “Cathars” (“Pure Ones”). Condemned by the Fourth Lateran Council for their Gnostic teachings.
5. *Transubstantiation*: Roman Catholic and Eastern Orthodox belief that the Lord’s Supper elements become Jesus’ body and blood, even though their outer appearance never changes.

APPENDIX 43

What You Should Know about Christian History AD 673-1295

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 60.

Four Events You Should Know

1. *Spread of the Nestorianism* (AD 780-823): Nestorian monks took the gospel into India, Turkestan, China, Persia, and Syria. Nearly 100,000 Nestorians remain in southwest Asia today.
2. *Children's Crusade* (AD 1212): Nearly 20,000 children gathered around a shepherd-boy named Stephen to conquer the Holy Land. A merchant offered them free transportation, but then sold them into slavery.
3. *Second Council of Lyons* (AD 1274): More than 500 bishops tried to unite Roman Catholicism and Eastern Orthodoxy under the pope's authority. Eastern Christians rejected the union.
4. *Kublai Khan's Request* (AD 1266): Marco Polo's father met Kublai in 1266. Christianity so intrigued Kublai that he asked for 100 monks to teach his people. Fewer than eight monks were sent. When the trip became severe, all of them turned back. When monks finally reached Mongolia in the late 1200's, it was too late. Most Mongolians had already converted to Islam.

Nine Names You Should Know

1. *Caedmon* (died AD 680): Monk. First English Christian poet. Retold Bible stories in song.
2. *Bede the Venerable* (AD 673-735): Christian scholar. Wrote a history of English Christianity.
3. *Anskar* (AD 801-865): "The Apostle of the North." Missionary to Sweden and Denmark.
4. *Alfred the Great* (AD 849-899): English king. Translated parts of the Bible into English.
5. *Odo* (AD 879-942): Succeeded Berno as the abbot (leading monk) of Cluny monastery.
6. *Peter Abelard* (AD 1079-1143): Professor of theology until his affair with a student named Heloise. Heloise's uncle attacked Abelard and had him castrated. Afterward, Abelard retired to a monastery where he wrote several important doctrinal treatises.

Christian History: AD 673-1295, continued

7. *Bernard of Clairvaux* (AD 1090-1153): Powerful abbot of Clairvaux monastery. In 1128 he obtained approval for the Knights Templar, an order of crusader monks based at the Temple Mount in Jerusalem.
8. *Bonaventure* (AD 1217-1274): Franciscan theologian. Francis of Assisi's biographer.
9. *Thomas Aquinas* (AD 1225-1274): Scholastic theologian. Applied Aristotle's philosophy to Christian doctrine. "Angelic Doctor" of Roman Catholic Church.

Four Terms You Should Know

1. *Cistercians*: Roman Catholic monastic order. Also known as "White Monks" (because of their undyed robes) or the "Sacred Order of Citeaux." Named after Cistercium-Citeaux, the French town where Robert Molesme founded the order.
2. *Waldensians*: Group of lay-preachers. Also known as the "Vaudois." Named after Waldo (Valdes), their founder. Condemned at the Third and Fourth Lateran Councils. They survived until the 1600s, when they joined the Protestant movement.
3. *Franciscans*: Roman Catholic monastic order. Also known as the "Order of Friars, Minor." Many leading Scholastic scholars, including William of Ockham, were Franciscans.
4. *Dominicans*: Roman Catholic monastic order. Named after Dominic, their founder. Also known as "Black Friars" (because of their black robes) or the "Order of Friars, Preachers."

APPENDIX 44

What You Should Know about Christian History AD 1294-1517

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 70.

Three Events You Should Know

1. *Council of Vienne* (1311-1312): Pope Clement V convened this council to disband the Knights Templar (an order of crusader monks) and give their property to the king of France.
2. *Council of Constance* (1414-1418): Pope John XXIII summoned this council to end the Great Schism and reform the Catholic Church. The council forced elected a new pope and declared that a church council “holds its power direct from Christ; everyone ... is bound to obey it.” This view became known as *conciliarism*.
3. *Council of Florence* (1438-1445): This council technically reunited Catholic and Orthodox Churches. However, Orthodox laypeople rejected the reunion. The council also claimed (against the Council of Constance) that the pope was superior to church councils. The council recognized seven sacraments to guide Christians from womb to tomb—baptism, communion, confirmation, confession, marriage, ordination, and last rites.

Seven Names You Should Know

1. *Meister Eckhart* (1260-1328): Dominican monk and mystic. Sought “the unspeakable basis of all reality”—a point at which the soul becomes united with God. Accused of heresy in 1326.
2. *Marsilius (Marsiglio) of Padua* (1275-1342): Wrote that the church derives its power from the state and that church councils are superior to the pope. Condemned as a heretic.
3. *Jan Hus* (1372-1415): Czech priest and reformer. Burned at the Council of Constance. Download paintings of Hus from <http://calvarychapel.com/simivalley/hus.htm>
4. *Julian of Norwich* (1342-1417): English nun and mystic. Focused on Christ’s Incarnation.
5. *Valla* (1406-1457): Italian humanist. Proved *The Donation of Constantine* was a forgery.

Christian History: AD 1294-1517, continued

6. *Girolamo Savonarola* (1452-1498): Dominican preacher. Introduced moral reforms in Florence, Italy. Defended Catholicism but became caught in a political conflict with the pope. Hanged as a heretic in 1498.
7. *Desiderius Erasmus of Rotterdam* (1469?-1536): Renaissance scholar and Catholic priest. Compiled *Textus Receptus* Greek New Testament.

Four Terms You Should Know

1. *Conciliarism*: The belief that a church council has authority over all church members, including the pope. The Councils of Constance and Pisa were triumphs for conciliarism.
2. *Ottoman Empire*: Muslim empire, founded by the fourteenth-century warrior, Othman. The Ottoman “Turks” eventually ruled the area now known as Turkey. In 1453, they conquered Constantinople, the Eastern Empire’s last stronghold. The Eastern scholars who fled to Europe helped trigger the Renaissance.
3. *Renaissance Humanism*: The Renaissance was a fifteenth-century revival of interest in ancient languages and in the humanities. Renaissance writers were called “humanists” because they focused on practical human actions instead of Scholastic logic.
4. *Spanish Inquisition*: This tribunal—formed in 1479 by King Ferdinand V and Queen Isabella—tortured, burned, and exiled thousands of Jews, Muslims, and heretics. Catholics today condemn the Inquisitors’ methods.

APPENDIX 45

What You Should Know about Christian History AD 1500-1609

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 80.

Five Events You Should Know

1. *Moscow Claimed As Center of Orthodoxy* (1500): In 1448, Russian Orthodox Christians protested the Council of Florence by electing their own patriarch. After the Muslim Ottomans conquered Constantinople, Russians claimed that Moscow was the center of Orthodoxy.
2. *Fifth Lateran Council* (1512-1517): Revoked the Council of Pisa's conciliar decrees. (If you can't define "conciliarism," glance back at Chapter Seven.)
3. *Luther's 95 Theses* (1517): Martin Luther, a Roman Catholic monk, protested the sale of indulgences by publishing 95 topics for debate.
4. *Union of Brest-Litovsk* (1596): Several million Ukrainian Orthodox Christians entered into communion with the Roman Catholic Church. These Christians became known as Uniates.
5. *Rheims-Douay Bible Completed* (1609): Scholars from Douay College in England translated the Vulgate into English. The New Testament was published in Rheims, Germany. The Rheims-Douay was the standard Bible for English-speaking Roman Catholics for more than 300 years.

Ten Names You Should Know

1. *Balthasar Hubmaier* (1485-1528): Anabaptist writer. He and his wife were killed for their faith.
2. *Oecolampadius* (1482-1531): First reformer to support laypeople's participation in church government. Defended Zwingli's view of the Lord's Supper at the Marburg Colloquy.
3. *William Tyndale* (1494-1536): English Bible translator. His Bible formed the basis for the King James Version.
4. *Carlstadt* (1480-1541): First reformer to observe communion in the people's language. Debated Eck at Leipzig.
5. *Johann Maier Eck* (1486-1543): Catholic theologian. Publicly criticized Luther's theology.

Christian History: AD 1500-1609, continued

6. *Martin Luther* (1483-1546): German reformer. Emphasized justification by grace through faith.
7. *Martin Bucer* (1491-1551): German reformer. Tried to find a middle ground between Luther's and Zwingli's teachings about the Lord's Supper.
8. *John Calvin* (1509-1564): The systematic theologian of the Protestant Reformation.
9. *Heinrich Bullinger* (1504-1575): Swiss reformer. Author of the Second Helvetic Confession, an important Calvinist statement of faith. Influenced the final form of the Heidelberg Catechism.
10. *Theodore Beza* (1519-1605): Succeeded Calvin as leader of the Genevan church.

Five Terms You Should Know

1. *Sola gratia, sola fide, sola scriptura*: Latin for "grace alone, faith alone, Scripture alone." These words sum up the Protestant belief that justification is received by grace alone through faith alone and that the Bible should be the church's only authority.
2. *Reformed Churches*: Protestant churches, such as the Presbyterians, that were strongly influenced by Calvin and Knox.
3. *Consubstantiation*: Luther's belief that, after the prayer of consecration during communion, the body and blood of Christ coexist with the Lord's Supper elements.
4. *Heidelberg Catechism*: Reformed statement of faith, compiled in 1562. Widely used by Protestants for centuries.
5. *Uniates*: Christians in traditionally Orthodox areas who united with the Roman Catholic Church under the terms of the Union of Brest-Litovsk.

APPENDIX 46

What You Should Know about Christian History AD 1510-1767

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 92.

Three Events You Should Know

1. *Persecution of Japanese Christians* (1596-1643): In 1597, the Japanese government crucified 26 native Christians for their faith. Persecution continued until 1643. In 1859 and 1890, the Japanese government issued agreements that legalized Christianity again.
2. *Chinese Rites Controversy* (1704): Dominican monks taught Chinese Christians not to venerate their ancestors or partake in Confucian rites. Jesuit monks allowed both practices. The pope decided the Dominicans were correct. Severe oppression erupted against Catholics in China.
3. *Suppression of the Jesuits* (1759-1767): Theological and political disputes led to the removal of Jesuit priests from Portugal, Spain, and the Americas.

Eight Names You Should Know

1. *John I of the Cross* (1542-1591): Mystical Doctor of the Roman Catholic Church.
2. *Matteo Ricci* (1552-1610): Jesuit missionary to China. Believed the Confucian Supreme One was also the threefold God of Christianity.
3. *Rene Descartes* (1596-1650): French philosopher. To find a firm basis for thought, he decided to doubt everything. He concluded that everything could be doubted except his own existence (hence his famous maxim, "I think, therefore I am"). He reasoned all other truths from that basis.
4. *Blaise Pascal* (1623-1662): French scientist and Catholic thinker. Supported Jansenism. Fragments of his defense of Christian faith were published after his death as the *Pensees*.
5. *Johannes Amos Comenius* (1592-1670): Bohemian educator. For him, the final goal of education was not learning, but the development of Christian character.
6. *John Milton* (1608-1674): English Christian poet. Argued for the separation of church and state. Wrote *Paradise Lost*.

Christian History: AD 1510-1767, continued

7. *Sor Juana Ines de la Cruz* (1651-1695): Latina nun and Catholic theologian. Her bishop disallowed her studies, but she kept studying until a mystic experience fulfilled her longings.
8. *Antonio Vieyra* (1608-1697): Portuguese priest. Worked to convert and protect Native Americans. Clashed with Sor Juana over theological issues.

Three Terms You Should Know

1. *Dissenters*: English church members who agreed with the link between church and state but who disagreed with the Anglican Church's theology. This group included Puritans and Catholics.
2. *Nonconformists*: English church members who disagreed with the entire concept of linking the church with the state. This title included Independents, Separatists, Congregationalists, English Presbyterians, Methodists, Quakers, and Baptists.
3. *Jansenism*: Jansen, a Catholic theologian, asserted that humans can do nothing good apart from God's grace. Jansen derived his teachings from Augustine of Hippo. Jansenism was condemned by the pope in 1653.

APPENDIX 47

What You Should Know about Christian History AD 1620-1814

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 104.

Five Events You Should Know

1. *Cyril Lucar Befriended Protestants* (1623-1637): Lucar, the Orthodox patriarch of Constantinople, embraced Calvinism and gave the king of England the earliest known copy of the New Testament, the Alexandrian Codex. Four Orthodox synods denounced Lucar's Calvinist views.
2. *Czar Peter Placed the Russian Orthodox Church Under the Government's Control* (1721).
3. *The Great Awakening* (1720's-1750's): This religious revival began in the Congregational and Reformed churches of Massachusetts and New Jersey. It emphasized outward signs of conversion.
4. *Methodist Conference Formed Within the Anglican Church* (1784). The formation of the Methodist Conference paved the way for the Methodists to become a separate denomination.
5. *Pope Pius VII Restored the Jesuit Order* (1814).

Six Names You Should Know

1. *Roger Williams* (1603-1683): Upheld religious liberty in his booklet *The Bloody Tenent of Persecution*. Founded Providence (Rhode Island) after being expelled from Massachusetts.
2. *George Fox* (1624-1691): Founder of Friends Society. Fox removed all human elements (including baptism and communion) from worship, because he believed God guides Christians through an "inner light." The Friends were harshly persecuted for their beliefs. One Friend told a judge he should "quake" before God's wrath. So, the Friends also became known as "Quakers."
3. *Margaret Fell* (1614-1702): Leader of the Friends Society. In 1666, wrote *Women's Speaking Justified by the Scriptures*, a defense of women preaching.
4. *Nikolaus Zinzendorf* (1700-1760): Wealthy Pietist leader. Sheltered the Moravian Brethren and founded Herrnhut, a Moravian community.

Christian History: AD 1620-1814, continued

5. *John Wesley* (1703-1791): Founder of the Methodist movement. Emphasized the pursuit of holiness and the achievement of “Christian perfection.”
6. *Francis Asbury* (1745-1816): Methodist circuit-riding preacher. He and Thomas Coke were the first Methodist superintendents in America.

Five Terms You Should Know

1. *Separatists*: English church members who separated from the Anglican Church over several issues, including the degree of adornment in the church’s worship. (Separatists preferred simple worship; Anglican worship tended to be ornate.) Most Separatists became Congregationalists.
2. *Moravian Brethren*: Pietist descendants of the Bohemian Protestants, who derived from Jan Hus’ followers. Today, they are known as the United Brethren.
3. *Pietists*. Eighteenth-century Christians who emphasized experiencing God’s presence through intense, personal prayer and Bible study.
4. *The Enlightenment*: An intellectual movement in the eighteenth and nineteenth centuries that focused on human reason, words, science, natural law, and the created order.
5. *Deism*: From the Latin *deus* (“deity”). A movement that searched for a universal foundation on which all religions could agree. Most deists believed that a divine being had created the universe and natural laws. However, they also believed that this divine being was revealed to humanity primarily through the created order.

APPENDIX 48

What You Should Know about Christian History AD 1780-1914

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 114.

Four Events You Should Know

1. *Publication of Critique of Pure Reason* (1781): According to Immanuel Kant's Critique, human reason can neither prove nor deny any spiritual reality, including the being of God.
2. *Formation of African Methodist Episcopal Church* (1816). Richard Allen, a free Black, formed the AME because some American Methodists refused to ordain African-American bishops.
3. *Five Fundamentals Declared* (1895): At a conference in Niagara the Evangelical Alliance, an association of conservative Christians, set forth five beliefs that they viewed as fundamental to their faith—the inerrancy of Scripture, and Jesus Christ's unique deity, virgin birth, substitutionary atonement, and future return.
4. *Boxer Rebellion* (1901): A Chinese political party reacted violently against foreign interference in China's national and cultural affairs. Many missionaries were murdered.

Seven Names You Should Know

1. *G.W.F. Hegel* (1770-1831): German thinker. Taught that all ideas (theses), opposing opinions (antitheses), and debates (dialectics) are part of an upward process of intellectual evolution.
2. *Soren Kierkegaard* (1813-1855): Danish thinker. Emphasized subjectively experiencing God's revelation. Criticized coupling Christianity with any nation or culture.
3. *J. Nelson Darby* (1800-1882): Leader of the Plymouth Brethren, a Christian sect that stressed piety and simplicity. Taught a dispensational view of Scripture.
4. *Ralph Waldo Emerson* (1803-1882): Liberal philosopher and poet. Taught that "the highest revelation is that God is in every man."
5. *George Mueller* (1805-1898): Plymouth Brethren pastor and English social reformer. Founded orphanages that relied on Christians' gifts for support.

Christian History: AD 1780-1914, continued

6. *Walter Rauschenbusch* (1861-1918): As a Baptist pastor in a New York slum, Rauschenbusch struggled to deal with social evils. He became the foremost proponent of the Social Gospel.
7. *Cyrus I. Scofield* (1843-1921): American lawyer. Wrote the study notes in the Scofield Reference Bible, which popularized dispensationalism among conservative Christians.

Four Terms You Should Know

1. *Dispensationalism*: The belief that God's work can be divided into distinct eras (dispensations). Dispensationalism treats all biblical references to "Israel" as references to the earthly nation. Most dispensationalists also believe that Christians will be removed from the world ("raptured") before God judges the world. J.N. Darby and C.I. Scofield popularized this view.
2. *Covenantalism*: The belief that God's covenants with Israel are fulfilled in the church. Covenantalism treats most New Testament references to "Israel" as references to the church (see Rom. 9:6-7; Gal. 6:16). B.B. Warfield and J. Gresham Machen defended this view.
3. *Social Gospel*: A Protestant movement that stressed social reforms more than personal salvation.
4. *Holiness Movement*: A movement within Methodism that stressed a spiritual experience (a "second blessing") that leads to "entire sanctification" and "Christian perfection." Charles Finney spread Holiness ideas in America. A convention in Keswick, England, popularized the movement in Europe. In 1908 several Holiness groups merged to form the Nazarene Church. Modern Pentecostalism arose among Holiness Christians.

APPENDIX 49

What You Should Know about Christian History AD 1906-1999

From Timothy Paul Jones, *Christian History Made Easy*, Torrance: Rose Publishing, 2005. p. 126.

Four Events You Should Know

1. *Azusa Street Revival* (1906): William Seymour, a Black Holiness preacher, founded a mission on Azusa Street in Los Angeles. There, many people began to speak in “unknown tongues.” The Pentecostal movement is still growing today.
2. *Edinburgh Conference* (1910): More than 1,200 delegates gathered for this missions conference. The gathering helped trigger the modern ecumenical movement.
3. *Wycliffe Bible Translators Organized* (1934): Cam Townsend founded this organization to translate the Bible into other languages. By 1980, the Bible was translated into more than 1,600 languages. Translation continues.
4. *Dead Sea Scrolls Discovered* (1947): A shepherd-boy found the earliest known copies of the Jewish Scriptures at Qumran, near the Dead Sea. The scrolls verified that modern copies of the Hebrew Bible were nearly identical to ancient copies. Take a virtual tour of Qumran at <<http://www.mustardseed.net/html/pqumrand.html>>.

Seven Names You Should Know

1. *Charles Fox Parham* (1873-1929): Holiness preacher. Taught that speaking in “unknown tongues” was the sign of the “second blessing.” One of his students was William Seymour.
2. *Teilhard de Chardin* (1881-1955): Controversial Catholic theologian and scientist. Taught that all life is a process that will eventually be drawn into God’s being. For Teilhard, God is both the goal of this process and the power within the process. Teilhard influenced the beliefs that became known as “process theology.”
3. *Albert Schweitzer* (1875-1965): Theologian, musician, and missionary doctor. Schweitzer criticized the “quest for the historical Jesus.” At the same time, he argued that Jesus mistakenly expected the immediate end of the world.

Christian History: AD 1906-1999, continued

4. *Paul Tillich* (1886-1965): Liberal Lutheran theologian. Tried to bridge the gap between modern culture and Christianity by adapting the Christian faith to modern people's questions.
5. *Harry Emerson Fosdick* (1878-1969): Liberal Baptist pastor. His sermon "Shall the Fundamentalists Win?" questioned the inerrancy of Scripture and the Virgin Birth.
6. *Bob Pierce* (1914-1978): Evangelical leader. Founder of World Vision and Samaritan's Purse.
7. *Hans Kung* (1928-): Controversial Catholic theologian. In the late 1960s he questioned the extent of the pope's power. His license to teach as a Catholic theologian was withdrawn in 1979.

Four Terms You Should Know

1. *Fundamentalists*: Originally referred to people who accepted the five fundamental beliefs (see Chapter Eleven). By the 1950s the term referred to conservative Christians who focused on precise personal standards and on separation from every hint of liberalism.
2. *Theological Liberals*: Persons who altered Christian theology to fit the outlook of the Modern Age by separating Christian theology from traditional doctrines and biblical texts.
3. *Evangelicals*: Originally synonymous with "fundamentalists." During the 1950s the term "evangelical" replaced "new [or, neo-] evangelical" as a description of believers who emphasized Christian unity, the unique authority of Scripture, salvation by grace through faith, and evangelism.
4. *Post-Modernity*: The world-view that arose at the end of the Modern Age. The Modern Age lasted from the late 1700s until the mid-1900s. Modernity stressed words, reason, and the material world. Post-modernity emphasizes personal experiences and the spiritual realm.

APPENDIX 50

National Association of Evangelicals Letter

March 1, 2007

Dr. L. Roy Taylor, Chairman of the Board
National Association of Evangelicals
c/o Presbyterian Church in America
1700 North Brown Road, Suite 105
Lawrenceville, Georgia 30043

cc: Members of the NAE Board

Dear Dr. Taylor:

Although we, the undersigned, are not members of the National Association of Evangelicals, our organizations interface with it regularly and consider it to be an important Christian institution in today's culture. From that perspective, we are writing the Board of Directors to call attention to what we perceive as a threat to the unity and integrity of the Association. The issue that is dividing and demoralizing the NAE and its leaders is related to global warming, resulting from a relentless campaign orchestrated by a single individual in the Washington office, Richard Cizik, vice president of government relations. While many of us consider Richard to be a friend, he regularly speaks without authorization for the entire organization and puts forward his own political opinions as scientific fact.

The existence of global warming and its implications for mankind is a subject of heated controversy throughout the world. It does appear that the earth is warming, but the disagreement focuses on why it might be happening and what should be done about it. We believe it is unwise for an NAE officer to assert conclusively that those questions have been answered, or that the membership as a whole has taken a position on a matter. Furthermore, we believe the NAE lacks the expertise to settle the controversy, and that the issue should be addressed scientifically and not theologically.

The liberal media has given wide coverage to Cizik's views and has characterized them as being representative of the NAE member

National Association of Evangelicals Letter, continued

organizations. We are not aware of any evidence to support that assumption. More importantly, we have observed that Cizik and others are using the global warming controversy to shift the emphasis away from the great moral issues of our time, notably the sanctity of human life, the integrity of marriage and the teaching of sexual abstinence and morality to our children. In their place has come a preoccupation with climate concerns that extend beyond the NAE's mandate and its own statement of purpose.

We acknowledge that within the NAE's membership of thirty million, there are many opinions and perspectives about the warming of the earth. We are not suggesting that our beliefs about it necessarily reflect the majority of our fellow evangelicals. However, we do oppose the efforts of Mr. Cizik and others to speak in a way that is divisive and dangerous.

For example, he granted an interview with Fast Company, dated June, 2006, in which he said "We [proponents of global warming] are the future, and the old guard," he continued, "is reaching up to grasp its authority back, like a horror movie where a hand comes out of the grave." To paraphrase, Cizik apparently believes "the old guard" which defends traditional values is like a rotting corpse that will not die. Are these the words of a man who seeks to bring unity and understanding within the NAE?

Again, we recognize the wide diversity among scientists, pastors and laymen about the causes and implications of global warming. There are those who foresee disaster looming in the near future. Others reject that apocalyptic warning. The Interfaith Stewardship Alliance, for example, has engaged in a thorough analysis of the history of climate change science. It is very skeptical about the claims of those who have called for massive international interventions in free economies around the world. ISA's report is titled, "A Call to Truth, Prudence, and Protection of the Poor: An Evangelical Response to Global Warming." The list of those who signed the report is long and distinguished. (You can read more about this statement in the enclosed open letter.)

Mr. Cizik not only believes that global warming is an indisputable fact, but he also holds related views that he has not been willing to reveal to

National Association of Evangelicals Letter, continued

the membership at large. In an alarming speech he delivered to the World Bank in May of 2006, he said: “I’d like to take on the population issue, but in my community global warming is the third rail issue. I’ve touched the third rail but still have a job. And I’ll still have a job after my talk here today. But population is a much more dangerous issue to touch. We need to confront population control and we can — we’re not Roman Catholics, after all, but it’s too hot to handle now.” We ask, how is population control going to be achieved if not by promoting abortion, the distribution of condoms to the young, and, even by infanticide in China and elsewhere? Is this where Richard Cizik would lead us?

Finally, Cizik’s disturbing views seem to be contributing to growing confusion about the very term, “evangelical.” As a recent USA Today article notes: “Evangelical was the label of choice of Christians with conservative views on politics, economics and biblical morality. Now the word may be losing its moorings, sliding toward the same linguistic demise that “fundamentalist” met decades ago because it has been misunderstood, misappropriated and maligned.” We believe some of that misunderstanding about evangelicalism and its “conservative views on politics, economics and biblical morality” can be laid at Richard Cizik’s door.

We, the undersigned, want to state our position again. We believe the NAE lacks the expertise to take a position on global warming. That is the essential point of this letter. Richard Cizik also lacks this expertise, and to our knowledge, he has never been asked to speak for the rest of the Association in such areas of controversy.

We implore the NAE board to ensure that Mr. Cizik faithfully represents the policies and commitments of the organization, including its defense of traditional values. If he cannot be trusted to articulate the views of American evangelicals on environmental issues, then we respectfully suggest that he be encouraged to resign his position with the NAE.

Sincerely,

Dr. Don Wildmon, Chairman
American Family Association

(signatures continued on next page)

National Association of Evangelicals Letter, continued

Tony Perkins, President
Family Research Council

James C. Dobson, Ph.D. Chairman
Focus on the Family

Gary L. Bauer, President
Coalitions for America

Paul Weyrich, Chairman
American Values

Jim Daly, President
Focus on the Family

Bishop Harry Jackson
High Impact Leadership Coalition

Phil Burress, President
Citizens for Community Values, Ohio

Dick Bott, President
Bott Radio Network

Rich Bott, Vice President
Bott Radio Network

Alan Chambers, President
Exodus International

Ron Shuping
*Executive Vice President, Programming
The Inspiration Television Networks*

Gary Cass, Executive Director
Center for Reclaiming America

Dr. Rick Scarborough, President
Vision America

Tim G. Echols, President
Family Resource Network/TeenPact

Rev. William Owen, Founder/President
Coalition of African American Pastors

Micah Clark, Executive Director
American Family Association of Indiana

Martin Angell, President/Founder
Every Church A School Foundation

Diane Gramley, President
American Family Association of Pennsylvania

David E. Smith, Executive Director
Illinois Family Institute

Dr. R. Edgar Bonniwell, Chancellor
Kingswell Theological Seminary

Tom Shields, Chairman
Coalition for Marriage and Family

Dean Nelson, Executive Director
Network of Politically Active Christians

Dr. Ken Hutcherson, President
Mayday For Marriage

Gene Mills, Executive Director
Louisiana Family Forum

APPENDIX 51

From Deep Ignorance to Credible Witness: Stages of Dynamic Growth

Rev. Dr. Don L. Davis

Witness - Ability to give witness and teach 2 Tim. 2.2 Matt. 28.18-20 1 John 1.1-4 Prov. 20.6 2 Cor. 5.18-21	<i>And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.</i> ~ 2 Tim. 2.2	8
Lifestyle - Consistent appropriation and habitual practice based on beliefs Heb. 5.11-6.2 Eph. 4.11-16 2 Pet. 3.18 1 Tim. 4.7-10	<i>And Jesus increased in wisdom and in stature, and in favor with God and man.</i> ~ Luke 2.52	7
Demonstration - Expressing conviction in corresponding conduct, speech, and behavior James 2.14-26 2 Cor. 4.13 2 Pet. 1.5-9 1 Thess. 1.3-10	<i>Nevertheless, at your word I will let down the net.</i> ~ Luke 5.5	6
Conviction - Committing oneself to think, speak, and act in light of information Heb. 2.3-4 Heb. 11.1, 6 Heb. 3.15-19 Heb. 4.2-6	<i>Do you believe this?</i> ~ John 11.26	5
Discernment - Understanding the meaning and implications of information John 16.13 Eph. 1.15-18 Col. 1.9-10 Isa. 6.10; 29.10	<i>Do you understand what you are reading?</i> ~ Acts 8.30	4
Knowledge - Ability to recall and recite information 2 Tim. 3.16-17 1 Cor. 2.9-16 1 John 2.20-27 John 14.26	<i>For what does the Scripture say?</i> ~ Rom. 4.3	3
Interest - Responding to ideas or information with both curiosity and openness Ps. 42.1-2 Acts 9.4-5 John 12.21 1 Sam. 3.4-10	<i>We will hear you again on this matter.</i> ~ Acts 17.32	2
Awareness - General exposure to ideas and information Mark 7.6-8 Acts 19.1-7 John 5.39-40 Matt. 7.21-23	<i>At that time, Herod the tetrarch heard about the fame of Jesus.</i> ~ Matt. 14.1	1
Ignorance - Unfamiliarity with information due to naivete, indifference, or hardness Eph. 4.17-19 Ps. 2.1-3 Rom. 1.21; 2.19 1 John 2.11	<i>Who is the Lord that I should heed his voice?</i> ~ Exod. 5.2	0

APPENDIX 52

Mastering the Bible Scripture Memorization Program: “400 at 100%”

Rev. Dr. Don L. Davis

- » The goal would be to learn 400 references and their verses with 100% retention and recitation—no exceptions or excuses.
- » Biblically grounded in a kingdom theological perspective based on the Nicene Creed.
- » Focus on memorizing 100% of the Word—no errors, mistakes, missteps, or misquotes.
- » Prepare instructional book/course/DVD for each level, explaining its overall purpose and principles.
- » Record all verses on CD for review in a predetermined structure (i.e., theme, reference, verses, reference, theme).
- » Set up culture around the memorization: meetings, teachings, studies, convocations.
- » Train and certify leaders, mentors to equip others in each particular section.
- » Encourage ongoing mastery of the text with additional references and studies.
- » Standardize the ways in which each student memorizes, studies, prays, and teaches these texts to others.

Key Texts, Portions, or Chapters to Be Considered for Memorization

- » The Decalogue, Exod. 20.1-17
- » The Lord’s Prayer, Matt. 6.9-13
- » The Love Chapter, 1 Cor. 13
- » The Great Commission, Matt. 28.18-20
- » The Great Commandment, Matt. 22.34-40
- » The Faith Chapter, Heb. 11
- » Spiritual Warfare, Eph. 6
- » The Lord is My Shepherd, Ps. 23
- » The Nicene Creed
- » The Resurrection Chapter, 1 Cor. 15
- » The Word Made Flesh, John 1.1-18
- » The Benedictus, Luke 1.67-79
- » The Magnificat, Luke 1.46-55
- » Sermon on the Mount/Plain, Matt 5-7; Luke 6
- » Subject
- » Story
- » Hero
- » Questions

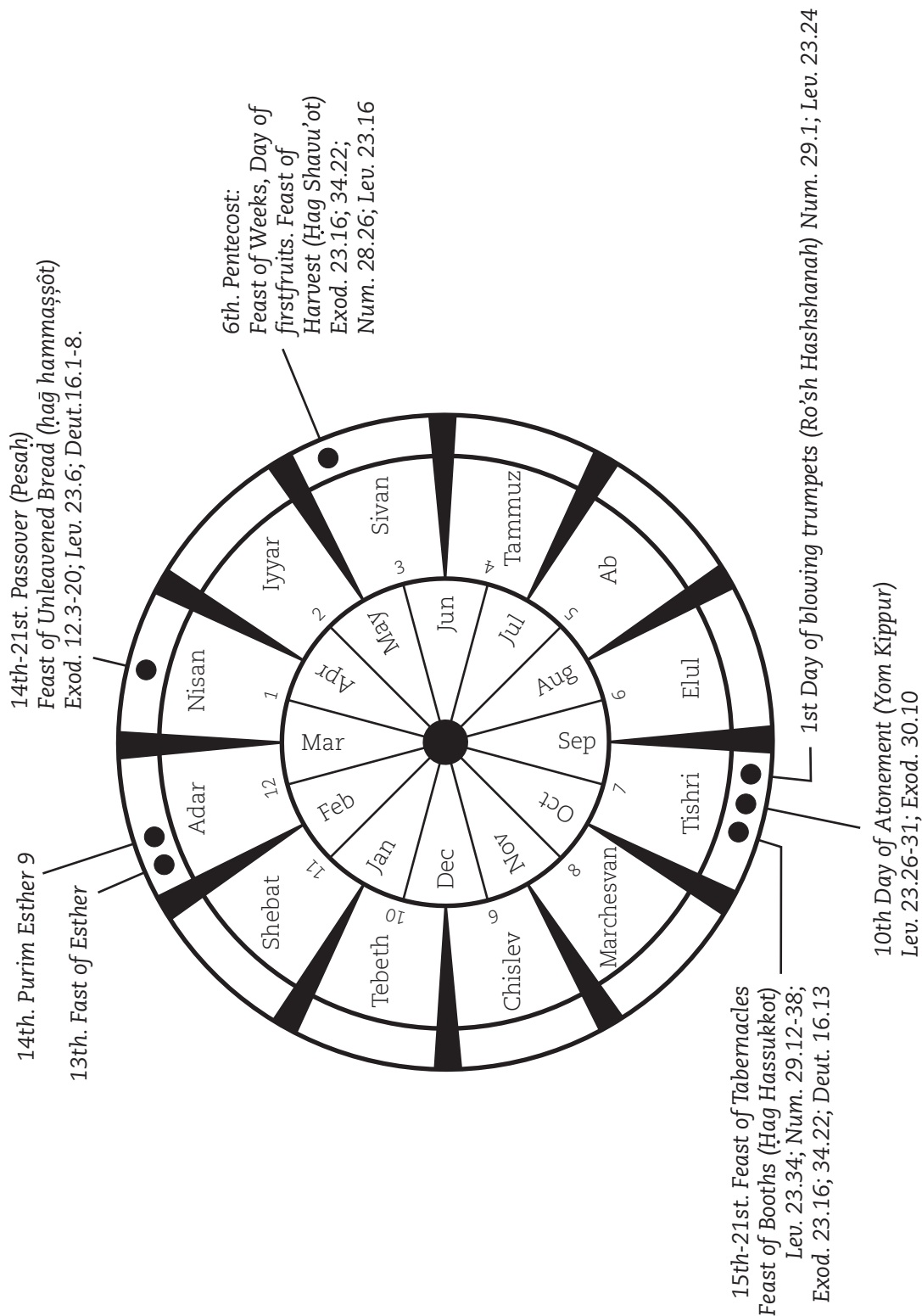
Mastering the Bible Scripture Memorization Program: “400 at 100%”, continued

<p>This column represents the profile of Christ’s disciple advancing the Kingdom of God in the urban setting: “S/he possesses and maintains . . .”</p>	Entered to Belong (100 references) <i>The Baptized Convert</i>	Established to Grow (200 references) <i>The Growing Member</i>	Equipped to Serve (300 references) <i>The Servant Leader</i>	Empowered to Lead (400 references) <i>The Commissioned Shepherd</i>
	10 per section, 10x10 = 100 total	10 per section, 100 +100 = 200 total	10 per section, 200 +100 = 300 total	10 per section, 300 +100 = 400 total
	Repentance, faith, and Incorporation into the Church	Established and rooted in the faith of the Church	Equipped to do the work of service in the Church	Commissioned to lead and shepherd others in the Church
A Zeal to Represent the Kingdom <i>“For Christ and His Kingdom”</i>	Key verses on the Kingdom: repentance, faith, and grace	Christ’s teachings on the Kingdom	NT theology of the Kingdom	Eschatological vision of the story of God
An Authentic Call <i>Responding to the Call of Jesus</i>	Call to and assurance of salvation	Call to holiness	Call to maturity	Call to fruitfulness
A Biblical Vision <i>The Evangelical Tradition</i>	The “Hand” of the Word	Biblical theology of time	The OT witness to Christ	The NT witness to Christ
A Disciplined Walk <i>The Contemplative Tradition</i>	Godliness through discipline	The inner disciplines	The outer disciplines	The corporate disciplines
A Believing Stance <i>The Ancient Rule of Faith</i>	Nicene Creed 1	Nicene Creed 2	Nicene Creed 3	Nicene Creed 4
A Compelling Testimony <i>The Incarnational Tradition</i>	The indwelling of the Holy Spirit	Testimony in the family and the family of God	Testimony on the job and with one’s neighbors	Testimony before society and the world-at-large
A Fighting Spirit <i>The Charismatic Tradition</i>	Christ’s victory through the Cross and the Blood	The armor of God	Spiritual warfare	Becoming a leader in the army of God
A Life Shared in Common <i>The Liturgical and Sacramental Tradition</i>	Baptism, the Lord’s Supper, and incorporation in the body	Worship, service, and caring in the Church	Spiritual Gifts	Spiritual leadership
A Healing Presence <i>The Social Justice Tradition</i>	Forgiveness, reconciliation, and peace in Christ	Peacemaking in the body of Christ	Caring for the broken and burdened	Maintaining godly discipline in the Church
A Passion to Multiply <i>The Missionary Tradition</i>	Understanding the Gospel of grace	Sharing the Good News with others	Discipling the faithful in the Church	Fulfilling the Great Commission worldwide

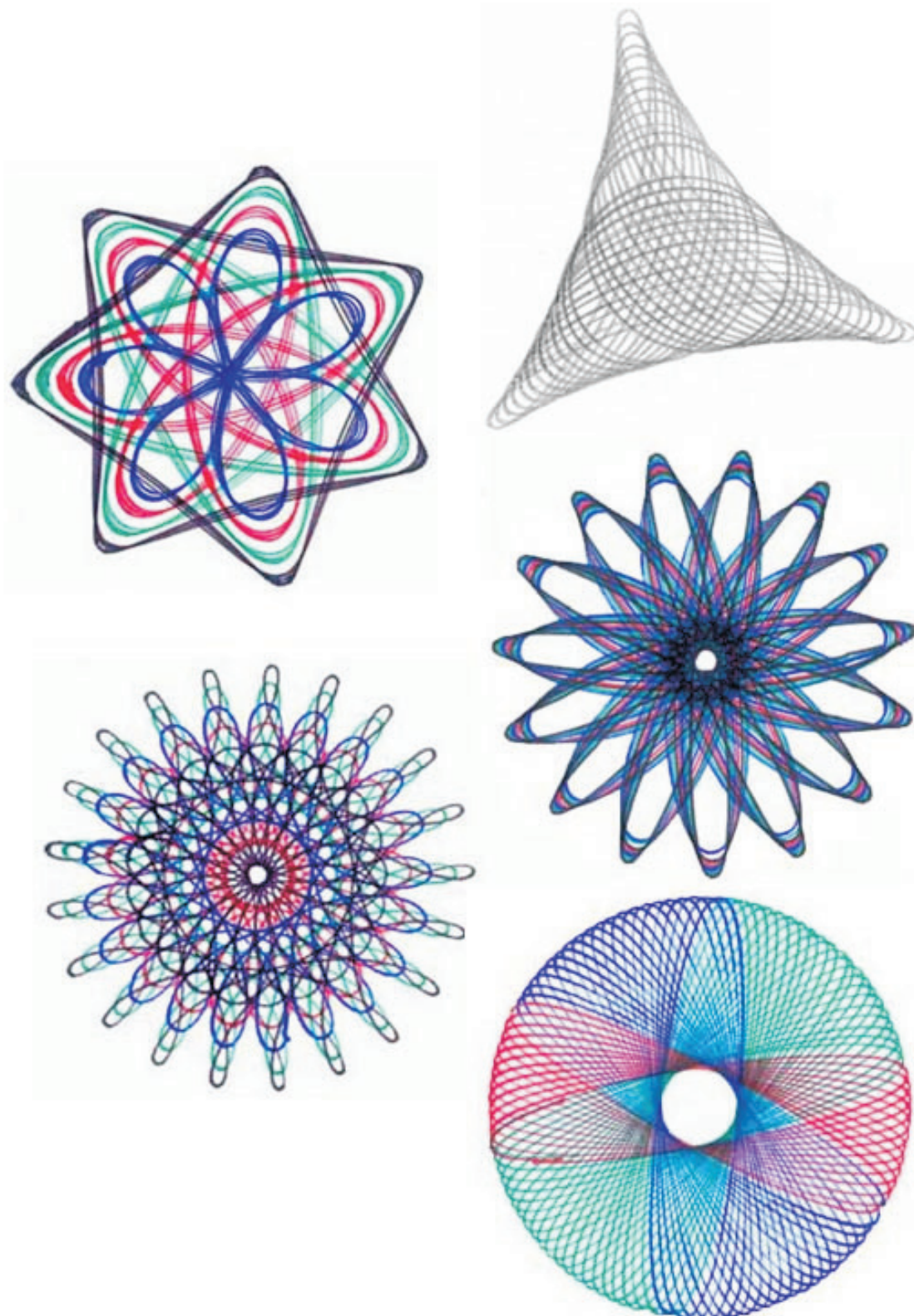
APPENDIX 53

Circle of Jewish Calendar

Robert Webber, *The Biblical Foundations of Christian Worship*, Peabody: Hendrickson, 1993. p. 191.



APPENDIX 54
Various Spirograph Designs



APPENDIX 55

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