

DEFINITION OF A COUNCIL

A church "council" means a formal ecclesiastical assembly of church officials who meet to discuss religious matters. Technically, "ecumenical" (meaning "universal," or "worldwide") councils are only those which were attended by bishops from both the Western and Eastern halves of the Roman Empire. Today, the Greek Orthodox Church (Eastern Catholic as opposed to Roman Catholic) only recognizes the first seven councils as ecumenical. In 869, the Council of Constantinople ratified the excommunication of Photius, patriarch of the city, thus splitting the Western church from the Eastern church and giving the patriarch of Constantinople primacy in the Eastern church. From that date, all subsequent Roman Catholic councils were not technically "ecumenical" since they did not include Greek Orthodox prelates from the East. However, the Roman Catholic Church still refers to all of the church councils as ecumenical, because they reject the authority of the patriarch of Constantinople and his Greek Orthodox Church. Generally, all twenty-one church councils are accepted as ecumenical councils and referred to as such. These councils are sometimes designated by the name "General Councils."

Whether councils were "ecumenical" or not has really been determined by later recognition of the church, rather than the actual circumstances at the time of the council. Some councils which believed themselves to be ecumenical were later not included in the list of official councils. Others, like the Council of Constantinople (381) which was held without the pope's knowledge and which included only Eastern bishops, were later accepted as ecumenical although they did not conform to the modern definition.

ACCEPTANCE OF COUNCILS

As noted above, there are twenty-one general councils that are usually recognized by scholars. However, different churches disagree as to which of these were ecumenical and hence authoritative. Some churches accept only the first three. Most churches (including Protestants) accept the first four. The first seven are accepted by the Greek Orthodox Church and many Protestant churches. Of course, the Roman Catholic Church, which can be considered the custodian of such councils, accepts all twenty-one.

AUTHORITY OF COUNCILS

Authority for holding such councils is taken from the convention of apostles and elders who gathered in Jerusalem in A.D. 49 to decide whether Gentile converts to Christianity should be required to obey the Old Testament laws of Moses (see Acts 15:1-29; Gal. 2:1-10).

Of course, councils of human church leaders are only authoritative if the men are truly ordained of God, and if their proclamations stay within the boundaries of the Word of God. Theologies which oppose the Scripture cannot be authoritative, even if they are formulated at such a council (Mark 7:1-13; Acts 5:29; Rom. 3:3,4; Col. 2:8; 2 Tim. 3:16,17). Roman Catholic councils are not authoritative, because the leaders are not God's true ministers and the documents produced at the councils contradict the Bible.

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Martin Luther accepted only the first four councils as ecumenical. He believed the decisions of councils were not infallible since they were subordinate to the Word of God. However, he maintained that when the councils made pronouncements in accordance with Scripture, they deserved respect and could be considered to represent the expression of the community of true believers who were led by the Holy Spirit. Luther therefore respected the decisions of the early councils, but rejected the medieval ones because he felt they introduced superstitions and non-Biblical doctrines into Christian teaching.

Roman Catholics hold that the decrees of their councils possess the highest authority which the church can give. They assert that such councils can only be called by the pope, and he must confirm the conclusions reached or they are not truly authoritative. Once the pope ratifies the findings of the council, his rulings may not be appealed to any board. Today, councils are held to be subordinate to the papacy, but this was not always the case. For example, the Council of Constance removed three popes from office.

NAMES OF COUNCILS

The councils have been named after the cities where they were held. The "Lateran" and "Vatican" councils were held in Rome. "Lateran" refers to the Cathedral church and papal palace in Rome prior to the construction of St. Peter's Basilica and the Vatican. Thus the earlier councils held in Rome are labelled "Lateran," and the later ones "Vatican."

HISTORY OF COUNCILS

Ecumenical councils originated in the fourth century, when Constantine assumed the role of "Bishop of bishops" and began to weave Christianity into the fabric of Roman society. Ecumenical councils were originally convened by the Roman emperor, for as yet there was no pope. The emperor summoned the bishops, paid their expenses, and was the final authority who ratified the council's decisions.

During the medieval centuries, the papacy called each of the councils and dominated their decisions. In the late medieval centuries, a movement known as "Conciliarism" arose among Roman Catholic prelates who sought to make the pope subject to the decisions of an ecumenical council. The movement was rooted in the interpretation of certain passages of Scripture (Mtt. 16:18; Acts 15:1-29; Gal. 2:11) and the claim that Christ gave the keys to both Peter and all of the apostles (Mtt. 18:18). Although initially successful, the movement was finally suppressed at the Council of Constance, which deposed two rival popes, saw the third claimant resign, and elected Martin V to the papacy. Martin V in turn denied that a general council was superior to him. He also decreed that a pope's final decision on matters discussed at a council was absolute and could not be appealed.

The modern councils were different from the medieval ones. The Council of Trent allowed Protestants to attend, but few came, and their impact upon the deliberations was negligible. The two most recent councils (Vatican I, II) were held in modern times and were truly ecumenical or worldwide, including bishops even from the New World. All previous councils had been limited to clergy from Europe, Asia, and their surrounding areas.

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FOUR GROUPS OF COUNCILS

The twenty-one councils received by the Roman Catholic Church as ecumenical can be divided into four groups.

The Eight Early Councils

These were convened by the Roman emperor and normally had representatives from both Eastern and Western clergy.

1. Nicea I (A.D. 325). Defined Trinitarianism and condemned Arianism (Christ was created, not eternal).
2. Constantinople I (381). Elaborated the original Nicean creed and condemned Apollinarianism (Christ was not completely human).
3. Ephesus (431). Proclaimed Mary to be the mother of God and said that Christ had two natures in one person (condemning Nestorianism, which said Christ had two persons as well as two natures).
4. Chalcedon (451). Affirmed Christ had two inseparable but distinct natures, human and divine (condemning Eutychianism, which actually denied Christ's human nature by saying His human and divine natures were so perfectly fused that only one nature remained).
5. Constantinople II (553). Decreed that Christ had two natures, divine and human, which were distinct, but united in one person (condemning Monophysitism, which stated Christ had only one nature in the Incarnation, not two).
6. Constantinople III (680-681). Stated that Christ had two natures and two wills (condemning Monothelitism, which said Christ had only one will).
7. Nicea II (787). Settled the iconoclastic controversy by stating that images should be venerated.
8. Constantinople IV (869-870). Excommunicated Photius, patriarch of Constantinople, thus splitting the church into Eastern and Western divisions.

The Seven Medieval Councils

These were convened and controlled by the Roman Catholic papacy.

9. Lateran I (1123). Decided that bishops should be appointed by popes and forbade Roman Catholic clergy to have wives or concubines.
10. Lateran II (1139). Condemned Arnold of Brescia (Italian priest who sought to reform the church), attempted to heal schism between East and West, and opposed usury and simony.
11. Lateran III (1179). Condemned the Waldenses and Albigenses, enforced ecclesiastical discipline, and restricted election of a pope to the college of cardinals.
12. Lateran IV (1215). Instituted policies of Innocent III, decreed transubstantiation, and forbade formation of new religious societies.
13. Lyon I (1245). Deposed Frederick II, emperor of Germany (Holy Roman Empire).
14. Lyon II (1274). Attempted to unite Eastern and Western churches, instituted church reform, and ordered a crusade.
15. Vienne (1311-1312). Suppressed the Templars (a Catholic religious order), and condemned the Beghards (mystical lay movement that practiced communal living).

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The Three Late-Medieval Councils

These were held during the Conciliar movement, which was the attempt by Roman Catholic prelates to force the papacy to be subject to the superiority of an ecumenical council. This challenge to papal power had initial success but was finally defeated.

16. Constance (1414-1418). Convened by antipope John XXIII to heal papal schism, removed three popes from office and elected new pope, and burned John Huss.
17. Basle-Ferrara-Florence (1431-1437). Suggested reforms for the church and declared itself supreme over the pope; however, the pope denounced the council as heretical.
18. Lateran V (1512-1517). Tried to reform the church and censored books.

The Three Modern Councils

These were each convoked by popes and best fit the description of a truly ecumenical council.

19. Trent (1545-1563). Attempted to overthrow the Reformation, affirmed the authority of tradition, instituted the seven sacraments, and reformed certain abuses.
20. Vatican I (1869-1870). Proclaimed the infallibility of the pope "when speaking ex cathedra for the definition of doctrines concerning faith or morals."
21. Vatican II (1962-1965). Instituted changes in worship, modernized liturgy and dress, and made other reforms which further the possibility of uniting Christendom into one ecumenical world church.

CHURCH HISTORY
Test: Church councils

File 2 (BC) R821
(H-BC-CHH2)

Name _____
Corrector _____
100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. All questions are worth five points each.

1. (5 pts.) What is the definition of a church "council"?
 - a. A formal ecclesiastical assembly of church officials who meet to discuss religious matters.
 - b. A meeting of Catholic congregations to appeal a decision made by church authorities.
 - c. A conference between clergy and laity to discuss amendments to church policies.
 - d. A convention of bishops to define religious events and develop a comprehensive church calendar.
 - e. A conclave of church officials to manage church money and property.
2. (5 pts.) What was an "ecumenical" church council?
 - a. One presided over by the Roman emperor.
 - b. One presided over by the pope.
 - c. One which gave bishops' decisions equal authority to the pope's.
 - d. One which was attended by bishops from both east and west.
 - e. One which produced more than one significant document or decision.
3. (5 pts.) How many councils does the Greek Orthodox Church recognize today?
 - a. Three.
 - b. Four.
 - c. Seven.
 - d. Fifteen.
 - e. Twenty-one.
4. (5 pts.) How many councils are accepted today by most all churches, including Protestant ones?
 - a. Three.
 - b. Four.
 - c. Seven.
 - d. Fifteen.
 - e. Twenty-one.
5. (5 pts.) How many councils does the Roman Catholic church recognize today?
 - a. Four.
 - b. Seven.
 - c. Fifteen.
 - d. Twenty-one.
 - e. Twenty-four.

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6. (5 pts.) What name is customarily given to councils which are part of the complete list decided by Roman Catholicism?
 - a. Apostolic councils.
 - b. Authorized councils.
 - c. Conciliar councils.
 - d. Electoral councils.
 - e. General councils.

7. (5 pts.) What Scriptural passage is cited as authorization for ecumenical councils?
 - a. Moses appoints and presumably confers with seventy elders (Num. 11).
 - b. Supreme council or court operative in Jewish nation (Acts 5).
 - c. Peter decides church policy regarding Gentiles; gains approval of council (Acts 11).
 - d. Paul takes religious dispute to apostles and elders at Jerusalem for settlement (Acts 15).
 - e. Paul calls all clergy of Ephesus together for general conference (Acts 20).

8. (5 pts.) Why are Roman Catholic councils actually void of authority?
 - a. The church leaders are not God's true ministers, and the decisions made often contradict the Bible.
 - b. Protestant churches unanimously reject them.
 - c. The documents produced are conspicuous forgeries.
 - d. The decisions issued are based upon the Apocrypha, which is not authoritative Scripture.
 - e. The statements of the councils contradict each other.

9. (5 pts.) What is a "Lateran" council?
 - a. One convened by a pope.
 - b. One in which the pope's decision is final, outweighing even a unanimous vote by the council.
 - c. One held in Rome prior to the construction of the Vatican.
 - d. One specifically called to condemn a heresy or heretic.
 - e. One held for the purpose of reforming the Roman Catholic church or its doctrines in some way.

10. (5 pts.) What was the "Conciliar movement"?
 - a. A movement seeking to have all councils held in Rome.
 - b. A movement seeking to have all councils held in Constantinople.
 - c. A movement among Catholic clergy to make official doctrinal concessions to the Protestants by means of council declarations.
 - d. A movement among Catholic prelates who attempted to make the pope subject to the decisions of an ecumenical council.
 - e. A movement seeking to allow a council to veto or appeal the final decision made by a pope at that council.

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PART II. MATCHING. Match the responses in the right column to their corresponding premises in the left column by placing the letters of the correct responses in the blanks provided. Some responses may be used more than once. Each premise has only one correct response. Point values for partial credit are noted above each question.

All right, 8 pts.; 1 wrong, -1; 2-3 wrong, -3; 4-5 wrong, -5; 6-7 wrong, -7; 8 wrong, -8

A. Match the councils to their descriptions.

- | | |
|---|------------------------|
| _____ 1. Schism between East and West. | a. Nicea I. |
| _____ 2. Sanctioned veneration of images. | b. Constantinople I. |
| _____ 3. Condemned Apollinarianism. | c. Ephesus. |
| _____ 4. Condemned Arianism. | d. Chalcedon. |
| _____ 5. Condemned Eutychianism. | e. Constantinople II. |
| _____ 6. Condemned Monophysitism. | f. Constantinople III. |
| _____ 7. Condemned Monothelitism. | g. Nicea II. |
| _____ 8. Condemned Nestorianism. | h. Constantinople IV. |
| | i. None of the above. |

All right, 8 pts.; 1 wrong, -1; 2-3 wrong, -3; 4-5 wrong, -5; 6 wrong, -6; 7 wrong, -8

B. Match the councils to their descriptions.

- | | |
|---|-----------------------|
| _____ 1. Decided bishops be appointed by popes. | a. Lateran I. |
| _____ 2. Deposed Emperor Frederick II. | b. Lateran II. |
| _____ 3. Attempted to unite Eastern and Western churches. | c. Lateran III. |
| _____ 4. Suppressed the Templars. | d. Lateran IV. |
| _____ 5. Decreed transubstantiation; upheld Innocent III. | e. Lyon I. |
| _____ 6. Condemned Arnold of Brescia. | f. Lyon II. |
| _____ 7. Condemned the Waldenses and Albigenses. | g. Vienne. |
| | h. None of the above. |

All right, 8 pts.; 1-2 wrong, -2; 3-4 wrong, -4; 5 wrong, -6; 6 wrong, -8

C. Match the councils to their descriptions.

- | | |
|---|----------------------------|
| _____ 1. Proclaimed papal infallibility. | a. Constance. |
| _____ 2. Declared itself supreme over the pope. | b. Basle-Ferrara-Florence. |
| _____ 3. Burned John Huss. | c. Lateran V. |
| _____ 4. Reformed Catholicism to aid ecumenical movement. | d. Trent. |
| _____ 5. Decreed Mary to be the mother of God. | e. Vatican I. |
| _____ 6. Opposed the Reformation; reaffirmed Catholic doctrine. | f. Vatican II. |
| | g. None of the above. |

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All right, 10 pts.; 1-2 wrong, -2; 3-4 wrong, -4; 5-6 wrong, -6; 7-8 wrong, -8; 9-10 wrong, -10

D. Match the dates to the councils.

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|----------------------------|-----------------------|
| _____ 1. Nicea I. | a. A.D. 301. |
| _____ 2. Constantinople I. | b. 325. |
| _____ 3. Ephesus. | c. 381. |
| _____ 4. Chalcedon. | d. 401. |
| _____ 5. Lateran III. | e. 451. |
| _____ 6. Lateran IV. | f. 869. |
| _____ 7. Constance. | g. 1179. |
| _____ 8. Trent. | h. 1215. |
| _____ 9. Vatican I. | i. 1313. |
| _____ 10. Vatican II. | j. 1414. |
| | k. 1512. |
| | l. 1545. |
| | m. 1789. |
| | n. 1869. |
| | o. None of the above. |

PART III. SHORT ANSWER. Write the correct response to each question and statement in the space provided. Point values are noted for each question.

1. (4 pts. total; 2 pts. per answer) What is the name of the group of councils which best fit the description of truly ecumenical councils, and how many councils are in this group?
 - a. Name:
 - b. How many:
2. (4 pts. total; 2 pts. per answer) What is the name of the group of councils which were held during the Conciliar Movement, and how many councils are in this group?
 - a. Name:
 - b. How many:
3. (4 pts. total; 2 pts. per answer) What is the name of the group of councils which were convened by the Roman emperor, and how many councils are in this group?
 - a. Name:
 - b. How many:
4. (4 pts. total; 2 pts. per answer) What is the name of the group of councils which were convened and controlled by the papacy, and how many councils are in this group?
 - a. Name:
 - b. How many:

CHURCH HISTORY
Test: 590-1517

File 3 (BC) R8711
(H-BG-CHH3)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer to each question. Each question is worth one point.

1. (1 pt.) What church age(s) occurred during the years from 590 to 1517?
 - a. Smyrna, Pergamos.
 - b. Smyrna, Thyatira.
 - c. Pergamos, Thyatira.
 - d. Pergamos.
 - e. Thyatira.

2. (1 pt.) What church age(s) occurred during the years from 590 to 1517?
 - a. Persecuted, papal.
 - b. Persecuted, medieval.
 - c. Roman, imperial.
 - d. Patristic.
 - e. Medieval.

3. (1 pt.) What movements characterized the church of the Middle Ages?
 - a. Papal authority, monasticism, Islam, ecumenical councils, and Reformation.
 - b. Papal authority, monasticism, Islam, crusades, and pre-Reformation.
 - c. Papal decline, monasticism, Islam, crusades, and church fathers.
 - d. Papal degradation, Islam, crusades, church fathers, and pre-Reformation.
 - e. Papal degradation, ecumenical councils, church fathers, Reformation, and formation of Protestant denominations.

4. (1 pt.) What major event in 476 opened the way for the papacy to begin its rise to temporal power?
 - a. The Roman Empire divided into eastern and western sections.
 - b. The Roman Empire fell.
 - c. Augustine published his monumental book, The City of God.
 - d. Leo I (called by some the first pope) obtained recognition from the Roman emperor as head of the church.
 - e. Leo I formed advantageous alliances with the Germanic tribes who overthrew Rome.

5. (1 pt.) What year was Mohammed born?
 - a. 370.
 - b. 570.
 - c. 770.
 - d. 970.
 - e. 1170.

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6. (1 pt.) Why is Islam important in a study of church history?
 - a. Because it is a false religion.
 - b. Because it was founded during the papacy's rise to temporal power and was, therefore, a rival world religion.
 - c. Because the bulk of Christianity once apostatized and joined it.
 - d. Because its doctrines so severely influenced the beliefs of the church.
 - e. Because it almost overran the entire world, including the church in Europe.
7. (1 pt.) Why is the Battle of Tours significant?
 - a. It led to the conversion of Charlemagne.
 - b. It defeated the papal dictatorship which controlled Germany.
 - c. It freed Western Europe from the threat of Islam.
 - d. It established Pepin as the first emperor of the Holy Roman Empire.
 - e. It ended the Holy Roman Empire.
8. (1 pt.) Who led the Christian forces in the Battle of Tours?
 - a. Charlemagne.
 - b. Charles Martel.
 - c. Clovis.
 - d. Pepin.
 - e. Pope Leo III.
9. (1 pt.) When and where was the Battle of Tours?
 - a. 632, France.
 - b. 732, Germany.
 - c. 732, France.
 - d. 932, Germany.
 - e. 932, France.
10. (1 pt.) What is monasticism?
 - a. The belief in the oneness of God, or a divine monad.
 - b. Government (including civil) by the papacy.
 - c. Blind faith and obedience to Roman Catholicism.
 - d. An ascetic system of religion practiced by monks and nuns.
 - e. A church law prohibiting marriage for Roman Catholic priests.
11. (1 pt.) What was the Holy Roman Empire?
 - a. Territory of Western Europe (basically Germany and Italy) ruled by German kings.
 - b. Territory of Western Europe (basically Germany and Italy) ruled jointly by the pope and German kings.
 - c. European and Asian Empire (from England to Asia Minor) ruled by German kings.
 - d. European and Asian Empire (from England to Asia Minor) ruled jointly by the pope and German kings.
 - e. European and Asian Empire (from England to Asia Minor) whose civil ruler was the German king and whose religious ruler was the Roman pope.

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12. (1 pt.) What dates are generally given for the duration of the Holy Roman Empire?
 - a. 562-1206.
 - b. 762-1206.
 - c. 762-1506.
 - d. 762-1806.
 - e. 962-1806.

13. (1 pt.) What royal European family held the throne of the Holy Roman Empire for many centuries?
 - a. Hapsburgs.
 - b. Medicis.
 - c. Ottomans.
 - d. Rothschilds.
 - e. Windsors.

14. (1 pt.) Who was Charlemagne, and what did he do?
 - a. Italian king who conquered Europe and then relinquished control of his empire to the pope.
 - b. Saxon military leader who conquered the Western Empire and pope, and then the Eastern or Byzantine Empire and patriarch, thus uniting and reviving the old Roman Empire under his leadership.
 - c. Father of Pepin who led Catholic armies in religious wars against Moslems who encircled Western Europe.
 - d. King of the Franks who established an alliance between his empire and the Roman Catholic Church and was the first Germanic ruler to be crowned "emperor" by the pope.
 - e. Charles "the Great," the most celebrated of all military leaders during the Crusades.

15. (1 pt.) When did Charlemagne live?
 - a. 542-614.
 - b. 642-714.
 - c. 742-814.
 - d. 842-914.
 - e. 942-1014.

16. (1 pt.) What is meant by "the Crusades"?
 - a. Systematic Roman Catholic persecution of pre-Reformation movements during the Inquisition.
 - b. Roman Catholic wars against European nations which rejected Catholicism during the pre-Reformation period.
 - c. Protestant campaigns to overthrow pro-Catholic kings and governors.
 - d. Protestant religious revivals held outdoors during the Middle Ages.
 - e. European military expeditions to regain the Holy Land from Moslem control.

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17. (1 pt.) Who is generally recognized as the first real pope, whose papacy began a new period of church history in 590?
- Leo I.
 - Gregory I.
 - Nicholas I.
 - Gregory VII.
 - Innocent III.
18. (1 pt.) What did Pope Leo III do to help bring the papacy to world power?
- He raised an army and conquered Germany.
 - He used the false decretals to convince monarchs of his authority.
 - He crowned Charlemagne, uniting the church and the empire.
 - He excommunicated the patriarch of Constantinople and claimed jurisdiction over the Eastern church.
 - He convinced Pepin to conquer the Lombards and give the lands to the pope, thus beginning the papal states.
19. (1 pt.) Who was the first pope to wear a civil crown?
- Nicolas I.
 - Benedict IX.
 - Gregory VII.
 - Alexander III.
 - Innocent III.
20. (1 pt.) What were the false decretals (Pseudo-Isidorian decretals)?
- Documents allegedly written by Peter stating that his successor in the Roman see was to be supreme pontiff over the entire church.
 - Official statements of doctrine issued by the pope condemning Isidore of Seville's theology as false.
 - Forged papers, purportedly coming from Pope Isidore, which declared war, causing confusion and a false alarm in Italy.
 - A collection of canons and papal letters containing many forgeries, but used deliberately by Pope Nicolas I to gain power.
 - Falsified documents allegedly containing official statements from early church councils recognizing the primacy of the bishop of Rome.
21. (1 pt.) What happened in 869 at the council of Constantinople IV?
- The pope of Rome and patriarch of Constantinople were given equal authority.
 - The iconoclastic controversy was settled by stating that images should be venerated.
 - The excommunication of Photius, patriarch of Constantinople, was ratified, thus splitting the Eastern church from the Western church.
 - An unsuccessful attempt was made to heal the division between East and West.
 - Michael Cerularius, patriarch of Constantinople, was excommunicated by Pope Leo IX.

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22. (1 pt.) What is the iconoclastic controversy?
- The conflict over the veneration of images which raged in the Eastern church.
 - A controversy over the incarnation which disputed that Christ in the flesh actually possessed true Deity.
 - The dispute among Roman Catholic clergy over the colors of vestments (official clothing worn during religious ceremonies).
 - A series of church councils involving heated battles in an attempt to solve the issue of transubstantiation which some affirmed to be idolatry.
 - The controversy among the papacy, cardinals, and lower clergy to define precisely which classes of church officials had the highest authority.
23. (1 pt.) When was the iconoclastic controversy?
- 604-717.
 - 717-843.
 - 843-869.
 - 869-1054.
 - 1054-1198.
24. (1 pt.) What is the "Great Schism"?
- The division of powers in the Holy Roman Empire, the pope ruling over religious matters and the emperor over civil ones.
 - The division made between the Roman Catholic Church and the Protestant Church as a result of the Reformation.
 - The division of allegiance which occurred when there were two rival popes, one at Avignon and one at Rome.
 - The division of Christendom into Eastern and Western churches.
 - The division of the Holy Roman Empire brought about when the Moslems conquered the East and Christianity retained control of the West.
25. (1 pt.) Who initiated the Great Schism?
- Charlemagne.
 - Clement V.
 - Martin Luther.
 - Moslems.
 - Nicolas I.
26. (1 pt.) What date is traditionally given for the Great Schism?
- 754.
 - 869.
 - 962.
 - 1054.
 - 1517.
27. (1 pt.) Which centuries are the blackest chapter of the church, known today as the "midnight hour of the papacy"?
- 500-800.
 - 600-900.
 - 700-1000.
 - 800-1100.
 - 900-1200.

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28. (1 pt.) What is the "rule of the harlots"?
- Savonarola's name for the harlot church's (Rome's) domination of Christianity in his day.
 - The brief rulership of two successive female popes who bought the papacy through harlotry.
 - A period when the papacy was occupied by adulterers and illegitimate sons of papal mistresses.
 - The rule of John XII, grandson of Marozia, who virtually made the papal palace a brothel.
 - A brief period when Theodora, mistress of Sergius III, appointed a succession of popes.
29. (1 pt.) Which pope took office at age twelve, and is named in File 53 (papacy handout) as probably the worst pope?
- Sergius III.
 - John XII.
 - Boniface VII.
 - Benedict IX.
 - Innocent III.
30. (1 pt.) Which pope led the papacy out of corruption to its golden age of power?
- Gregory I.
 - Gregory VII.
 - Innocent III.
 - Clement V.
 - Martin V.
31. (1 pt.) Who was pope at the summit of papal power?
- Gregory VII.
 - Innocent III.
 - Clement V.
 - Martin V.
 - Leo X.
32. (1 pt.) What is the Inquisition?
- A series of Roman Catholic church councils called to inquire into the newly-founded doctrines of Protestantism.
 - A series of Protestant church councils held to formulate Scriptural rebuttals to the doctrines of Roman Catholicism.
 - A series of documents written by pre-Reformation popes, which enumerated the errors of Protestantism and stated why Roman Catholicism was the true church.
 - A Roman Catholic tribunal directed at the suppression of heresy, which martyred many true believers.
 - A period of civil upheaval in Europe when the Roman Catholic Church investigated and deposed all kings and governors who had Protestant connections.

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33. (1 pt.) When was the Inquisition?
- 800-1200.
 - 900-1300.
 - 1000-1400.
 - 1100-1500.
 - 1200-1600.
34. (1 pt.) Who was Tomas de Torquemada?
- Spanish priest who protested corruption among the clergy, transubstantiation, and veneration of images.
 - Spanish bishop who became the only Spanish pope in history.
 - Anti-Trinitarian author, martyred by Innocent III.
 - Bible translator who was martyred for translating the Vulgate into Spanish.
 - Chief inquisitor of the Spanish Inquisition.
35. (1 pt.) What did Innocent III do to deepen the rift between the Roman Catholic and Greek Orthodox churches?
- He overthrew Constantinople, and the brutal treatment of the city by his armies embittered the East.
 - He excommunicated Cerularius, patriarch of Constantinople, and all Eastern Orthodox clergy, publicly condemning all of their souls to hell.
 - He published deliberately forged letters, purportedly written by the patriarch of Constantinople, which admit that the pope and Catholicism represent the true church.
 - He levied unreasonably high papal taxes on the East, compared to those in the West.
 - He sent specially trained papal task forces to Constantinople, who assassinated the patriarch of the city and many top Eastern Orthodox clergy.
36. (1 pt.) What happened shortly after 1213, when King John of England signed Great Britain over to the rule of the papacy forever?
- The pope who deceived him into submission had him assassinated.
 - English nobles discovered the old Magna Carta and were incited to declare freedom, causing civil war in England.
 - King Philip of France conquered England and declared it free from papal rule.
 - Newly-appointed Archbishop Langton of England placed the country under the interdict for refusing to pay the taxes agreed to by King John.
 - The pope, King John, King Philip, and Archbishop Langton all died suddenly, very soon after the signing.
37. (1 pt.) What happened in the two hundred years following Innocent III?
- The papacy grew to be the most powerful institution on earth.
 - The papacy remained at the same level of power.
 - The papacy declined drastically in power.
 - The papacy plunged briefly to depths of corruption superceding even its so-called midnight hour.
 - None of the above.

(continued)

38. (1 pt.) What does Boniface VIII's famous bull, *Unam Sanctum*, say?
- There is no salvation or remission of sins outside the Roman Catholic Church.
 - The pope is God's one world ruler, even over all kings.
 - Man can only be sanctified by baptism into the Roman Catholic Church; therefore, all babies should be baptized as soon as possible after birth.
 - Once a man is pronounced a heretic by the church, he may never be re-admitted to fellowship (an attempt to prevent Catholics from joining pre-Reformation movements).
 - The Eastern Orthodox Church is entirely apostate; God recognizes only one Roman Catholic Church as genuine.
39. (1 pt.) What is the conciliar movement that occurred between about 1300 and 1500?
- A movement seeking to have all councils held in Rome.
 - A movement seeking a permanent end to all councils in order to allow the pope to make all decisions sovereignly without the opposition of lower clergy.
 - A movement among Catholic clergy to make concessions to the medieval dissenters who lodged valid protests against abuses and corruption within the church.
 - A movement among Catholic prelates who attempted to make the pope subject to the decisions of a general council.
 - A movement conceding that the three competing popes at the time were all corrupt and should be deposed and replaced by one newly-elected pope at Rome.
40. (1 pt.) When did many medieval dissenters first begin to appear and spread their anti-Catholic message?
- About 950.
 - About 1050.
 - About 1150.
 - About 1250.
 - About 1350.
41. (1 pt.) Which of the following are two names for the same group?
- Albigenses and Cathari.
 - Cathari and Lollards.
 - Lollards and Patarenes.
 - Patarenes and Petrobrusians.
 - Petrobrusians and Waldenses.
42. (1 pt.) What group was utterly rooted out and exterminated during the Inquisition?
- Cathari.
 - Lollards.
 - Petrobrusians.
 - Waldenses.
 - Wycliffites.

(continued)

43. (1 pt.) What kings exercised the most power over the popes during the pre-Reformation period?
- Kings of England.
 - Kings of France.
 - Kings of Germany.
 - Kings of Italy.
 - Kings of Spain.
44. (1 pt.) When was the pre-Reformation period?
- 500-900.
 - 700-1100.
 - 900-1300.
 - 1000-1400.
 - 1100-1500.
45. (1 pt.) What is the so-called Babylonian captivity of the papacy?
- The name commonly assigned to the fact that the papacy is part of the great harlot church named mystery "Babylon."
 - The patriarch of Constantinople (head of the Eastern Catholic Church) dominated the pope for 70 years.
 - The papal headquarters were moved from Rome to Avignon, France for 70 years.
 - There were two rival popes (one in Rome and one in Avignon) for 70 years.
 - The Vatican in Rome was overthrown and occupied by radical Protestants for 70 years.
46. (1 pt.) When were papal headquarters at Avignon, France?
- 869-939.
 - 1054-1124.
 - 1216-1276.
 - 1309-1377.
 - 1414-1484.
47. (1 pt.) What is the Western Schism?
- The cleavage of Christendom into two major divisions, the primary one in the West (Roman Catholicism) and the smaller one in the East (Greek Orthodox).
 - The division of the Western Church (Roman Catholicism) which occurred when dissatisfied Catholics protested against corruption and broke away to form the Protestant church.
 - The forty-year period during which there were two, then finally three, rival popes all competing for allegiance.
 - The years when the papal headquarters were moved west to Avignon, France from Rome, causing division in the church.
 - The series of pre-Reformation movements in Europe which led to the Protestant Reformation.

(continued)

48. (1 pt.) When did the Western Schism occur?
- 1277-1417.
 - 1277-1517.
 - 1377-1417.
 - 1377-1517.
 - 1477-1517.
49. (1 pt.) What happened at the Council of Pisa?
- The first of the so-called "antipopes" was elected.
 - The last of the antipopes was deposed.
 - An attempt was made to depose two competing popes and replace them with one newly-elected pope.
 - Three competing popes resigned or were deposed, and one new pope was elected.
 - None of the above.
50. (1 pt.) When was the Council of Pisa?
- 1377.
 - 1409.
 - 1417.
 - 1477.
 - 1517.
51. (1 pt.) Who called the Council of Pisa?
- A group of cardinals.
 - A group of pre-reformers.
 - Alexander V.
 - John XXIII.
 - Martin V.
52. (1 pt.) At the time there were three competing popes, where were their headquarters?
- Avignon, Bologna, Rome.
 - Avignon, Constance, Rome.
 - Avignon, Constantinople, Rome.
 - Avignon, Ferrara, Rome.
 - Avignon, Pisa, Rome.
53. (1 pt.) What happened at the Council of Constance?
- Three rival popes resigned or were deposed.
 - One new pope was elected, thus ending the period of antipopes.
 - Pre-Reformers were condemned as heretics and burned at the stake.
 - All of the above.
 - None of the above.
54. (1 pt.) When was the Council of Constance?
- 1314-1318.
 - 1374-1378.
 - 1414-1418.
 - 1474-1478.
 - 1514-1518.

(continued)

CHURCH HISTORY

File 3 (BC)

55. (1 pt.) When did John Wycliffe live?
- a. 1129-1184.
 - b. 1229-1284.
 - c. 1329-1384.
 - d. 1429-1484.
 - e. 1529-1584.
56. (1 pt.) When did John Huss live?
- a. 1169-1215.
 - b. 1269-1315.
 - c. 1369-1415.
 - d. 1469-1515.
 - e. 1569-1615.
57. (1 pt.) When did Girolamo Savonarola live?
- a. 1152-1198.
 - b. 1252-1298.
 - c. 1352-1398.
 - d. 1452-1498.
 - e. 1552-1598.
58. (1 pt.) When did Desiderius Erasmus live?
- a. 1166-1236.
 - b. 1266-1336.
 - c. 1366-1436.
 - d. 1466-1536.
 - e. 1566-1636.
59. (1 pt.) When was the Black Plague, and where did it strike?
- a. 950, Asia.
 - b. 1150, China.
 - c. 1350, Europe.
 - d. 1550, Asia.
 - e. 1550, Europe.

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5 or more wrong, -4

1. Which of the following are characteristics of monasticism?
- a. Asceticism.
 - b. Celibacy.
 - c. Chastity.
 - d. Obedience to superiors.
 - e. Poverty.
 - f. Solitude.
 - g. Vows.

(continued)

All right, 3 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5 or more wrong, -3

2. Which of the following are religious orders found within monasticism?

- a. Augustinian.
- b. Benedictine.
- c. Carmelite.
- d. Cistercian.
- e. Dominican.
- f. Franciscan.
- g. Jesuit.
- h. Knights of Columbus.

All right, 4 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7 or more wrong, -4

3. Which of the following are pre-Reformation characters?

- a. Theodore Beza.
- b. Andreas Carlstadt.
- c. Henry of Lausanne.
- d. Edward Irving.
- e. Jerome of Prague.
- f. Philip Melanchthon.
- g. Sir John Oldcastle.
- h. Menno Simons.
- j. William Tyndale.

(continued)

PART III. MATCHING. Match the responses in the right column to their corresponding premises in the left column by placing the letters of the correct responses in the blanks provided. Point values for partial credit are noted above each question. Some responses may be used more than once.

All right, 6 pts.; 1-2 wrong, -1; 3-4 wrong, -3; 5-6 wrong, -5; 7 or more wrong, -6

A. Match the popes to their description.

- | | | |
|-------|---|-------------------|
| _____ | 1. Worked hard during the sixth century to stabilize the church and purify it of simony and corrupt clergymen. | a. Adrian II. |
| _____ | 2. Worked hard during the eleventh century to reform the clergy, oppose simony and immorality, and bring the papacy to world power. | b. Boniface VIII. |
| _____ | 3. Under threat of losing his kingdom, the Holy Roman Emperor Henry IV came to this pope for penance and was forced to wait three days in the snow. | c. Clement V. |
| _____ | 4. Brought the state under complete domination by the church, ruling practically all monarchs of both West and East. | d. Gregory I. |
| _____ | 5. Decreed transubstantiation, auricular confession, and his own infallibility. | e. Gregory VII. |
| _____ | 6. Ordered two crusades, condemned the Magna Carta, and called the twelfth general council (Lateran IV). | f. Innocent III. |
| _____ | 7. Ordered the extermination of heretics and massacred the Albigenses. | g. Leo I. |
| _____ | 8. Offered the crown of King John of England to King Philip of France. | h. Leo III. |
| | | i. Leo IX. |
| | | j. Nicholas I. |

All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -4

B. Match the pre-reformers with their description.

- | | | |
|-------|--|------------------------|
| _____ | 1. Followers were called Lollards. | a. Peter de Brueys |
| _____ | 2. Followers were called Petrobrusians. | b. Desiderius Erasmus |
| _____ | 3. Followers were called Waldenses. | c. John Huss |
| _____ | 4. Preacher in Southern France who proclaimed corruption in the church, rejected all basic Catholic doctrines, and burned crosses which resulted in his own burning at the stake (?-1140). | d. Henry of Lausanne |
| _____ | 5. Successor to Peter de Brueys; an eloquent monk who turned public opinion against the clergy and Catholic churches by denouncing their sins (?-1145). | e. Girolamo Savonarola |
| | | f. Peter Waldo |
| | | g. John Wycliffe |

(continued)

- All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -4
- C. Match the pre-reformers with their description.
- | | |
|--|------------------------|
| _____ 1. Studied law. | a. Peter de Brueys |
| _____ 2. Studied literature. | b. Desiderius Erasmus |
| _____ 3. Called the "fifth evangelist." | c. John Huss |
| _____ 4. Called the "morning star of the Reformation." | d. Henry of Lausanne |
| _____ 5. Called a "prophet of God." | e. Girolamo Savonarola |
| | f. Peter Waldo |
| | g. John Wycliffe |
- All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -4
- D. Match the pre-reformers with their description.
- | | |
|---|------------------------|
| _____ 1. Produced an English translation of the Bible. | a. Peter de Brueys |
| _____ 2. Produced a Greek New Testament. | b. Desiderius Erasmus |
| _____ 3. Preached in Florence, Italy. | c. John Huss |
| _____ 4. Preached in Prague, Bohemia. | d. Henry of Lausanne |
| _____ 5. Was betrayed by most of his university students. | e. Girolamo Savonarola |
| | f. Peter Waldo |
| | g. John Wycliffe |
- All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -4
- E. Match the pre-reformers with their description.
- | | |
|---|------------------------|
| _____ 1. Champion of England and of Oxford University, appointed by Great Britain to answer the pope's charges. | a. Peter de Brueys |
| _____ 2. Had followers throng churches, waiting for hours to hear him preach. | b. Desiderius Erasmus |
| _____ 3. Had psalm-singing followers and popularity in government. | c. John Huss |
| _____ 4. Was tried at the council of Constance. | d. Henry of Lausanne |
| _____ 5. Had followers called Taborites. | e. Girolamo Savonarola |
| | f. Peter Waldo |
| | g. John Wycliffe |
- All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -4
- F. Match the pre-reformers with their description.
- | | |
|--|------------------------|
| _____ 1. Rich merchant of Lyons who gave his wealth away to preach the Gospel (1140-1217). | a. Peter de Brueys |
| _____ 2. Recanted after torture, but later denied it. | b. Desiderius Erasmus |
| _____ 3. Earnestly sought God during the Black Plague. | c. John Huss |
| _____ 4. Remained Catholic for life and was never excommunicated. | d. Henry of Lausanne |
| _____ 5. Received visions, and thundered woes upon his city for its sin. | e. Girolamo Savonarola |
| | f. Peter Waldo |
| | g. John Wycliffe |

(continued)

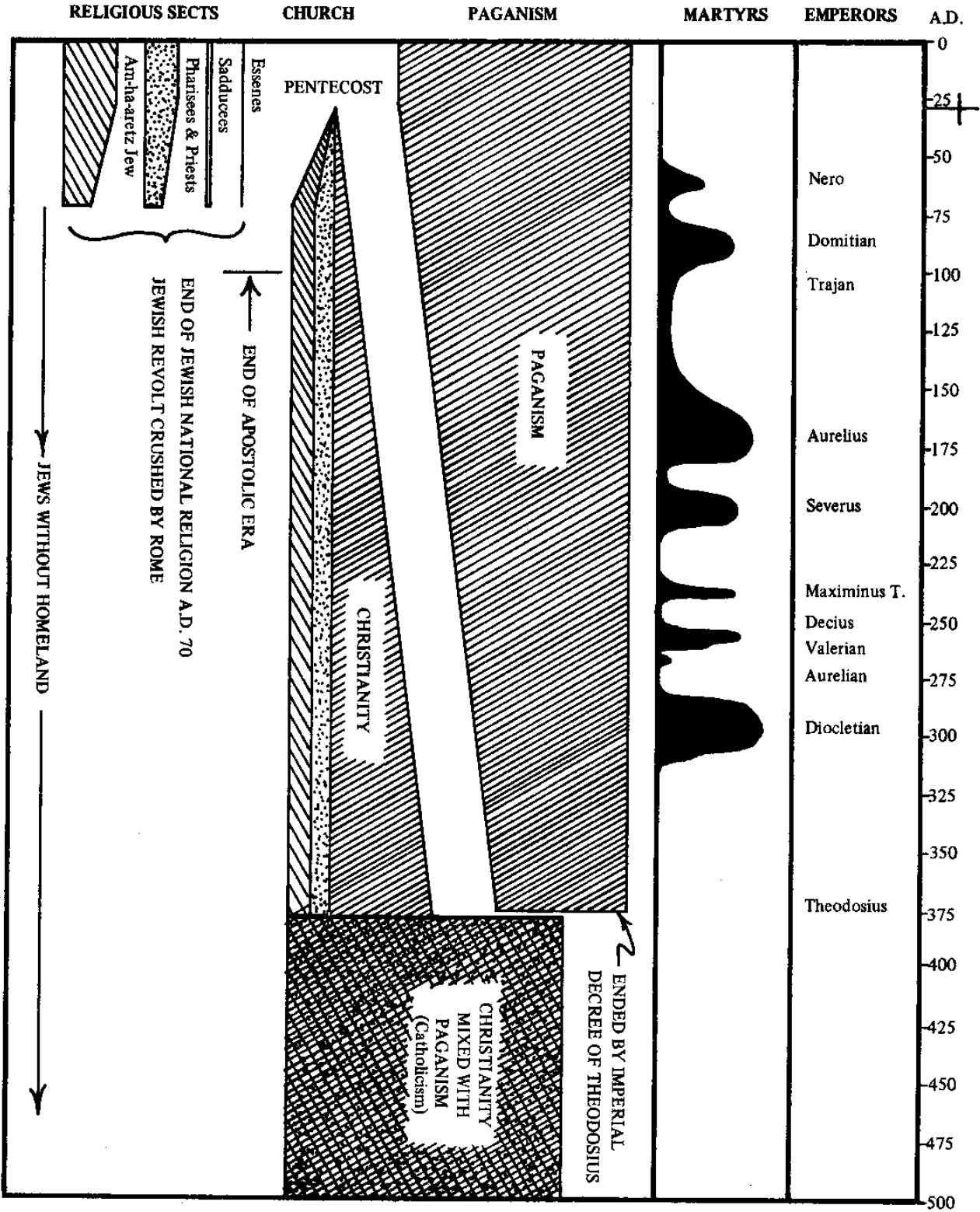
All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -4
G. Match the pre-reformers with their description.

- | | | |
|-------|---|------------------------|
| _____ | 1. Was pressured heavily to recant while imprisoned. | a. Peter de Brueys |
| _____ | 2. Was offered a cardinal's position as a bribe. | b. Desiderius Erasmus |
| _____ | 3. Was betrayed by both the pope and the king's safe conduct promise. | c. John Huss |
| _____ | 4. Was martyred by hanging. | d. Henry of Lausanne |
| _____ | 5. Was forced to wear a dunce cap and then was burned at the stake. | e. Girolamo Savonarola |
| | | f. Peter Waldo |
| | | g. John Wycliffe |

CHURCH HISTORY

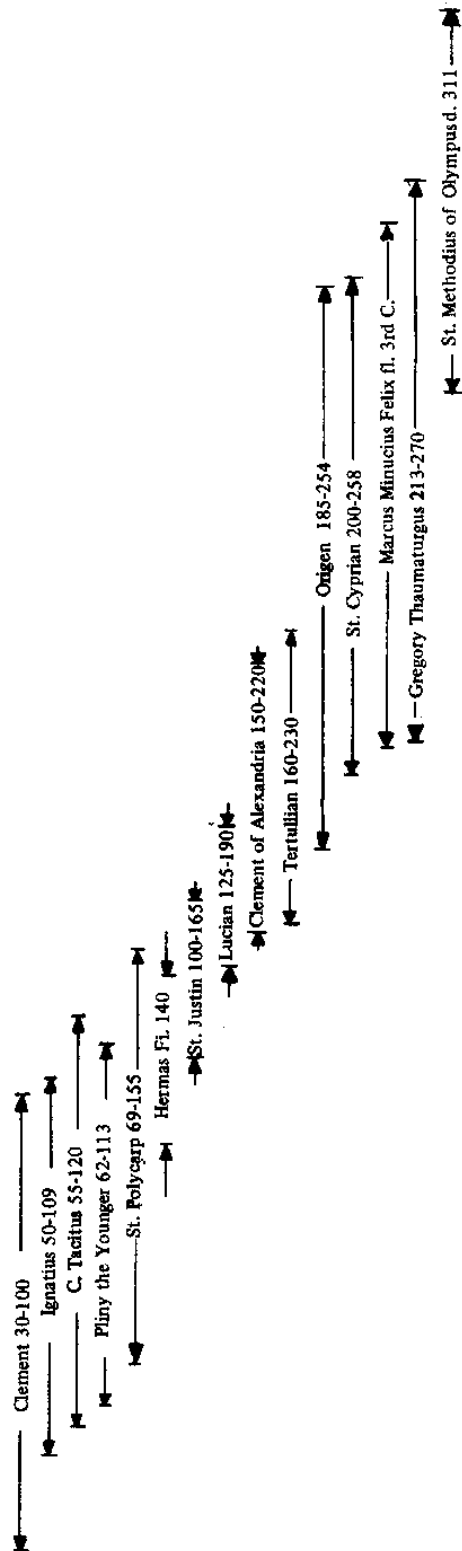
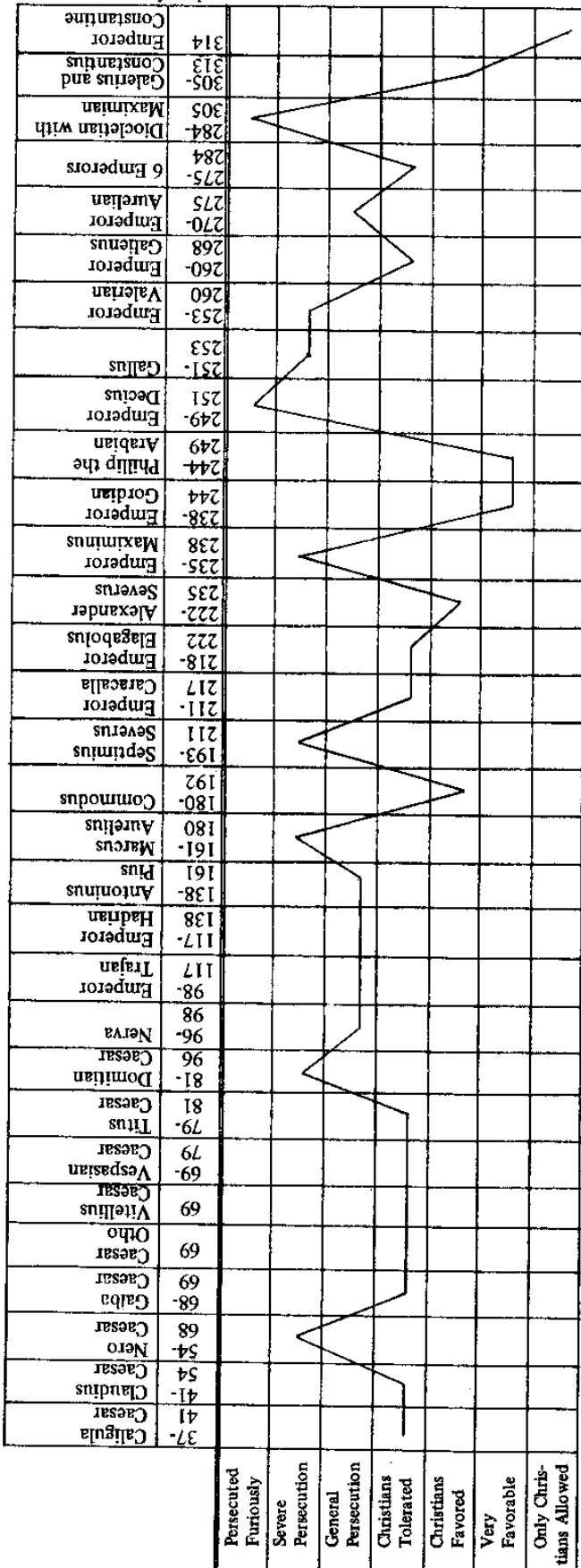
Chart: Founding of Church

This chart shows the founding and growth of the Christian church by converts from Judaism and Paganism. It does not show population growth or apostasy.



CHURCH HISTORY

Chart: Intensity of persecution



- CLEMENT OF ROME – One of the earliest bishops of Rome. Wrote letter to Rome about 96 A.D. which is earliest specimen of post-apostolic literature.
- IGNATIUS – Bishop of Antioch. Wrote numerous letters while on the way to Rome to be martyred (sought death eagerly). Teachings over-emphasized authority of Bishop.
- TACITUS – Roman historian. His annals (c. 116) describe Neronian persecution, also mention crucifixion of Christ. Calls Christianity a “deadly superstition.”
- PLINY THE YOUNGER – Roman procurator of Bithynia. Persecuted Christians. Famous letter to Trajan (c. 112) is earliest account of Christians by pagan, showed Christianity wide-spread in Asia Minor.
- HERMAS – Brother of Pius Bishop of Rome (142–157 A.D.) Wrote The Shepherd, treatise presented in form of visions, dreams and similitudes. Hortatory in character, legalistic and ascetic in theology -- teaching only one forgiveness for sins after baptism.
- POLYCARP – Bishop of Smyrna. Said to be pupil of Apostle John. Man of deep piety, important link between apostolic and sub-apostolic ages. Teacher of Irenaeus. Stabbed, burned at stake in reign of Antoninus Pius, c. 155 A.D.
- JUSTIN MARTYR – Christian Apologist. Converted to Christianity after trying Stoicism, Aristotelianism, Pythagoreanism, and Platonism. Wrote two apologies and one dialogue, which show pagan influence, e.g. first developed non-scriptural logos doctrine, calling logos “a second God.” Martyred under Marcus Aurelius.
- LUCIAN – Pagan satirist. A skeptic, attacked both pagan and Christian religions. Called Christians “foolish folk,” because they “worship that crucified sophist.” His works are valuable as historical evidence.
- CLEMENT OF ALEXANDRIA – Convert from paganism, probably from Athens. Widely read in Greek philosophy, which he considered of divine origin. Platonized Christianity. Taught Origen, who succeeded him as head of Alexandrian school.
- TERTULLIAN – Christian apologist from Carthage. Former lawyer, Stoic philosopher. Elaborated Logos Christology hinted at original sin, etc. First to use term “Trinity.” Later became Montanist.
- ORIGEN – Early Christian scholar. Head of Alexandrian school at 18. Wrote Hexapla, systematic theology, etc. Heavily influenced by Greek philosophy. Taught eternal generation of the Son, universal salvation, etc. Tortured and later died under Decian persecution.
- CYPRIAN – Bishop of Carthage. Pagan rhetorician converted to Christ. Influenced by Tertullian. Called “the Father of Episcopacy.” Martyred under Valerian persecution.
- GREGORY THAUMATURGUS – Bishop of Neo-Caesarea. Converted, taught by Origen. Legends say he moved mountains, etc., hence name Thaumaturgus, or “wonder-worker.” Many converted through ministry.
- METHODIUS OF OLYMPUS – Bishop in Lycia. Little known of life. Assailed Origen’s pre-existence of the soul, etc. Apparently martyred during Diocletian persecution.
- LUCIUS LACTANTIUS – Christian apologist. Former pupil of Arnobius. Until conversion, teacher of rhetoric by appointment of Diocletian, at Nicodemia. Later taught Crispus, son of Constantine. Theology borders on deism.

DEFINITION OF WESTERN SCHISM

The Western Schism refers to a brief period (1378-1417) following the pope's Avignon residency (1309-1377), during which Western Christendom was divided by allegiance between two, and then three, simultaneous and rival popes. Sometimes the Western Schism is referred to as the Great Schism. However, because the breach between the East and West, an unrelated event usually dated 1054, is also called the Great Schism, it is generally agreed that the period of competing pontiffs should be called the Western Schism to clearly distinguish it as a distinct event.

The Conciliar movement offered a means of resolving the schism, but it failed. An attempt was made at the Council of Pisa (1409) to unite the church under one newly elected pope, but this also failed. Finally in 1417 at the Council of Constance, the three existing rival popes resigned or were deposed, and Martin V was elected pope of Rome, ending the Western Schism.

BABYLONIAN CAPTIVITY OF THE PAPACY

A primary factor contributing to the Western Schism was the so-called "Babylonian captivity" of the papacy. Italian patriots such as Dante and Petrarch used the metaphor to infer that the Roman pontiffs who moved their residency from Rome to Avignon, France, during the roughly 70 years between 1309 and 1378 were captives of the French kings (cf. 2 Kings 24:14-16; 25:11). Some writers say the popes at Avignon were not subject to the French crown. But the common evangelical view is that the papacy was run by the French court.

During this period, there were no popes at Rome. The one uncontested pontiff dwelt in France. Seven French popes ruled successively in Avignon: Clement V (1305-1316), John XXII (1316-1334), Benedict XII (1334-1342), Clement VI (1342-1352), Innocent VI (1352-1362), Blessed Urban V (1362-1370), and Gregory XI (1370-1378).

Clement V, who was crowned in 1305 at Lyons in the presence of the French king, established the papal residence at Avignon. Due to strife in Rome, he resided in various cities of France until he settled in Avignon in 1309. His successors remained in France because of constant disorder in Italy. The French court influenced them, but the popes were not mere puppets, as some have alleged. Some charges of corruption during this period are true, especially regarding financial cunning. After much preparation, Gregory XI took the papacy back to Rome in 1377. His death in 1378 was followed by the Western Schism.

WESTERN SCHISM BEGINS

During the Avignon residency of the papacy, there were no rival claimants to the papacy. The one recognized pope had merely moved from Rome to France. As noted already, Gregory XI moved the papal see back to Rome in 1377. Unable to settle the disturbances there, he considered returning to Avignon, but died in Rome in 1378 and was replaced by Urban VI (1378-1389).

(continued)

The Western Schism began shortly after the election of Urban VI in 1378. Four months after electing Urban VI as pope of Rome, a group of French cardinals rescinded their choice, seceded from Rome, and elected Clement VII as rival pope at Avignon. This was the beginning of the Western Schism, which saw the rise of two, and eventually three, competing lines of popes, each excommunicating one another.

Clement VII had been a legate of Gregory XI in Italy. While reigning at Avignon, Clement VII refused all offers of mediation to solve the schism and return to one uncontested pope. Urban VI, meanwhile, still claimed to be the real pope while residing at Rome.

For the next thirty-nine years until the end of the schism in 1417, there were always at least two men who claimed to be pope of the Roman Catholic Church at the same time. The Greek Orthodox Church was not involved; thus, this schism is called the Western Schism. The Roman Catholic Church today recognizes only the popes who ruled at Rome as true popes during the schism. The pretenders at Avignon and Bologna are referred to as "antipopes."

CONCILIAR MOVEMENT

Conciliarism was a reform movement in the fourteenth and fifteenth centuries that sought to make the pope subject to the decisions of a general council. The movement resulted from clergy finding difficulty in reconciling the increasing claims of papal authority with the theoretical possibility of a heretical pope. The Western Schism in 1378 raised the question of the supremacy of authority. Some argued that since there was not just one recognized pope, the duty of convoking a general council fell to the cardinals. The Council of Constance ended the Western Schism. Consequently, the Conciliar movement declined from then since the movement was no longer necessary once the authority of one supreme pope was generally accepted again following Constance.

COUNCIL OF PISA

The Council of Pisa was convoked in 1409 by cardinals in order to end the Western Schism that had divided Christendom since 1378. After declaring itself canonically convoked and ecumenical, the council deposed both of the two rival popes as schismatic and heretical. The deposed popes were Gregory XII (1406-1415) at Rome and Benedict XIII (1394-1417) at Avignon. The council then elected Alexander V to be the one true pope. He promised to reform the church and then officially dissolved the council, taking papal residence at Bologna.

Although Alexander V was unanimously elected to fill the presumably vacant papal chair, the two existing claimants (Gregory XII and Benedict XIII) refused to recognize the council's decision and both still claimed to be pope. Now there were three popes instead of just two. The Council of Pisa did not end the Western Schism; it became worse than before due to the addition of a third pope. However, it is generally admitted that the addition of a third pope paved the way for the final solution found at the Council of Constance.

(continued)

COUNCIL OF CONSTANCE

Following the election of Alexander V at the Council of Pisa in 1409, there were three rival popes. Alexander V suddenly died, and John XXIII was elected in 1410 to succeed him at Bologna. That still left three popes. John XXIII, who was in military trouble, reluctantly agreed to convoke the Council of Constance to secure the help of the Holy Roman Emperor, Sigismund. The emperor also wished to call a council to enhance his prestige, reform the church, and suppress heresy. It was John XXIII, the Bologna pope, who actually called the council.

The council commenced on Nov. 5, 1414, and was structured according to nations—Italy, France, Germany, England, and Spain. Each nation held its own presidency and an equal vote, thus eliminating an overbalance of Italian votes. In 1415, John XXIII offered to resign if his rivals would resign. He then fled from the council, but the emperor held it together.

John XXIII was brought back to the council, condemned for scandalous behavior, though not heretical, and deposed in 1415. Removing Pisa's pope from Bologna left two rival popes to be dealt with by the council. When the council declared Gregory XII at Rome to be the true pope in 1415, he resigned. This left only Benedict XIII at Avignon. He met with Sigismund in 1416, but failed to accept the Conciliar decision and was deposed in 1417. Now there was no pope, even at Rome. The council under the direction of Sigismund reformed the voting procedures and elected Martin V as pope of Rome in November, 1417, ending the Western Schism.

The Council of Constance also dealt with church reform and heresies. The most notorious event to occur at the council was the imprisonment, condemnation, and burning of John Huss in 1415. The next year his close friend, Jerome of Prague, suffered the same fate.

CHART OF WESTERN SCHISM

Following is a chart depicting the Western Schism and its related events. The popes at Rome who were involved were Urban VI (1378-1389), Boniface IX (1389-1404), Innocent VII (1404-1406), and Gregory XII (1406-1415). The line at Rome was backed by the German empire, England, Hungary, Scandinavia, and most of Italy. The popes at Avignon who were involved were Clement VII (1378-1394) and Benedict XIII (1394-1417). The line at Avignon was backed by France, Scotland, Spain, Sicily, Naples, and Savoy. The popes at Bologna resulting from the Council of Pisa were Alexander V (1409-1410) and John XXIII (1410-1415).

(4)

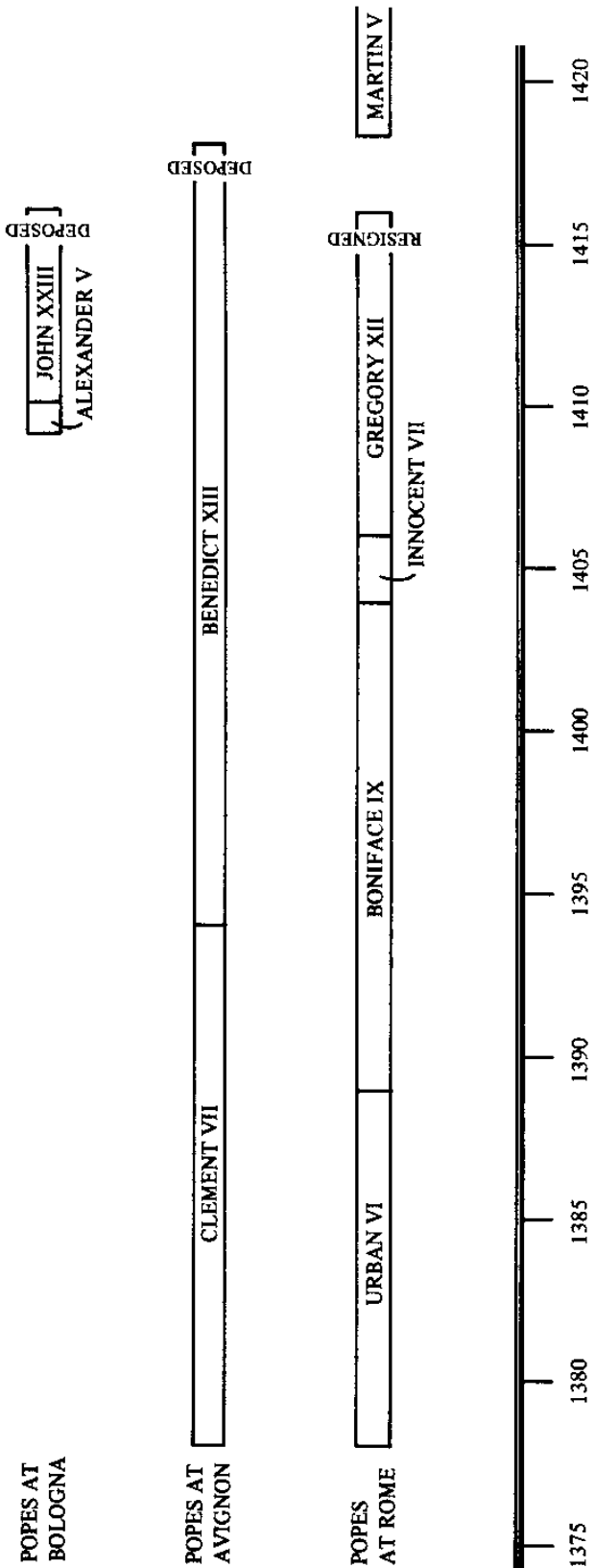
**POPE AT BOLOGNA
(FROM COUNCIL OF PISA)**
Alexander V (1409-1410)
John XXIII (1410-1415)

POPE AT AVIGNON
Clement VII (1378-1394)
Benedict XIII (1394-1417)

POPE AT ROME
Urban VI (1378-1389)
Boniface IX (1389-1404)
Innocent VII (1404-1406)
Gregory XII (1406-1415)

**BABYLONIAN CAPTIVITY OF
ROMAN POPES AT AVIGNON**
Clement V (1305-1316)
John XXII (1316-1334)
Benedict XII (1334-1342)
Clement VI (1342-1352)
Innocent VI (1352-1362)
Bl. Urban V (1362-1370)
Gregory XI (1370-1378)

COUNCIL OF CONSTANCE REMOVED THREE RIVAL POPES, AND ELECTED MARTIN V IN 1417, ENDING THE WESTERN SCHISM



COMPARATIVE TABLE OF THE ANTE-NICENE RULES OF FAITH
As Related to the Apostles' Creed and the Nicene Creed

THE APOSTLES' CREED (ROME) About A.D. Later additions are in <i>italics</i> .	IRENÆUS (GAUL) A.D. 170	TERTULLIAN (NORTH AFRICA) A.D. 200	CYPRIAN (CARTHAGE) A.D. 250	NOVATIAN (ROME) A.D. 250	ORIGEN (ALEXANDRIA) A.D. 230
1. I believe in GOD THE FATHER, Almighty, <i>Maker of heaven and earth;</i>	We believe I.....in ONE GOD THE FATHER Almighty, who made heaven and earth, and the sea, and all that in them is;	We believe I.....in ONE GOD, the Creator of the world, who pro- duced all out of noth- ing	I believe I. in GOD THE FA- THER;	We believe I. in GOD THE FA- THER and Al- mighty Lord;	[We believe in] 1. ONE GOD, who created and framed everything.... Who in the last days sent
2. And in JESUS CHRIST, His only Son, our Lord;	2. And in one CHRIST JESUS, the Son of God [our Lord];	2. And in the Word, his Son, JESUS CHRIST;	2. in his SON CHRIST;	2. in the son of God, CHRIST JESUS, our Lord God;	2. Our Lord JESUS CHRIST... born of the Father before all creation....
3. who was conceived by the Holy Ghost, born of the Virgin Mary;	3. Who became flesh [of the Virgin] for our salvation;	3. Who through the Spirit and power of God the Father descended into the Virgin Mary, was made flesh in her womb, and born of her;			3. born of the Virgin and the Holy Ghost... made incarnate while re- maining God....
4. <i>suffered</i> under Pontius Pilate, was crucified, <i>dead</i> , and buried;	4. and his suffering [under Pontius Pilate];	4. Was fixed on the cross [un- der Pontius Pilate], was dead and buried;			4. suffered in truth, died;
5. <i>He descended into Hades;</i> the third day he rose from the dead;	5. and his rising from the dead;	5. rose again the third day;			5. rose from the dead;
6. He ascended into heaven, and sitteth on the right hand of God the Father <i>Almighty;</i>	6. and his bodily assumption into heaven;	6. was taken up into heaven and sitteth at the right hand of God the Father;			6. was taken up....
7. from thence he shall come to judge the quick and the dead.	7. and his coming from heav- en in the glory of the Fa- ther to comprehend all things under one head, ... and to execute right- eous judgment over all.	7. He will come to judge the quick and the dead.			
8. And I believe in THE HOLY GHOST;	8. And in THE HOLY GHOST..	8. And in THE HOLY GHOST, the Paraclete, the Sanctifier, sent by Christ from the Father.	8. in THE HOLY	8. in THE HOLY GHOST (promised of old to the Church and granted in the appointed and fitting time).	8. THE HOLY GHOST, united in honor and dig- nity with the Father and the Son.
9. the holy <i>Catholic</i> Church; 10. <i>the communion of saints;</i> 11. the forgiveness of sins; the resurrection of the body;	11. And that Christ shall come from heaven to raise up all flesh, ... and to ad- judge the impious and unjust... to eternal fire, 12. and to give to the just and holy immortality and eternal glory.	11. And that Christ will, after the restoration of the flesh, receive his saints	10. believe the forgiveness of sins.		
12. <i>and the life everlasting.</i>	12. and to give to the just and holy immortality and eternal glory.	12. into the enjoyment of eternal life and the prom- ises of heaven, and judge the wicked with eternal fire.	12. and eternal life through the holy Church.		

THE APOSTLES' CREED	GREGORY (NE)-CAESAREA) A.D. 270	LUCIAN (ANTIOCH) A.D. 325	EUSEBIUS (CAESAREA-PAL.) A.D. 350	CYRIL (JERUSALEM) A.D. 350	NICAENO-CONSTANTINOPOLITAN CREED A.D. 325 and 381
<p>I believe</p> <p>1. in GOD THE FATHER Almighty; <i>Maker of heaven and earth;</i></p> <p>2. And in JESUS CHRIST His only Son, our Lord;</p> <p>(who was conceived by the Holy Ghost, born of the Virgin Mary;</p> <p>3. suffered under Pontius Pilate, was crucified, dead, and buried;</p> <p>4. He descended into Hades;</p> <p>5. He rose from the dead; on the third day he rose from the dead;</p> <p>6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.</p> <p>7. From thence he shall come to judge the quick and the dead.</p> <p>8. And I believe in the HOLY GHOST;</p> <p>(the holy Catholic Church;</p> <p>9. the communion of saints;</p> <p>10. the forgiveness of sins;</p> <p>11. the resurrection of the body;</p> <p>12. and the life everlasting.</p>	<p>[We believe in]</p> <p>1. ONE GOD THE FATHER; Almighty, Maker and Provider of all things;</p> <p>2. one LORD, . . . God of God, the image and likeness of the God-head, . . . the Wisdom and Power which produces all creation, the true Son of the true Father. . .</p>	<p>[We believe in]</p> <p>1. ONE GOD THE FATHER Almighty, Maker and Provider of all things;</p> <p>2. And in one Lord JESUS CHRIST his Son, begotten of the Father before all ages, God of God, Wisdom, Life, Light . . .</p> <p>(who was born of a Virgin, according to the Scriptures, and became man. . .</p> <p>3. who for our salvation was made flesh and lived among men;</p> <p>4. and suffered;</p> <p>5. and rose for us on the third day;</p> <p>6. and ascended into heaven, and sitteth on the right hand of God the Father;</p> <p>7. and again is coming with glory and power, to judge the quick and the dead;</p> <p>8. And in the HOLY GHOST given for consolation and sanctification and perfection to those who believe. . .</p>	<p>We believe</p> <p>1. in ONE GOD THE FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible;</p> <p>2. And in one LORD JESUS CHRIST, the only-begotten Son of God, Light of Life, the first-born of every creature, begotten of God the Father before all ages; by whom all things were made;</p> <p>3. who for our salvation was made flesh and lived among men;</p> <p>4. and suffered;</p> <p>5. and rose on the third day;</p> <p>6. and ascended into heaven, and sitteth on the right hand of the Father;</p> <p>7. and will come again with glory, to judge the quick and the dead;</p> <p>8. We believe also in THE HOLY GHOST</p> <p>(And in one baptism of repenting for the remission of sins;</p> <p>9. and in one holy Catholic Church;</p> <p>10. and in the resurrection of the flesh;</p> <p>11. and in life everlasting.</p>	<p>We [I] believe</p> <p>1. in ONE GOD THE FATHER Almighty Maker of heaven and earth, and of all things visible and invisible;</p> <p>2. And in one Lord JESUS CHRIST, the only-begotten Son of God, begotten of the Father before all worlds; (God of God); Light of Light, very God of very God, begotten, not made, being of one substance with the Father by 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 [of] the Virgin Mary, and was made man;</p> <p>4. He was crucified for us under Pontius Pilate; and suffered, and was buried; and the third day he rose again, according to the Scriptures;</p> <p>6. and ascended into heaven, and sitteth on the right hand of the Father;</p> <p>7. and he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end;</p> <p>8. And [I] believe in THE HOLY GHOST, the Lord, and Giver of life, Who proceedeth from the Father [and the Son, Filioque], who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.</p> <p>9. And [I] believe in one holy Catholic and Apostolic Church;</p> <p>10. we [I] acknowledge for baptism for the remission of sins;</p> <p>11. and we [I] look for the resurrection of the dead;</p> <p>12. and the life of the world to come</p>	

The words in *Italics* in the last column are additions of the second ecumenical Council (381); the words in brackets are Western changes.

CHURCH HISTORY

File #12 (BC)

Assignment

Name _____
Grade _____
Corrector _____
100 possible points

1. Early Trinitarians argued that the Trinity is not inconsistent with Monotheism because _____

1/2 pt. 2. "Monotheism" means: mono _____ theo _____ ism _____

1/2 pt. 3. "Polytheism" means: poly _____ theo _____ ism _____

1/2 pt. 4. "Monarchianism" means: mono _____ archia _____ ism _____

5. "Modal Monarchianism" means _____

6. "Dynamic Monarchianism" means _____

1/2 pt. 7. "Tri-Theism" means: tri _____ theo _____ ism _____

8. "Trinitarianism" means _____

1/2 pt. 9. "Gnosticism" means: gnosis _____ ism _____

all
t
10. Gnosticism taught that the Creator was (good _____, evil _____). Material was (good _____, evil _____). Jesus was (good _____, evil _____). Jesus was a body _____, incarnation _____, soul _____, apparition _____. Paul was (good _____, evil _____). Christ (died but did not raise _____, died and rose again _____, did not die or rise _____).

11. Logos Christology started in (Rome _____, Alexandria _____, Constantinople _____, Gaul _____).

12. Why is it impossible for Hinduism to be polytheistic and Trinitarianism to be monotheistic? _____

all
right
1 pt. 13. Logos Christology blended the doctrines of the (O.T. _____, N.T. _____) (Plato _____, Stoicism _____) and (Philo _____, Hippolytus _____) to teach that Christ was (human only _____, divine only _____, Spirit only _____).

14. In its day, Logos Christology was (modernism _____, traditional dogma _____) and the forerunner of (Arianism _____, Modal Monarchianism _____) and (Trinitarianism _____, Sabellianism _____).

all
right
1 pt. 15. Sabellianism was named after _____ and means _____

(over)

13 pts. 16. Place a "T" by the Trinitarians and a "M" by the Monarchians; leave others blank:

- | | |
|-------------------------------------|-------------------------------------|
| <input type="checkbox"/> Cyprian | <input type="checkbox"/> Sabellius |
| <input type="checkbox"/> Noetus | <input type="checkbox"/> Hippolytus |
| <input type="checkbox"/> Kallistos | <input type="checkbox"/> Arian |
| <input type="checkbox"/> Heraclitus | <input type="checkbox"/> Augustine |
| <input type="checkbox"/> Praxeas | <input type="checkbox"/> Epigonus |
| <input type="checkbox"/> Cleomenes | <input type="checkbox"/> Marcion |
| <input type="checkbox"/> Athanasius | |

17. Patripassian means _____

3 pts. 18. Why was Tertullian not a:

- Trinitarian? _____
- Monarchian? _____
- Logos Christology? _____

3 pts. (½ pt. each) 19. Tertullian applied the word "Trinity" to God from the conception of the tri-unity of _____. By 3 persons (Latin _____) he meant (marks _____ personalities _____) (from a Greek word meaning _____) meaning not (three persons _____, manifestations _____) but (persons _____, manifestations _____).

20. Tertullian coined the term "Trinity" in (100 AD _____, 172 AD _____, 200 AD _____, 311 AD _____, 379 AD _____, 450 AD _____, 1511 AD _____).

21. (Kallistos _____, Hippolytus _____, Arian _____) tried to find a compromise formula.

1 pt. 22. Tertullian was successful in redefining _____ as _____.

2 pts. 23. Sabellius lived about (85 AD _____, 185 AD _____, 285 AD _____, 385 AD _____) and was a follower of _____.

1 pt. 24. The (Modal _____, Dynamic _____) Monarchians were the more numerous. _____ were the earlier.

25. (Augustine _____, Constantine _____, Kallistos _____) borrowed from Sabellianism to defend against Ariansim, the result was that Trinitarianism was to drop the teaching that the Son was (subordinate _____, superior _____, equal _____) with the Father in favor of being _____.

26. The Arian struggle began in _____ (city) about (200 AD _____, 320 AD _____, 425 AD _____).

3 pts. 27. Arian believed that Christ was a person (born of woman and man _____, born of woman and God _____, created _____). He imbibed this teaching from _____. The Logos entered the body _____ the human spirit.

2 pts. 28. The first Dynamic Monarchian was (Theodotus _____, Cyprian _____, Noetus _____) (65 AD _____, 190 AD _____, 250 AD _____, 321 AD _____, 450 AD _____).

CHURCH HISTORY

File #12(BC)
Page #3

2 pts

29. According to the International Standard Bible Ency., Monarchianism made its way to Rome at the end of the _____ century, whereas Tertullian won the majority in Rome by a compromise definition of Logos Christology with a definition of a Trinity in 3 persons (that was a hybrid of Logos Christology, Monarchianism, & the seed of Trinitarianism) in (113-118 AD _____, 213-218 AD _____, 313-318 AD _____, 413-418 AD _____).

4 pts

30. Tertullian was once a:

- a) Stoic _____
- b) Epicurean _____
- c) Montanist _____
- d) Jew _____
- e) Logos Christology _____
- f) Emperor _____
- g) Lawyer _____

31. Monarchianism continued strong in some areas until the _____ century.

32. The Arian struggle began in a dispute between Arius & his (priest _____, pastor _____, pope _____, bishop _____, arch enemy _____, rival bishop _____, emperor _____, closest friend _____).

4 pts

33. Arianism was influenced by:

- a) Monarchianism _____
- b) Montanism _____
- c) Trinitarianism _____
- d) Logos Christology _____
- e) Origen _____
- f) Gnosticism _____

2 pts

34. In (321 AD _____, 425 AD _____) Arius was condemned, he found a refuge in the powerful Bishop of Nicomedia: (Constantine _____, Augustine _____, Eusebius _____).

3 pts

35. Arius, Alexander, Eusebius & others debated so much that the Emperor (Constantine _____, Constantinus _____, Diocletian _____) who deemed unity essential called a council to settle the matter at (Nicea _____, Nicomedia _____, Rome _____) in (325 AD _____, 425 AD _____).

9 pts

36. At the council, Arius presented his position but evoked violent opposition because Christ was said to be _____ prior to His baptism. To this the _____ agreed. _____ of Caesarea took a middle position but was opposed to Monarchianism, so suggested _____ This seemed to win the general assent, including the Emperor, because it was _____ This became the basis of the _____ Creed. The creed was significantly changed to rid it of any interpretation of Arianism. Almost everyone signed, those who didn't were _____. The adoption of the creed was due to imperial pressure by _____ who probably never understood it.

1/2 pts

2 pt ea)

37. Place a "W" by the Western Countries & an "E" by those in the East:

- | | | |
|-----------|-------------|---------|
| So. Italy | Asia Minor | France |
| No. Italy | Balkans | Germany |
| Greece | Netherlands | Bohemia |

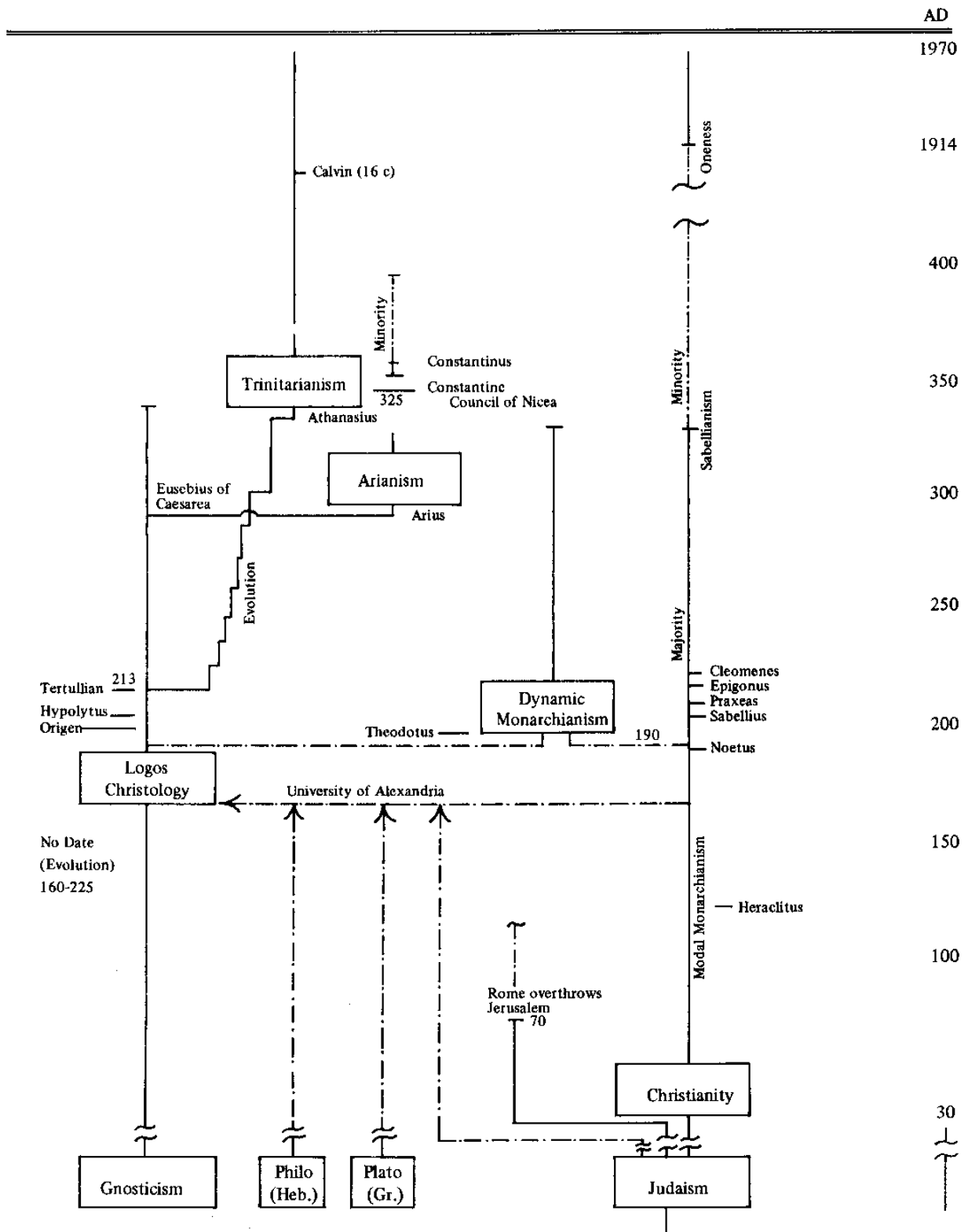
(over)

38. The (East____, West____) was more intellectual.
- pts. 39. Arius (was____, was not____) banished when the Nicean Creed was signed. Arius presented a carefully worded creed to Constantine who took it as a
 $\frac{1}{2}$ pt each _____ and directed Athanasius to_____. Arius was _____ by Constantine. The Nicean Creed was practically _____ when Constantine died in (237AD_____, 337AD_____, 437AD_____).
40. Theodosius in (280AD_____, 380AD_____, 480AD_____), issued an edit that only Trinitarianism was allowed in the Empire.
41. When the Synod met in 381AD, the Nicean Creed (was ratified_____, did not meet the need of the theological development_____, was overturned by Constantine_____).
- 3 pts. 42. The creed adopted in 451AD became known as the Nicean Creed and differs from original creed signed at Nice in that it added:
- a) That Christ was begotten of the Holy Ghost_____
 - b) That Christ was begotten before all the ages_____
 - c) That Christ was not begotten at all but created_____
 - d) That the Holy Spirit proceeded from the Father_____
 - e) That the Holy Spirit is to be worshiped along with the Father and Son_____
43. Nestorius was exiled because he said Mary was the mother of Christ instead of the mother of_____.
- 2 pts. 44. Those using the (longer_____, shorter_____) mode of baptism were punished. By the 3rd century,_____ baptism was invented.
- 2 pts. 45. The trinity received its classic form from a Roman Catholic, St. Thomas Aquinas (4th Century_____, 5th century_____, 13th century_____) and further elucidated by_____.
- 1 pt. 46. The statement that Monarchians denied the Trinity is unsound because_____

 It was the other way around, Trinitarians denied_____.

CHURCH HISTORY
 Chart: Development of Trinitarianism

File 13 (BC) R817

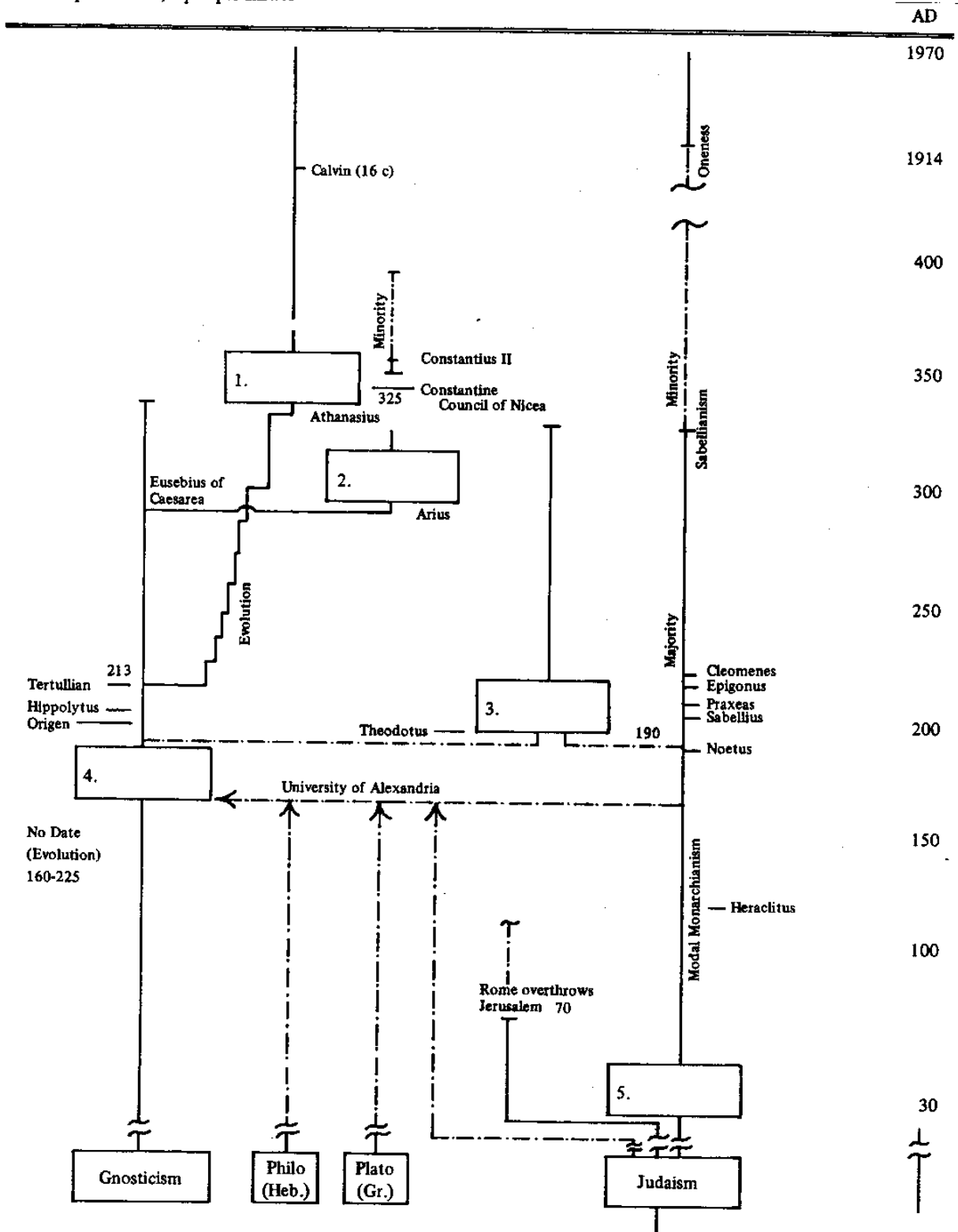


CHURCH HISTORY
 Test: Development of Trinitarianism
 100 points total, 9 pts. per answer

File 14 (BC) R8412

Name _____

Corrector _____



Name the three parties at the Council of Nicea, and one leader of each party:

6. a. party (9 pts.)
b. leader (9 pts.)

7. a. party (9 pts.)
b. leader (9 pts.)

8. a. party (9 pts.)
b. leader (9 pts.)

CHURCH HISTORY
Test: A.D. 30-590

File 15 (BC) R867
(H-BC-CHH15)

Name _____
Corrector _____
100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. All questions are worth one point each.

1. (1 pt.) How should the Greek word ekklēsia be translated into our English idiom?
 - a. Holy ones.
 - b. Assembly of overseers.
 - c. A meeting together.
 - d. Assembly or congregation.
 - e. Synagogue.

2. (1 pt.) Under what world empire was the church founded?
 - a. Byzantine.
 - b. Egyptian.
 - c. Greek.
 - d. Roman.
 - e. Syrian.

3. (1 pt.) In what year was the church founded?
 - a. Zero.
 - b. A.D. 30.
 - c. A.D. 46.
 - d. A.D. 55.
 - e. A.D. 70.

4. (1 pt.) What event marked the founding of the New Testament church?
 - a. Christ's baptism.
 - b. Christ's death.
 - c. Christ's resurrection.
 - d. Christ's ascension.
 - e. The day of Pentecost.

5. (1 pt.) Which church ages occurred during the years from A.D. 30 to 590?
 - a. Ephesus, Smyrna, Pergamos.
 - b. Ephesus, Smyrna, Pergamos, Thyatira.
 - c. Ephesus, Pergamos, Sardis.
 - d. Smyrna, Pergamos, Sardis.
 - e. Smyrna, Pergamos, Sardis, Thyatira.

6. (1 pt.) Which church ages occurred during the years from A.D. 30 to 590?
 - a. Apostolic, persecuted, imperial.
 - b. Apostolic, persecuted, imperial, medieval.
 - c. Apostolic, Roman, medieval.
 - d. Apostolic, papal, medieval.
 - e. Apostolic, patristic, persecuted, medieval.

(continued)

7. (1 pt.) What group comprised virtually the entire church when it was first founded?
 - a. Converted priests.
 - b. Converted Jews.
 - c. Converted Jewish proselytes.
 - d. Converted Romans.
 - e. None of the above.

8. (1 pt.) Which set of numbers reflects the growth of the early church in Jerusalem?
 - a. 12; 70; 120; 7000.
 - b. 30; 120; 500; 10,000.
 - c. 66; 500; 3000; 15,000.
 - d. 120; 3000; 5000; 30,000.
 - e. 120; 7000; 70,000; 100,000.

9. (1 pt.) Where did newly-converted Jews often congregate, pray, praise, witness, and teach in the first years after the church was founded?
 - a. In newly-built Christian churches.
 - b. In recently-purchased Jewish synagogues.
 - c. In the temple at Jerusalem.
 - d. In rented public facilities.
 - e. In mass open-air meetings outside Jerusalem.

10. (1 pt.) When Christians first erected their own meeting places, what did these buildings look like?
 - a. The interior was divided into two sections like the tabernacle and temple.
 - b. They were built in the form of a cross.
 - c. They were simple and similar to the typical synagogue.
 - d. They were large outdoor tents.
 - e. Today it is not known what these original churches looked like.

11. (1 pt.) Aside from the apostles, who became the first officers of the church?
 - a. Converted Jewish rabbis, priests, and Pharisees.
 - b. Converted Jewish high priests, chief priests, and Sadducees.
 - c. Converted Jewish laymen.
 - d. All of the above.
 - e. None of the above.

12. (1 pt.) Where were the believers first called "Christians" (Acts 11:26)?
 - a. Alexandria.
 - b. Antioch.
 - c. Constantinople.
 - d. Jerusalem.
 - e. Rome.

(continued)

13. (1 pt.) What caused the early church to accept converted Gentiles as bona fide Christians?
- Jesus' example of ministering to the Syrophenician woman.
 - Peter's sermon at Pentecost offering salvation to "all" who call on the name of the Lord (including Gentiles who were proselytes to Judaism).
 - Philip's successful ministry to the Samaritans.
 - Paul's call to be the apostle to the Gentiles.
 - Peter's vision and subsequent ministry in Caesarea.
14. (1 pt.) Who first persecuted the church?
- Jewish zealots who opposed Rome.
 - Jewish religionists who rejected Jesus as their Messiah.
 - Jewish converts to Roman paganism who hated both Jews and Christians.
 - Roman heathens who hated both Jews and Christians.
 - The Roman government which officially declared a policy of persecution.
15. (1 pt.) What one event ended the Jewish toleration of the newly-established Christian churches?
- Philip's ministry to the Samaritans, because the Samaritans were bitterly hated by the Jews.
 - The conversion of Paul, because it enraged the Jews to lose one of their most promising future leaders to the opposition.
 - The acceptance of the Gentiles, because it proved the converted Jews had completely apostatized from established Jewish religious practice.
 - The official Roman persecution, because it allowed the Jews to also persecute the church under the guise of obeying government authorities.
 - The destruction of Jerusalem, because it drove the Jews to attack not only Christians but all non-Jews in a furious attempt to preserve their nation.
16. (1 pt.) Where did Paul customarily go to preach the Gospel?
- Christian churches (so believers could hear and learn from him).
 - Jewish temple in Jerusalem (to reach the Jews).
 - Local Jewish synagogues (to reach the Jews first in each city).
 - Public government buildings (where the civil leaders were).
 - Rented auditoriums (so Gentiles could attend).
17. (1 pt.) How did Rome officially view the early church prior to its policy of persecution?
- As a sect of Judaism exempt from emperor worship.
 - As a distinct religious cult exempt from emperor worship.
 - As a temporary fanatical movement to be ignored since it would inevitably die out soon.
 - As a newly-founded Roman religion, authorized as all others were.
 - As an aberrational sect to be harassed and discouraged.

(continued)

18. (1 pt.) Who started the Christian church in Rome?
- Apollos.
 - Paul.
 - Peter.
 - Converted Greeks.
 - Converted Jews.
19. (1 pt.) Who was the first Roman emperor to officially persecute Christians?
- Caligula, A.D. 37.
 - Nero, A.D. 64.
 - Vespasian, A.D. 70.
 - Domitian, A.D. 96.
 - Marcus Aurelius, A.D. 161.
20. (1 pt.) What caused the initial Roman persecution of the Christian church?
- Religious intolerance.
 - Civil complaints against Christians made by Jews at Rome.
 - Roman persecution of Jews (Christians were thought to be Jews).
 - Personal hatred of Christians by the emperor.
 - Christians were blamed for the great fire that destroyed three-fourths of Rome.
21. (1 pt.) Why is Nero often accused of setting fire to Rome?
- He was insane and likely could have done it.
 - He was convicted of arson earlier in his career.
 - He was accused by both his wife and his historian of doing it so he could rebuild Rome on a grander scale and name it Neropolis.
 - He did it purposely, intending to shift the blame to Christians, providing a basis for persecuting them.
 - He admitted in writings published after his death that he was guilty.
22. (1 pt.) Which of the following sets of characteristics apply to Nero?
- Loved popular applause; murdered many; committed suicide.
 - Murdered many; opposed capital punishment; famous warrior and general.
 - Famous warrior and general; fought gladiators in arena; poet.
 - Poet; had hundreds of concubines; stayed secluded in palace.
 - Stayed secluded in palace; former educator; prolific writer.
23. (1 pt.) What caused the Neronian persecution of the Christian church?
- Christians refused to serve in the Roman military.
 - The preaching of a coming earthly kingdom ruled by Christ was considered treason against Rome's sovereignty.
 - A band of radical converts attempted to overthrow the government, seizing the palace and taking the emperor hostage.
 - Christians were judged to be "undesirables," due to alleged immorality, cannibalism, and atheism.
 - Christians were accused of instigating a severe public disaster.

(continued)

24. (1 pt.) What interesting fact is true of the name "Nero Caesar"?
- Literally translated, it can mean "against Christ," or "antichrist."
 - It was borne by another emperor who also furiously persecuted the church.
 - It was appropriated as a title by Pope Innocent III in the thirteenth century.
 - Nero changed his name to Nero Caesar in an egotistical attempt to have himself considered a god.
 - In Hebrew, the numerical equivalent of the name is 666.
25. (1 pt.) What Jewish general and historian was a contemporary of the apostle John?
- Bar-Cochba.
 - Gamaliel.
 - Josephus.
 - Judas Maccabeus.
 - Masada.
26. (1 pt.) What happened four years before Jerusalem was destroyed in A.D. 70?
- The Roman emperor ordered his image to be placed within the Jewish temple.
 - Jewish zealots began terrorizing Roman military outposts, eventually killing over 50,000 soldiers.
 - Over three-fourths of Rome burned in a great fire.
 - Roman troops surrounded the city and began a four-year siege.
 - A plebian and husbandman named Joshua began crying woes upon the city, but was considered a madman.
27. (1 pt.) What happened before the actual destruction of the city in A.D. 70?
- The Roman emperor ordered that the high priest and all priests be captured alive, intending to make them fight gladiators in Rome.
 - Thousands of Jewish fanatics committed suicide in the temple rather than see it fall to Rome.
 - Christians interpreted the surrounding armies waiting outside the city as a sign and were allowed to flee.
 - Jews in the city slew every Christian possible, blaming them for the calamity.
 - Many Jews repented and accepted Jesus as the genuine Jewish Messiah, recognizing the war as divine judgment for rejecting Him.
28. (1 pt.) What Roman general destroyed Jerusalem in A.D. 70?
- Florus.
 - Marcus Aurelius.
 - Octavian.
 - Titus.
 - Vespasian.

(continued)

29. (1 pt.) How many Jews were slain in the A.D. 70 overthrow of Jerusalem?
- 20,000.
 - 200,000.
 - 1,300,000.
 - 2,000,000.
 - 3,300,000.
30. (1 pt.) Who was the first real emperor of Rome?
- Augustus.
 - Claudius.
 - Julius Caesar.
 - Odoacer.
 - Romulus.
31. (1 pt.) Why did Christians refuse to call Caesar "Lord" in the first century?
- It would acknowledge his authority as a world-government ruler.
 - It would be the same as calling him a god.
 - It would mean they were Roman citizens, denying that their citizenship was in heaven (Php. 3:20).
 - All of the above.
 - None of the above.
32. (1 pt.) What did the Christians of the day say about the severe persecutions of the church?
- It caused severe discouragement among many believers.
 - It was unwise for God to permit it to continue so long; many apostatized and fewer were saved.
 - The majority of believers compromised in at least some way.
 - God allowed it in order to purify the church.
 - Christians should unite, bear arms, and attempt to fight back.
33. (1 pt.) Who said, "The blood of the martyrs is the seed of the church"?
- Clement.
 - Hippolytus.
 - Irenaeus.
 - Origen.
 - Tertullian.
34. (1 pt.) What are the catacombs?
- A brutal instrument of torture used to extract confessions.
 - Underground baptistries used during times of persecution.
 - A set of secret codes and symbols used by Christians for undercover communication during severe persecution.
 - Early commentaries on portions of Scripture.
 - Subterranean tunnels and rooms used by Christians under persecution for refuge, worship, and burial.

(continued)

35. (1 pt.) As taught in class lectures, what two doctrines were believed by the early church according to evidence from the catacombs?
- Oneness of God; immersion.
 - Secret meetings in defiance of civil authority; anointing with oil.
 - Immersion; lifting hands in prayer.
 - The resurrection; speaking in tongues.
 - Healing; inspiration of Scripture.
36. (1 pt.) How many Christian graves dating from the period of imperial persecution are estimated to lie under the city of Rome?
- 200,000.
 - 500,000.
 - 1,000,000.
 - 2,000,000.
 - 2,000,000 to 7,000,000.
37. (1 pt.) What does "Pontifex Maximus" mean?
- High father, or exalted father.
 - Holy father, or pious father.
 - Universal father, or worldwide father.
 - High priest of the Roman pagan religion.
 - Papal emperor; i.e., one who is both pope and Caesar.
38. (1 pt.) Who issued an edict of toleration in A.D. 311?
- Constantine.
 - Constantius.
 - Galerius.
 - Licinius.
 - Theodosius.
39. (1 pt.) Who issued the Edict of Milan in A.D. 313?
- Constantine and Constantius.
 - Constantine and Galerius.
 - Constantine and Julian.
 - Constantine and Licinius.
 - Constantine and Theodosius.
40. (1 pt.) Who wrote a summary of church history to A.D. 325?
- Ambrose.
 - Cyril of Jerusalem.
 - Eusebius of Caesarea.
 - Pliny.
 - Tacitus.
41. (1 pt.) Who was the most influential and successful proponent of Logos Christology in the West?
- Alexander.
 - Hippolytus.
 - Noetus.
 - Praxeas.
 - Tertullian.

(continued)

42. (1 pt.) What was "Montanism"?
- The belief in the oneness of God, or a divine monad.
 - A second- to fourth-century movement emphasizing speaking in tongues and abstinence from worldly practices.
 - The belief that Christ had but one nature, not two distinct natures, divine and human.
 - The belief that Christ had but one will, not two distinct wills, divine and human.
 - The belief that Christ had but one person, not two distinct persons, divine and human.
43. (1 pt.) What patriarch of Constantinople refused to call Mary "the mother of God" and consequently had his views condemned by the Council of Ephesus?
- Cerularius.
 - Ignatius.
 - Nestorius.
 - Photius.
 - Stephen.
44. (1 pt.) When was the term "priest" first applied to the Christian clergy?
- A.D. 100.
 - A.D. 200.
 - A.D. 300.
 - A.D. 400.
 - A.D. 500.
45. (1 pt.) Who was the first Bishop of Rome to base his claim on Matthew 16:18 and allege he was Peter's successor?
- Callistus, A.D. 217.
 - Stephen I, 254-257.
 - Sylvester I, 314-336.
 - Leo I, 440-461.
 - Gregory I, 590-604.
46. (1 pt.) What did Augustine do to influence general acceptance of the papacy?
- He argued that the capital of the civil empire should also be the supreme seat of the church.
 - He published a long list of historical evidences allegedly proving that the Bishop of Rome truly was Peter's successor.
 - He wrote a book called The City of God, which envisioned a universal Christian empire and influenced opinion favorably toward a world church under one head.
 - All of the above.
 - None of the above.

(continued)

47. (1 pt.) Who was the first Bishop of Rome to receive imperial recognition by the Roman emperor as the universal head of the church (he is also considered the first pope by a few historians)?
- Sylvester I, A.D. 314-336.
 - Siricius, 384-399.
 - Innocent I, 401-417.
 - Leo I, 440-461.
 - Gregory I, 590-604.
48. (1 pt.) What decision, relative to the development of papal power, was made at the Council of Chalcedon?
- The bishop of each major center of Christianity was to be called a patriarch and assume a new position of supreme authority over his district.
 - All who opposed a universal bishop (pope) were excommunicated.
 - The Patriarch of Constantinople was guaranteed equality with the pope and full jurisdiction over the Eastern church.
 - Materials opposing the emerging papacy were suppressed by a censorship board of Catholic prelates.
 - The Eastern and Western churches finally agreed that the Patriarch of Constantinople was subordinate to the Bishop of Rome.
49. (1 pt.) Who is generally considered to be the first real pope?
- Callistus I, A.D. 217.
 - Leo I, 440-461.
 - Gregory I, 590-604.
 - Nicolas I, 850-867.
 - Gregory VII, 1073-1080.
50. (1 pt.) What effect did the fall of the western Roman empire in A.D. 476 have on the papacy?
- It allowed the papacy to immediately assume temporal power as a ready-made replacement for the emperor.
 - It freed the papacy from the temporal power of Roman civil authorities.
 - It resulted in the papacy claiming jurisdiction for the first time over both halves of the empire, rather than just the West.
 - All of the above.
 - None of the above.
51. (1 pt.) Who were the two most powerful bishops of Rome prior to the seventh century?
- Callistus I and Gregory I.
 - Callistus I and Innocent I.
 - Callistus I and Leo I.
 - Leo I and Gregory I.
 - Leo I and Sylvester I.

(continued)

52. (1 pt.) Which bishop of Rome sent missionaries to convert Britain to Catholicism after it had been conquered by the Anglo-Saxons?
- Gregory I.
 - Hosius.
 - Leo I.
 - Patrick.
 - Zachary.

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 2 pts.; 1-3 wrong, -1; 4 or more wrong, -2

1. Which of the following names are found in the Bible to describe the early church and/or its members?
- Believers.
 - Brethren.
 - Christians.
 - Disciples.
 - Saints.
 - Sect of the Nazarenes.
 - Those of this way.

All right, 2 pts.; 1-3 wrong, -1; 4 or more wrong, -2

2. For which of the following reasons did Rome consider Christianity a threat?
- It claimed to be the only true religion, denying the reality of all pagan Roman gods.
 - It proselytized heavily, attracting many more Romans than Jews.
 - It divided homes of government officials.
 - It refused divine honor to the emperor.
 - It did not allow believers to participate in public festivals.
 - It prohibited its members from involvement in politics.
 - It opposed Christian enlistment in the Roman military.
 - It adversely affected certain businesses.

All right, 3 pts.; 1-2 wrong, -1; 3-5 wrong, -2; 6 or more wrong, -3

3. Which of the following emperors severely persecuted the church?
- Augustus.
 - Caligula.
 - Decius.
 - Diocletian.
 - Domitian.
 - Julius Caesar.
 - Marcus Aurelius.
 - Maximinus Thrax.
 - Nero.
 - Septimius Severus.

(continued)

- All right, 3 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5 or more wrong, -3
4. Which the following cities had powerful but equal patriarchs and are thus recognized as the great centers of Christianity at the end of the fourth century?
- a. Alexandria.
 - b. Antioch.
 - c. Carthage.
 - d. Constantinople.
 - e. Ephesus.
 - f. Jerusalem.
 - g. Nicea.
 - h. Rome.

- All right, 5 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9 or more wrong, -5
5. Which of the following are facts about the Council of Nicea?
- a. Called by the pope.
 - b. Held in Asia Minor.
 - c. Most bishops attending were from the East.
 - d. Convened in A.D. 381.
 - e. 318 bishops present.
 - f. 5000 people present.
 - g. Lasted two months.
 - h. Creed contained the word homoousios (same substance).
 - i. Creed contained the word homofousios (like substance).
 - j. Creed contained the word heteroousios (different substance).
 - k. Arius and two bishops who refused to sign the creed were excommunicated.
 - l. Creed was modified by a later council.
 - m. Creed was re-written into the Athanasian Creed.

PART III. TRUE OR FALSE? All questions are worth two points each. Point values for partial credit are noted above each question.

- All right, 2 pts.; 1 wrong, -1; 2 or more wrong, -2
1. True or False?
- a. The entire church includes both Old Testament saints and New Testament believers.
 - b. Together, the Old Testament church and the New Testament church comprise only one church.
 - c. The New Testament does not use the word "church" of any group of Old Testament saints.
 - d. Christ referred to the "church" prior to the day of Pentecost.
 - e. Old Testament saints were called out of the world to be separated unto God.

(continued)

All right, 2 pts.; 1 wrong, -1; 2 or more wrong, -2

2. True or False?
- a. The founder of the entire church is Jesus Christ.
 - b. The founder of Christianity is Jesus Christ.
 - c. It is improper to call Old Testament saints "Christians."
 - d. The name "church" was applied to individual local assemblies and to the universal body of Christ.
 - e. Many local Christian churches first met in homes.

All right, 2 pts.; 1 wrong, -1; 2 or more wrong, -2

3. True or False?
- a. Constantine recalled Arius from exile after the Council of Nicea.
 - b. Constantine ordered Athanasius to restore Arius as pastor.
 - c. Constantine banished Athanasius for refusing to reinstate Arius.
 - d. Arius died the day he was to be restored to office.
 - e. Constantine's son Constantius was partial to Arianism and exiled Athanasius.

PART IV. MATCHING. Match the responses in the right column to their corresponding premises in the left column by placing the letters of the correct responses in the blanks provided. Some responses may be used more than once. Point values for partial credit are noted above each question.

All right, 3 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 or more wrong, -3.

- A. Match the emperor to his description.
- | | |
|--|-----------------------|
| <input type="checkbox"/> 1. Inflicted the most severe persecution. | a. Aurelian |
| <input type="checkbox"/> 2. Exiled the apostle John. | b. Marcus Aurelius. |
| <input type="checkbox"/> 3. Philosopher and Stoic, thus ignored public outcry against brutal persecutions. | c. Decius. |
| <input type="checkbox"/> 4. Huge Greek peasant; outwrestled sixteen Romans; eventually became emperor. | d. Diocletian. |
| <input type="checkbox"/> 5. Ordered governors to slay all Christians or be slain themselves. | e. Domitian. |
| | f. Galerius. |
| | g. Nero. |
| | h. Septimius Severus. |
| | i. Maximinus Thrax. |
| | j. Trajan. |

(continued)

All right, 3 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 or more wrong, -3.

B. Match the emperor to his description.

- | | |
|---|-----------------------|
| _____ 1. Wife and daughter were Christians; influenced by his son-in-law, mother, and pagan court philosophers to persecute Christians. | a. Aurelian. |
| _____ 2. Issued edict to suppress Scriptures, thus today there are few manuscripts older than the fourth century. | b. Marcus Aurelius. |
| _____ 3. Raised pillars, struck medals to commemorate complete extermination of all Christians. | c. Decius. |
| _____ 4. Son-in-law of most severe persecutor; asked Christians to pray that God heal his disease; wrote apology to Christians while on deathbed. | d. Diocletian. |
| _____ 5. Greatly favored Christians at first; prayed for by slave; raised by Christian nurse and tutor; became corrupted as emperor and severely persecuted church. | e. Domitian |
| | f. Galerius. |
| | g. Nero. |
| | h. Septimius Severus. |
| | i. Maximinus Thrax. |
| | j. Trajan. |

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2.

C. Match the emperor to his description.

- | | |
|--|-----------------|
| _____ 1. Made Christianity the state religion of the empire, outlawing paganism. | a. Constans. |
| _____ 2. Called the Council of Nicea. | b. Constantine. |
| _____ 3. Claimed the title "Pontifex Maximus." | c. Constantius. |
| _____ 4. Said God provided a miraculous sign in the sky ensuring military victory. | d. Diocletian. |
| _____ 5. First emperor to claim to be a Christian. | e. Galerius. |
| | f. Julian. |
| | g. Licinius. |
| | h. Maximinus. |
| | i. Theodosius. |
| | j. Valerian. |

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2.

D. Match the emperor to his description.

- | | |
|---|-----------------|
| _____ 1. Was baptized on his deathbed. | a. Constans. |
| _____ 2. Called himself "Bishop of bishops." | b. Constantine. |
| _____ 3. Canonized as a saint by the Greek Orthodox Church, which claims he was "equal to the apostles." | c. Constantius. |
| _____ 4. Made Christianity legal, built large churches at public expense, elevated the clergy, surrounded himself with bishops. | d. Diocletian. |
| _____ 5. Had his wife, son, and several relatives murdered, proving his "conversion" was nominal. | e. Galerius. |
| | f. Julian. |
| | g. Licinius. |
| | h. Maximinus. |
| | i. Theodosius. |
| | j. Valerian. |

(continued)

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5 or more wrong, -4.

E. Match the person to his description.

- | | |
|---|---------------------------|
| _____ 1. Third-century Monarchian; excommunicated for heresy. | a. Alexander. |
| _____ 2. Bishop of Alexandria who opposed Arius. | b. Apollinarius. |
| _____ 3. Deacon who carried main argument for the Trinity at the Council of Nicea. | c. Arius. |
| _____ 4. Offered the creed used in his own church to the Council of Nicea, and it became the basis of the Nicene creed. | d. Athanasius. |
| _____ 5. Arian; justified signing the Nicene creed condemning his own views by holding a mental reservation. | e. Callistus. |
| _____ 6. Presided over the theological discussions at the Council of Nicea. | f. Eusebius of Caesarea. |
| _____ 7. One of the bishops from the West at the Council of Nicea. | g. Eusebius of Nicomedia. |
| _____ 8. Represented the pope at the Council of Nicea. | h. Eutyches. |
| | i. Hippolytus. |
| | j. Hosius. |
| | k. Marcion. |
| | l. Origen. |
| | m. Sabellius. |
| | n. Tertullian. |

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5 or more wrong, -4.

F. Match the person to his description.

- | | |
|--|---------------------------|
| _____ 1. Leader of the majority party at the Council of Nicea. | a. Alexander. |
| _____ 2. Leader of the "orthodox" party at the Council of Nicea. | b. Apollinarius. |
| _____ 3. Believed Christ to be subordinate to the Father, and a created being who was not eternal. | c. Arius. |
| _____ 4. Bishop of Rome who offered a compromise doctrine between Monarchianism and Logos Christology; excommunicated Sabellius. | d. Athanasius. |
| _____ 5. Believed Logos Christology; charged by Bishop of Rome with believing in two gods. | e. Callistus. |
| _____ 6. Second century Gnostic heretic. | f. Eusebius of Caesarea. |
| _____ 7. Popularized allegorical method of interpreting; head of university of Alexandria; prolific writer; believed Christ to be a second god, generated by the Father. | g. Eusebius of Nicomedia. |
| _____ 8. Converted Stoic lawyer; first to use the term "Trinity"; believed Logos Christology. | h. Eutyches. |
| | i. Hippolytus. |
| | j. Hosius. |
| | k. Marcion. |
| | l. Origen. |
| | m. Sabellius. |
| | n. Tertullian. |

(continued)

All right, 3 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 or more wrong, -3.

G. Match the theology to its definition.

- | | |
|--|--|
| <p>___ 1. The material creation is evil. Christ had no human body. Man is saved by attaining secret knowledge.</p> <p>___ 2. God is one being (<u>ousia</u>) in three distinct Persons (<u>hypostases</u>). The three Persons are of one substance (<u>homoousios</u>).</p> <p>___ 3. Christ is not eternal. He is a Person of God who was created before the world, and is subordinate to the Father.</p> <p>___ 4. Christ is one Person with two natures, Divine and human.</p> <p>___ 5. Christ is one Person with two wills, Divine and human.</p> | <p>a. Apollinarianism.</p> <p>b. Arianism.</p> <p>c. Eutychianism.</p> <p>d. Gnosticism.</p> <p>e. Logos Christology.</p> <p>f. Monarchianism.</p> <p>g. Nestorianism.</p> <p>h. Trinitarianism.</p> |
|--|--|

All right, 3 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 or more wrong, -3.

H. Match the theology to its definition.

- | | |
|---|--|
| <p>___ 1. Christ had two persons as well as two natures combined in one flesh. Mary was the mother of the human person Christ and was not the mother of God.</p> <p>___ 2. Christ is of one substance (<u>homoousios</u>) with the Father.</p> <p>___ 3. God is one. The Father, Son, and Holy Spirit are manifestations of God, not distinct Persons.</p> <p>___ 4. Belief that the Logos is a Person.</p> <p>___ 5. Belief that the Logos existed before the world was created.</p> | <p>a. Apollinarianism.</p> <p>b. Arianism.</p> <p>c. Eutychianism.</p> <p>d. Gnosticism.</p> <p>e. Logos Christology.</p> <p>f. Monarchianism.</p> <p>g. Nestorianism.</p> <p>h. Trinitarianism.</p> |
|---|--|

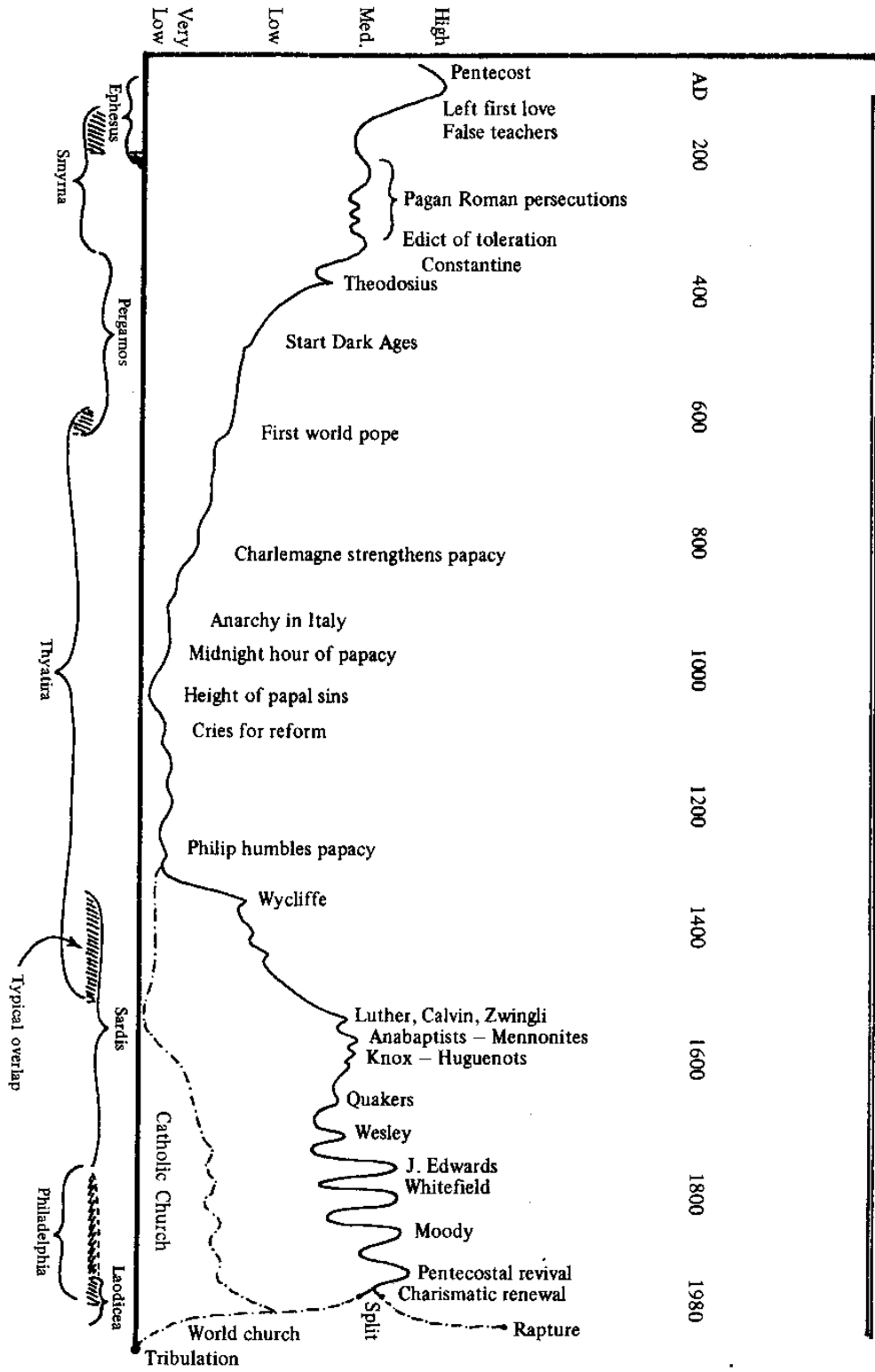
All right, 3 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 or more wrong, -3.

I. Match the council to its description.

- | | |
|--|--|
| <p>___ 1. Condemned Apollinarianism.</p> <p>___ 2. Condemned Arianism.</p> <p>___ 3. Condemned Eutychianism.</p> <p>___ 4. Condemned Monophysitism.</p> <p>___ 5. Condemned Monothelitism.</p> <p>___ 6. Condemned Nestorianism.</p> | <p>a. Chalcedon.</p> <p>b. Constantinople I.</p> <p>c. Constantinople II.</p> <p>d. Constantinople III.</p> <p>e. Constantinople IV.</p> <p>f. Ephesus.</p> <p>g. Nicea I.</p> <p>h. Nicea II.</p> |
|--|--|

CHURCH HISTORY
 Chart: Overlap of church ages

File 16 (BC) R817



BROAD ESTIMATE OF SPIRITUAL CONDITIONS

THE MEDIEVAL CHURCH

600-1300 AD

I. Romanism

One of the strongest reasons for the rise of Romanism was probably the increasingly dominant role of the Pope.

A. Rise of the Papacy

1. Peter

- a. The supposed role of Peter in Rome was interpreted by some as God's will for the Roman Bishop to have pre-eminence over the other bishops of the Christian world.
- b. There is no historical evidence to prove that Peter was ever a Bishop in Rome.
- c. Peter never claimed such authority for himself.

2. The title "Pope"

- a. Definition: Papa or Father
- b. Application: The name was originally applied to all Western Bishops.
- c. Bishop of Rome: About 500 AD, the title of Pope came to mean "Universal Father" or Bishop over the Whole Church, and was applied specifically to the Bishop of Rome.
- d. The idea that the Roman Bishop should have Authority Over the Whole Church was a slow growth, bitterly contested at every step, and never has, at any time, been universally accepted or recognized.

3. The Domineering Tendency Grew

- a. Clement (90-100) wrote a letter to the Corinthian Church in the name of the Roman Church rather than signing his own name.
- b. Anicetus (154-168) Bishop of Rome, tried to influence Polycarp, Bishop of Smyrna, to change the date of Easter observance. Polycarp refused to yield.
- c. Victor I (190-202) Bishop of Rome, threatened to excommunicate the Eastern churches for celebrating Easter on the 14th of Nisan (the weekday rather than the month day), but the Eastern Bishops refused to bow-claiming authority for their own churches. Finally, one of the Western Bishops, though in sympathy with Rome's viewpoint, rebuked the Bishop of Rome for trying to dictate to the Eastern churches.
- d. Calixtus (218-257) Bishop of Rome, was the first to base his claim for papal authority upon Matt. 16:18. Tertullian, of Carthage, called him a usurper for speaking of himself as "Bishop of Bishops".
- e. Stephen I (253-257) Bishop of Rome at the time Constantine made Christianity the State Religion.
 - 1) Constantine was both Emperor and Head of the Church.
 - 2) Council of Nicea (325) was called and presided over by Constantine. It:
 - (a) was the First World Council of the Church
 - (b) gave the bishops full jurisdiction over their own provinces with not even a hint that they were subject to Rome.

CHURCH HISTORY

File #17

Page #2

- f. Julias I (337-352) Bishop of Rome, called the Council of Sardica (343) composed of Western Churchmen only. This was the first council to recognize the universal authority of the Roman Bishop.
 - g. Siricius (385-398) Bishop of Rome, claimed universal jurisdiction over the whole church. When the Empire divided (395), he had difficulty in getting the East to recognize his authority.
- B. The Split Between the East and the West of the Empire
- 1. Eastern churches looked to Constantinople for leadership. (Greek speaking)
 - 2. Western churches looked to Rome for leadership. (Latin speaking)
 - 3. The Bishops at Rome contended for authority.
 - a. Innocent I (402-417) Bishop of Rome, called himself "Ruler of God" and claimed the right to settle the more important matters of controversy within the church.
 - b. Sixtus III (432-440) Bishop of Rome
 - (1) During his leadership, Augustine wrote City of God, a book which envisioned a Universal Christian Empire.
 - (2) This book had a vast influence in molding opinion favorable to a Universal Church under one Head.
 - c. Leo I (440-461) Bishop of Rome, was called the first Pope (as we know them) by some historians.
 - (1) Used his influence to spare Rome from battle during the final years of the Empire.
 - (2) Claimed divine appointment as Bishop of Rome. The Emperor approved and recognized his claim.
 - (3) Proclaimed himself Lord of the Whole Church
 - (a) Advocated exclusive universal papacy,
 - (b) Resistance to his authority was a sure way to hell,
 - (c) Advocated the death penalty for heresy.
 - (4) Council of Chalcedon (451) was the Fourth Ecumenical council. It gave the Bishop of Constantinople equal authority with the Bishop of Rome - despite the Emperor's recognition of the supposed "divine" appointment of Leo I.
 - 4. Fall of the Roman Empire (476)
 - a. Simplicius (468-483)
 - (1) Western Empire came to an end,
 - (2) Eastern Empire became the Byzantine Empire,
 - (3) The Pope was free from civil authority,
 - (4) The Pope made alliances with various small kingdoms still intact in the West,
 - (5) The Pope became the most commanding figure in the West.
- C. Papal Kingdom
- 1. Gregory I (590-604) Bishop of Rome, generally regarded as the first Pope. (as we know them)
 - a. He appeared at a time of political anarchy and public distress.
 - b. Established control over the church in Italy, Spain, Gaul, England.
 - c. Labored untiringly for purification of the church,
 - d. Claimed no authority over the Eastern Church, though he had great influence there,
 - e. Refused the title of "Universal Bishop", but exercised all the authority of the title,
 - f. Defended justice, the church, the poor, supported charities,
 - g. A pure man in his personal life, a good Pope.

CHURCH HISTORY

File #17

Page #3

2. Stephen II (752-757) Bishop of Rome
 - a. Italy was conquered by Pepin from Germany and No. France.
 - b. Pepin gave Stephen II part of Italy. This was the beginning of the "Papal States" or "temporal dominion".
 - c. Central Italy then became the Papal Kingdom ruled by the Head of the Church. This lasted until 1870.
- D. Holy Roman Empire
 1. Leo III (795-816) Bishop of Rome
 - a. Recognized by Charlemagne as Head of the Papal Kingdom.
 - b. Conferred upon Charlemagne the title of Roman Emperor. Charlemagne was one of the greatest influences in bringing the papacy to world power.
 - c. Western Empire of Rome thus re-established under joint control of the Popes and the German Emperors.
 - d. This "Holy Roman Empire", despite bitter struggles for balance of power lasted until 1806 when it was brought to an end by Napoleon.
 - e. The Holy Roman Empire blended the Roman and German civilizations. "Into this Empire, all of the life of the ancient world was gathered; out of it the life of the modern world arose." - Bryce
- E. False Documents used to Help the Papacy
 1. False Decretals of Isidore
 - a. Used by Nicolas I (858-867) to promote his claim of universal authority.
 - (1) Nicolas I was the first Pope to wear a crown.
 - b. Appeared in a book (857) containing documents that claimed to be letters and decrees of Bishops and Councils of the second and third centuries which tended to exalt the power of the pope.
 - c. These documents were deliberate forgeries and corruptions of ancient historical documents.
 - d. The forgeries were not discovered to be such for several centuries.
 - e. Nicolas I may not have known them to be forgeries, but he did lie in stating they had been kept in the archives of the Roman Church from ancient times.
 - f. Though proven to be forgeries, the "Decretals of Isidore" served their purpose in stamping the claims of the medieval priesthood with the authority of antiquity. The papacy, which was the growth of several centuries, was made to appear as something complete and unchangeable from the very beginning of the church.
 2. "Donation of Constantine"
 - a. Was one of the forged documents.
 - b. Claimed that Emperor Constantine gave the Bishop of Rome and his successors supreme authority over the Western Provinces of Europe.
 - c. Claimed that the Emperor had moved his capitol away from Rome to avoid creating a rival with the Pope.
 - d. Object of the document was to ante-date by five centuries the Pope's temporal power; which had actually begun with Pepin and son, Charlemagne, of Germany. (754)

"This is the most colossal literary fraud in history", claims one historian.

- e. The "Donation of Constantine" strengthened the Papacy more than any other one agency. To a large extent it forms the basis of the canon law of the Roman Church.

F. The Greatest Cleavage of Christendom

1. Although the Empire divided in 395 A.D., the church had remained ONE.
2. For six centuries, the Eastern Church had represented the main current of religious life.
3. The Ecumenical Councils:
 - a. Were held in or near Constantinople
 - b. Were attended by representatives of both the East and the West
 - c. Were conducted in the Greek language
 - d. Were the place where major doctrinal controversies were fought out.
4. There was a long and bitter controversy between the Pope at Rome and the Patriarch of Constantinople for supremacy.
5. Finally, Nicolas I, Bishop of Rome, began to interfere with affairs of the Eastern Church. He excommunicated the Patriarch of Constantinople, who, in turn excommunicated him.
6. The pope's insistent claim of being Lord of the Christendom had become unbearable, and the East definitely separated itself.
7. This Division of Christendom began in 869 and was completed in 1054. The breach has grown wider with the centuries.
8. Result of the Division was 2 separate churches:
 - a. Roman Catholic Church
 - b. Greek Orthodox Church

G. The Darkest Period of the Papacy

1. Midnight of the Dark Ages
The 200 years between Nicolas I (858-867) and Gregory VII (1073-1085) is called by historians the Midnight of the Dark Ages. Bribery, corruption, immorality and bloodshed make it the blackest chapter in the whole history of the church.
2. Rule of the Harlots
Narozia, her Mother, Theodora, (wife or widow of a Roman Senator), and her sister "filled the papal chair with their paramours and bastard sons and turned the papal palace into a den of robbers". This is known in history as the Poronocracy, or Rule of the Harlots (904-911).
 - a. Sergius III (904-911) had as his mistress, Marozia.
 - b. John X (914-928) "was brought from Ravenna to Rome and made Pope by Theodora (who also had other paramours) for the more convenient gratification of her passion". He was smothered to death by Marozia, who, then in succession, raised to the papacy her creatures.
 - c. John XI (931-936) illegitimate son of Marozia. Another of her sons appointed the next four Popes.
 - d. John XII (955-963) a grandson of Marozia, was guilty of almost every crime; violated virgins and widows, high and low; lived with his father's mistress; made the papal palace a brothel; was killed while in the act of adultery by the woman's enraged husband.

H. The Depths of Papal Degradation

1. Boniface VII (984-985) murdered Pope John XIV, and "maintained himself on the blood-stained throne by a lavish distribution of stolen money". The Bishop of Orleans, referring to John XII, Leo VIII, and Boniface VII, called them "monsters of guilt, reeking in blood and filth; the Anti-Christ sitting in the temple of God".
2. Benedict VIII (1012-1024) bought the office of Pope with open bribery. This was called simony, the purchase or sale of church office with money.
3. John XIX (1024-1033) bought the Papacy. He was a laymen who passed through all of the clerical degrees in one day.
4. Benedict IX (1033-1045) was made Pope as a boy of 12 through bargain with the powerful families that ruled Rome. "He surpassed John XII in wickedness. He committed murders, and adulteries in broad daylight; robbed the pilgrims on the graves of martyrs; a hideous criminal, the people drove him out of Rome."
5. Gregory VI (1045-1046) bought the Papacy. He had two rival Popes. "Rome swarmed with hired assassins; the virtue of Pilgrims was violated; even the churches were desecrated with bloodshed.
6. Clement II (1046-1047) was appointed Pope by Emperor Henry III of Germany "because no Roman clergyman could be found who was free of the pollution of simony and fornication". The revolting stage cried out for reform.
7. Damascus II (1048) Loud protests against Papal filth and infamy continued, and the cry for reform found an answer and a leader in Hildebrand.

I. Golden Age of Papal Power

Hildebrand, small of stature, ungainly in appearance, feeble in voice, yet great in intellect, fiery in spirit, determined, a man of blood and iron, and a zealous advocate of papal absolutism, associated himself with the Reform Party, and led the Papacy into its Golden Age (1049-1294). He controlled the five successive Papal administrations immediately preceding his own; eventually he assumed leadership as Gregory VII.

1. Victor II (1055-1057) last of the German Popes.
2. Nicolas II (1059-1061) Under his administration, the election of Popes was taken from the hands of the emperor and put in the hands of the Cardinals. Popes ever since, with few exceptions, have been chosen from the Roman clergy.
3. Gregory VII (Hildebrand) (1073-1085) the reformer of the clergy.
 - a. Sought to cure the clergy of immorality by insisting upon their celibacy.
 - b. Sought to cure the clergy of simony by resisting the right of the Emperor to appoint church officers.
 - c. Henry IV, Emperor of Germany, contested the loss of his authority to sell church offices; he deposed Gregory VII. Gregory VII, in turn, excommunicated and deposed Henry IV.
 - d. For years Italy was torn by the opposing armies of Henry IV and Gregory VII or the Church. Eventually, Gregory VII was driven from Rome. He died in exile.
 - e. Gregory VII, nevertheless, was in a good measure successful in making the Papacy independent of the Imperial power.
 - f. Urban II (1088-1099) continued the war against Germany. He

strengthened the Papacy's leadership of Christendom by becoming a leader in the Crusade Movement.

- g. Pascal II (1099-1118) continued the war with Germany over Imperial appointments of church offices.
 - h. Calixtus II (1119-1124) reached for a compromise with the German Emperor at the concordant of Worms (1122) which brought peace after 50 years of war.
 - i. Innocent II (1130-1143) maintained his high office of Pope by armed force against anti-pope factions from prominent Roman families.
 - j. Adrian IV (1154-1159) the only English Pope. He gave Ireland to the King of England and authorized him to take possession of it.
 - k. Alexander III (1159-1181)
 - (1) renewed authorization of England to take possession of Ireland. This was carried out in 1171.
 - (2) Greatest Pope between Gregory VII and Innocent III.
 - (3) In constant conflict with the four anti-popes.
 - (4) Re-newed the war for supremacy with the German Emperor. After much slaughter, the Peace of Venice was signed. (1177)
 - (5) Driven from Rome by the people, and died in exile.
- J. The Summit of Papal Power
- 1. Innocent III (1198-1216) most powerful of all the Medieval Popes.
 - a. Claimed to be:
 - (1) Vicar of Christ
 - (2) Vicar of God
 - (3) Supreme Sovereign over the Church and the World
 - b. Claimed the right to depose kings and princes,
 - c. Claimed that "all things on earth and in heaven and in hell are subject to the Vicar of Christ",
 - d. He brought the Church into supreme control of the state,
 - (1) Kings of Germany, France, England, and most European Monarchs obeyed his will.
 - (2) Even gained control of the Byzantine Empire (in the East).
 - e. He ordered two of the Crusades.
 - f. He decreed Transubstantiation. (This is a conversion, during Communion or Eucharist, of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, of Christ, with only the appearance of bread and wine remaining.)
 - g. He confirmed the Auricular Confession (confession to priests).
 - h. He declared Papal infallibility.
 - i. He condemned the Magna Charta, (the "great charter" of English Liberties, forced from King John by English barons in 1215).
 - j. He forbade the reading of the Bible in the vernacular.
 - k. He ordered the extermination of heretics.
 - l. He ordered the Massacre of the Albigeneses in France.
 - m. He instituted the Inquisition:
 - (1) For the detection and punishment of heretics.
 - (2) Everyone was required to inform against heretics.
 - (3) Anyone suspected was subject to torture without knowing the name of his accuser.
 - (4) The proceedings were all secret.
 - (5) The inquisitor pronounced the sentence and the victim was turned over to the civil authorities to be imprisoned for life or to be burned.

- (6) The victims property was confiscated and divided between the Church and the State.
- (7) The Inquisition claimed vast multitudes of victims in Spain, Italy, Germany and the Netherlands.
- (8) The Inquisition was the main agency of the Papacy's effort to crush the Reformation.
- (9) In the thirty years between 1540-1570, 9,000,000 Protestants were put to death.
- (10) In the name of Christ, monks and priests directed the work of torturing and burning alive innocent men and women by the direct order of the "Vicar of Christ".
- (11) The Inquisition was devised and used by the Popes for 500 years to maintain their power.
- (12) For the infamous record of the Inquisition, none of the subsequent line of "Holy" and "Infallible" Popes have ever apologized.

K. Developments in Teaching and Practice

1. Purgatory - departed souls in intermediate place are purged from left-over sins through the gifts and prayers of loved ones.
2. Sacraments
 - a. Baptism - to secure regeneration
 - b. Eucharist - the Lord's Supper
 - c. Orders - ordination of a priest
 - d. Confirmation - one who comes of age confirms the blessings of baptism.
 - e. Matrimony
 - f. Penance - officially designated acts of repentance.
 - g. Extreme Unction - last rites applied to one whose death is imminent.
3. Indulgences - officially granted releases from the earthly punishments due for committed sins.
4. Worship of the Virgin Mary - if one addresses prayers to her, she would plead before her son.
5. Saint Worship - 50 years after death, a famous Catholic may be pronounced a saint. Some have been dropped from the list at a later date.
6. Superstition - exploitation of existing local fears and misguides reverence of objects.
7. Relics - bits of the cross, the bones of the saints, pieces of Peter's fishing net, etc., were presented to the people for veneration.
8. Simony - the sale of the church offices.
9. Mass - a repeated sacrifice of Christ on the altar of the Church.

L. Successes and Failures in the Medieval Church

1. Successes
 - a. The church kept alive the light of the gospel through the dark period of the Medieval Ages.
 - b. The Church evangelized the barbarian tribes of Europe - however inadequate that Evangelism was.
 - c. The church helped to achieve some political unity necessary for the continued existence of the continent.
 - d. Learning was preserved by the Church to a large degree. Monks translated and copied classics by hand.
 - e. The Scriptures were copied by the Monks - thus helping to preserve them.

2. Failures
 - a. Corruption of the clergy and the monasteries.
 - b. Laziness and greed resulting from the bulging wealth of the Church.
 - c. Neglect of the needs of the people.
 - d. The level of religion dropped producing a spiritual vacuum among the masses of the people.

II. Monasticism

- A. The Organizations
 1. Monasteries and Monks
 2. Nunneries and Nuns
- B. The Vows
 1. Poverty
 2. Chastity
 3. Obedience to Superiors
- C. Contribution of Monasticism
 1. Education
 2. Hospitals
 3. Literature
 4. Agriculture

III. Mohammedanism

- A. The Man
 1. Mohammed was born in Arabia (570-632)
 2. He was influenced early by the Jewish religion. His faith still shows the effects of Jewish theology.
 3. Became a preacher at 40.
"There is no God but Allah, and Mohammed is His prophet."
 4. Gained both converts and persecution.
 5. All of Arabia heard his message before he died.
- B. The Message
 1. God is one and is not represented by pictures or images.
 2. God fore-ordains all that comes to pass.
 3. There is not a deep conception of sin in Mohammedanism.
 4. Neither is there much place for forgiveness by grace.
 5. Heaven is a sensual place, not a spiritual one.
 6. The Koran is the holy book of Moslem.
 7. Of the prophets God sent to man, Adam, Moses and Jesus were next best to Mohammed.
- C. The Meaning
 1. The Arabians were the sons of Ishmael.
 2. The Mohammedan's tool was the sword.
 3. By the time of Mohammed's death (632), Arabia had been conquered.
 4. By 900, his followers occupied the lands of Palestine, Syria, Egypt, North Africa, Spain, and even parts of Europe.
 5. At the battle of Tours in France (732), Charles Martel defeated the Moslem army and saved Europe from Mohammedanism.
"But for this battle, all of Europe might have raised the crescent of Mohammedanism rather than the cross of Jesus Christ." - Jesse Hurlbut

D. The Crusades

1. A series of at least 8 Holy Wars between the 11th and 13th centuries.
2. While the Arabs controlled Mohammedanism, Christians were left alone.
3. When the Turks gained control of the movement, they were fierce and intolerant and refused to allow the Christians to enter their sacred city in Palestine.
4. European Christians were inflamed to see the Holy Land in the hands of the Mohammedans.
5. The call went out for a Christian army to raise up and cleanse the Holy Land.
6. Thus, began the Crusades and the Holy Wars.
 - a. The first was successful.
 - b. Succeeding crusades were less purely motivated.
 - c. In the end, the Holy Land was back in the hands of the Mohammedans.
7. Positive results of the Crusades included:
 - a. The Holy Land was re-opened to Christian pilgrims.
 - b. Frequent crossings of the Mediterranean stimulated commerce.
 - c. Frequent crossings of the Mediterranean brought about cultural exchange.
 - d. Port cities were expanded.

CHURCH HISTORY
Reference: Church fathers

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DEFINITION OF CHURCH FATHERS

The name "church fathers" refers to certain Christian writers from the first through seventh centuries who recorded portions of the history, doctrines, and traditions of the early church.

Of course, the apostles were writers of the first century also, but they are not considered among the ranks of these fathers. Their calling as apostles was immeasurably higher than that of the early fathers, and they stand far above all of them as writers inspired by the Holy Spirit to produce inerrant documents.

The study of the life and works of the church fathers is called patrology or patristics.

HISTORY OF THE TITLE

The origin of the use of the name "father" is the Oriental habit of referring to the relation of teacher and pupil as that of father and son. Hence, Alexander the Great called Aristotle his "father," Elisha referred to Elijah as his "father" (2 Ki. 2:12), and the students of the prophets were designated "sons" of the prophets (2 Ki. 4:38). At an early period in the Christian church, this title was given to preachers and teachers, and later the title "father" (papa, or pope) was given to bishops and eventually to the bishop of Rome alone. Severus of Antioch used the title "fathers" in the sixth century to describe the many prominent early writers. Among later examples of this usage, J.B. Cotelier prepared an edition of the writings of these men in 1672 and calls their authors "fathers who flourished in apostolic times." L.T. Ittig published others as "apostolic fathers" in 1699. Since that time, the name "fathers" has been generally accepted and applied to the large body of early Christian writers dating from apostolic times to the 700's.

ACCEPTANCE OF THE FATHERS

The Roman Catholic Church closes the list of the fathers with Pope Gregory I (604), who is generally regarded to be the first real pope. The Eastern Orthodox Church extends the list to John of Damascus (c. 749). Protestants usually limit the fathers to the distinguished writers of the first five or six centuries, although some include certain writers of the seventh and eighth centuries also. All of the fathers wrote during the ecumenical formation of doctrines, before the separation of Christendom into Eastern and Western divisions.

Generally, the qualities considered to be the criteria of a church father are antiquity, orthodoxy, and sanctity of life. The Roman Catholic Church adds that a father must receive official approval from them to be so named. Accordingly, they deny the title father to such men as Origen, Tertullian, and Eusebius because their writings are not considered orthodox in all respects. These men are not designated as fathers (patres), but as ecclesiastical writers (scriptores ecclesiastici).

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The Roman Catholic Church at a later period gave the title "doctors of the church" to writers supposed to have surpassed the qualities cited above as constituting criteria of a father. Then in 1298, Pope Boniface VIII decreed that the four Latin fathers Ambrose, Augustine, Jerome, and Gregory I were the four "great" doctors of the church par excellence. These four men were considered the epitome of all the church fathers. Since then, the list of "great" doctors of the church has been gradually increased to over thirty. In the twelfth and thirteenth centuries, even some of the scholastics were titled doctors of the church by the Roman Catholic Church. Among these were Thomas Aquinas, Roger Bacon, and Johannes Tauler. The Greek Orthodox Church has dubbed Athanasius, Basil, Chrysostom, and Gregory Nazianzen doctors of their church.

Today, Evangelical Christians recognize that many of the so-called fathers were not true Christians. Among the first, second, and third century fathers, the primary question to be answered is why they were allowed to exist as part of society and write during times of severe imperial persecution when the true Christians were either meeting underground or being martyred. Among the fourth through seventh century fathers, the primary question to be answered is whether they were part of the developing Roman Catholic system that promulgated false doctrines. Among all classes of fathers, the essential question to be answered is whether they were genuine Christian ministers promoting the true Gospel of Christ. Sad to say, many of the fathers do not meet the Biblical requirements for true shepherds called by God to feed His flock. Although this fact is not widely recognized, it is true nevertheless. The church fathers have wide acclaim among Catholic, Eastern Orthodox, and even Protestant scholars, yet in reality in many cases they taught false doctrines to the church. God told us in the Bible that false teachers would arise in the church during the centuries immediately following the apostolic age (see Acts 20:29,30; 2 Cor. 11:4,13; Col. 2:8; 2 Tim. 3:5,7; 4:3,4; 2 Pe. 2:1; 1 Jn. 2:18,19; 4:1,6; 2 Jn. 7; Jude 4; Rev. 2:2,14,15,20). Many of the fathers constitute direct fulfillments of these Scriptural predictions, because they brought false traditions and heresies into the church through their writings.

THE TRUTH ABOUT MATTHEW 23:9

Regarding the use of the term "father" in light of Jesus' censure of it in Matthew 23:9, one must understand that the term has a legitimate spiritual use for both Old and New Testament men ordained to office. Numerous Scriptures use it that way, directly, metaphorically, or inferably (see Luke 16:27,30; Rom. 4:11,16; 9:4,5; 15:8; 1 Cor. 4:14-16; Gal. 1:14; Php. 2:22; 1 Th. 2:11; 1 Tim. 1:2; 5:1; 1 Jn. 2:13,14). What Christ is warning against in the Gospel is a man setting himself up as the father or source of what is taught, so that he becomes the final authority for doctrines rather than God and His Word. Jesus is not prohibiting the use of a word that means a man who teaches others the Word of God and nurtures them in the faith as a natural father does his children. This usage of the term is entirely Scriptural, as noted above.

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The wrong use of the term precludes humility and enables a man to wrongly assume spiritual authority over everyone as his "sons," including presidents and kings holding civil office. One who misuses the title sets himself over others, as a supreme human authority. He is no longer a brother, servant, sheep, or one of God's sons along with other believers. He has elevated himself or has been elevated by his church to an unscriptural relationship of domination over his flock. Such domination is not a filial relationship of love, as with Paul who begat the Corinthians through the Gospel and tenderly raised them in the faith as dear children. Matthew 23:9 forbids the wrong use of the term father, not its proper use. It forbids the establishment of a human church government which is not called of God and which usurps God's Word as final authority and overlords the flock.

The application of the term "father" to these early Christian writers does not violate Christ's intent in Matthew 23:9. True, they "fathered" much wrong teaching, but as a whole they did not usurp authority over God's Word. They neither called themselves "fathers" nor assumed the role of establishing doctrine in the church based upon their own authority rather than that of the Bible.

CLASSES OF FATHERS

The church fathers are typically divided into three classes, based upon when they lived. These groupings are the apostolic fathers (A.D. 30-150), the ante-Nicene fathers (150-325), and the post-Nicene fathers (325-750).

APOSTOLIC FATHERS

The apostolic fathers are a group of early Christian writers who had the opportunity of direct contact with the apostles. They are generally regarded as having lived and written before A.D. 150. Historically, they form a bridge between the apostles of the first century and the apologists of the second century. However, their writings are not infallible. Much of the material in their writings is too highly regarded by Christians, almost as if their writings were Scripture. Some have alleged that a few of these writings even "hovered for a time on the edge of the New Testament canon." This assertion is not true. Compared to genuine Bible books, the writings of the apostolic fathers are on an altogether lower spiritual level. Clearly, the canon closed with the Book of Revelation, and the writings of the apostolic fathers are not of equal authority with inspired Scripture. Their primary value lies in the quotations of the New Testament they contain and in the illustrations of practical religious life of the period they provide.

These men and their writings are only "apostolic" in that they date near the apostolic period. They are not apostolic in authority (see 1 Cor. 14:37; Eph. 2:20; 2 Pe. 3:2; Jude 17). The term is most appropriately applied only to Clement, Ignatius, and Polycarp. The others are further removed from the actual apostles.

In emphasis, these writings are broadly pastoral and practical, rather than theological. Certain tendencies toward early Catholicism can occasionally be detected. They contain frequent references to the New Testament books, especially the Pauline Epistles.

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The apostolic fathers are listed below. Dates that are approximations are preceded by a "c.," meaning "circa." This abbreviation is used throughout the remainder of this paper. The dates in this handout are generally those found in Elgin S. Moyer's, Who Was Who in Church History (Chicago, Moody Press, 1962), pp. 453,454.

<u>Name</u>	<u>Location</u>	<u>Date</u>
Clement of Rome	Rome, Italy	c.30-100
Pseudo-Barnabus	Alexandria, Egypt	?-c.100
Ignatius	Antioch, Syria	c.50-115
Papias	Hierapolis, Phrygia	c.60-130
Hermas	uncertain	?-c.150
Polycarp	Smyrna, Asia	c.69-155

ANTE-NICENE FATHERS

The ante-Nicene fathers are those whose writings date from approximately A.D.150 to the year 325, when the Council of Nicea was held.

The ante-Nicene period is marked by two distinct movements, reflected in the writings which this group of fathers produced. The greater part of the period may be called the apologetic period, and its writers are customarily called the apologists. The last half of the period consisted of construction of doctrines and of polemical discussion of them within the church. This last class of writers is referred to as the polemicists. The whole period is characterized by a defense of Christianity and its doctrines against paganism, Judaism, and heresies.

The apologists defended Christianity in an attempt to convince the state that Christians had done nothing to deserve imperial persecution. They sought to refute the false charges of atheism, cannibalism, incest, immorality, indolence, and anti-social behavior that pagan writers had leveled against the church. They also attempted to show the positive nature of the Gospel, and that Judaism, paganism, and the state religion were empty and sinful when contrasted with Christianity.

Their writings are known as apologies, meaning formal justifications or defenses. These were rational appeals to pagan leaders designed to create an intelligent view of Christianity in order to free it from legal oppression. Perhaps the most powerful argument in the writings is that since the accusations against Christians were unsubstantiated, the church deserved civil tolerance according to Roman law.

The apologists wrote as philosophers, rather than as theologians. They argued that Christianity antedated paganism, because it was based on the Pentateuch, which was written before Greek and Roman philosophies appeared. The truth in Greek thought was said to be borrowed from Judaism and Christianity. Christ's purity of life and His fulfillment of Old Testament prophecy were offered as proofs that Christianity was superior to the popular false religions of the time. However, since some of these writers were trained in Greek philosophy prior to arguing for the Gospel, they often continued to use these errors as a means to defend Christianity. Justin Martyr is generally agreed to be the greatest of the apologists.

The polemicists, on the other hand, were occupied with meeting the challenge of heretical groups and ideas. The apologists had appealed to civil authorities, but the subsequent polemicists appealed to the heretical movements both within and without the church.

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The writings of the polemicists contain aggressive condemnation of false teachings and teachers. A "polemic" is a controversy or argument, especially one that is the refutation of an attack upon a specific doctrine. In theological usage, the term refers to the practice of theological controversy to refute errors of doctrine. This is precisely what the polemicists attempted to do. Of course, regarding the doctrine of the Trinity, even many of the polemicists were themselves in error.

The Eastern and Western polemicists differed from each other in method. They approached the problems of refuting heresy and formulating truth in two different manners. The Eastern writers focused upon speculative theology and metaphysical problems. They were much more philosophical in approach than their Western counterparts. In the West, the polemicists sought to define precise Biblical doctrines, especially regarding aberrations of church polity (government). Western polemicists endeavored to formulate sound practical answers, rather than philosophical ones.

Whereas the apologists had written concerning external threats to the church, the polemicists dealt with internal threats to the peace and doctrinal purity of the church. The apologists relied primarily on Old Testament prophecies to support their contentions, but the polemicists used the New Testament Scriptures as their primary source of authority for refuting error and teaching truth. Irenaeus is generally regarded as the greatest of the polemicists.

The ante-Nicene fathers (for the most part, apologists and polemicists), are listed below.

<u>Name</u>	<u>Location</u>	<u>Date</u>
Aristedes, Marcianus	Athens, Achaia	?-c.150
Justin Martyr	Ephesus, Asia	c.100-165
Tatian	Syria	?-c.170
Hegesippus	Palestine	?-c.180
Theophilus of Antioch	Antioch, Syria	?-183
Dionysius of Corinth	Corinth, Achaia	?-c.195
Pantaenus	Alexandria, Egypt	?-200
Athenagorus	Athens, Achaia	?-c.200
Irenaeus	Lyons, Gaul	c.130-c.202
Clement of Alexandria	Alexandria, Egypt	150-215
Tertullian	Rome, Italy	c.160-c.220
Hippolytus	Rome, Italy	c.170-c.236
Minucius Felix	Africa	?-c.250
Origen	Alexandria, Egypt	c.185-c.254
Cyprian, Thracius	Carthage, Africa	c.195-258
Dionysius the Great	Alexandria, Egypt	c.190-c.264
Gregory Thaumaturgus	Caesarea, Cappadocia	c.210-c.270
Victorinus	Pettau, Pannonia	?-303
Lactantius, Lucius	Nicomedia, Bithynia	c.240-c.320
Arnobius	Africa	?-c.327

POST-NICENE FATHERS

The post-Nicene fathers are a large group of writers dating from A.D.325 to approximately 750. Closing dates for this period vary among historians.

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The writings of the post-Nicene fathers fall into several categories, including exposition (Chrysostom), exegesis (Theodore), church history (Eusebius), commentary and Bible translation (Jerome), church administration (Ambrose), and philosophy and theology (Augustine). Obviously, the many writers of the four centuries included in this period produced a large volume of material that cannot be described concisely. Basically, however, they endeavored to study the Scriptures more scientifically and to develop their theological meaning more precisely. Between the Councils of Nicea (325) and Chalcedon (451) several of the most able fathers did their greatest work. Unquestionably, Augustine was the greatest of the post-Nicene fathers.

Similar to the polemicists, the post-Nicene fathers can be divided into Eastern and Western writers. The fathers of the Eastern wing of the church belonged to what have been called the Alexandrian and Antiochene schools of interpretation. The Alexandrian school emphasized an allegorical interpretation of the Scriptures. This method came from the catechetical school that opened in Alexandria, Egypt, in the middle of the second century. Its leaders in succession had been Pantaeus, Clement, and Origen. This school developed a system of utilizing heathen philosophies to formulate Christian theology, and this system resulted in the allegorical or symbolic method of Bible interpretation. In contrast, the other Eastern school of interpretation, known as the Antiochene or Syrian school, emphasized a literal, grammatico-historical study of the Scriptures. This method sought to discover the meaning of the text for those to whom it had been written. Eusebius of Caesarea, known as the Father of Church History, was one of the Eastern post-Nicene fathers.

Three other Eastern fathers of the later fourth century are of special note, being known as the Cappadocian fathers. These men are Basil the Great, his brother Gregory of Nyssa, and Basil's close friend Gregory of Nazianzus. They were the chief influence that led to the final defeat of Arianism at the Council of Constantinople in 381, and also gave final shape to the Greek doctrine of the Trinity. All three were Cappadocians by birth.

The fathers in the Western church, on the whole, wrote along more practical lines than those in the East (as had previously been the case with the polemicists). The Western fathers produced more useful writings, such as translations of the Scriptures and of the writings of pagan philosophers, and theological treatises. The Greek writers of the East focused on speculative ideas related to the Gospel, whereas these Latin authors of the West were intensely practical.

Two of the post-Nicene fathers were Roman Catholic popes, Leo I and Gregory I.

Jerome, who completed a Latin translation of the Bible known as the Vulgate, and Augustine, whose influence has been felt in both Roman Catholicism and Protestantism even to this day, were both Western post-Nicene fathers.

Although Augustine is considered the greatest of the post-Nicene fathers, he introduced many theological errors. He helped develop the false doctrines of the Trinity, unconditional predestination, purgatory, baptismal regeneration, and sacramental grace. As a result of imbibing the allegorical method of interpretation, he taught that the Millennium was the era between Christ's Incarnation and Second Advent. His monumental volume, The City of God, influenced people favorably to accept a universal pope and the Roman Catholic system.

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The post-Nicene fathers are listed below.

<u>Name</u>	<u>Location</u>	<u>Date</u>
Eusebius of Caesarea	Caesarea, Palestine	c.260-c.340
Firmicus Maternus	Rome, Italy	?-c.360
Hilary	Poitiers, Gaul	c.300-367
Athanasius	Alexandria, Egypt	296-372
Ephraim the Syrian	Syria	c.300-379
Basil the Great	Caesarea, Cappadocia	329-379
Cyril of Jerusalem	Jerusalem, Palestine	c.315-386
Gregory of Nazianzus	Nazianzus, Cappadocia	330-390
Gregory of Nyssa	Nyssa, Cappadocia	335-395
Ambrose	Milan, Italy	340-397
Hermias	uncertain	?-c.400
Epiphanius	Salamis, Cyprus	c.315-403
Chrysostom, John	Constantinople, Thrace	347-407
Ruffinus, Tyrannius	Aquileia, Italy	c.345-410
Jerome	Rome, Italy	c.340-420
Theodore of Mopsuestia	Mopsuestia, Cilicia	350-428
Augustine	Hippo, Africa	354-430
Cyril of Alexandria	Alexandria, Egypt	376-444
Vincent of Lerins	Lerins, Gaul	?-c.448
Isidore of Pelusium	Pelusium, Egypt	?-c.449
Sedulius Scotus	Liege, Scotland	?-c.449
Chrysologus, Peter	Ravenna, Gaul	c.400-450
Theodoret	Cyrrhus, Syria	c.390-c.458
Leo I	Rome, Italy	390-461
Vigilius	Thapsus, Africa	?-c.480
Boethius, Anicius	Rome, Italy	c.480-525
Aretas	Caesarea, Cappadocia	?-c.550
Procopius	Gaza, Palestine	c.490-562
Evagrius	Constantinople, Thrace	?-594
Gregory of Tours	Tours, Gaul	538-594
Gregory I	Rome, Italy	540-604
Moschus, John	Jerusalem, Palestine	?-620
Isidore of Seville	Seville, Spain	c.560-636
Bede, Venerable	Jarrow, England	672-735
John of Damascus	Damascus, Syria	c.675-c.749

(continued)

WESTERN AND EASTERN FATHERS

As already noted, the church fathers are generally divided chronologically into the three classes of apostolic, ante-Nicene, and post-Nicene. However, there are other ways to classify them that help students master how many fathers there were, where they lived, and what they wrote. The following geographical classification, which divides the fathers of the West from those of the East, is offered as an alternative to the customary method of categorizing the writers by date. "West" and "East" here are names for geographical sectors of the Roman Empire in which the writers lived. The terms do not refer to religious affiliation with the Roman Catholic Church or the Greek Catholic Church. All of these fathers ante-date the Great Schism, which is classically dated 1054 (the earliest possible official date could be 869, still a century after the death of the last post-Nicene father). Dates listed are dates of death. This chart contains the same sixty-one fathers who are listed as apostolic, ante-Nicene and post-Nicene fathers above.

WEST			EAST		
FIRST CENTURY	APOSTOLIC FATHERS		CHURCH LIFE		EDIFICATION
Clement	(Rome, Italy)	100	Pseudo-Barnabus	(Alexandria, Egypt)	c.100
			Ignatius	(Antioch, Syria)	115
			Papias	(Hierapolis, Phrygia)	130
			Hermas	(uncertain)	c.150
			Polycarp	(Smyrna, Asia)	155
SECOND CENTURY	APOLOGISTS		DEFENDED CHRISTIANITY AGAINST PAGANISM, JUDAISM, AND PERSECUTION		
Tertullian	(Rome, Italy)	c.220	Aristedes, Marcianus	(Athens, Achaia)	c.150
			Justin Martyr	(Ephesus, Asia)	165
			Tatian	(Syria)	c.170
			Hegesippus	(Palestine)	c.180
			Theophilus of Antioch	(Antioch, Syria)	183
			Dionysius of Corinth	(Corinth, Achaia)	c.195
			Athenagoras	(Athens, Achaia)	c.200
THIRD CENTURY	POLEMICISTS		FOUGHT HERESIES		DEVELOPED AND DEFINED DOCTRINES
Irenaeus	(Lyons, Gaul)	c.202	Pantaenus	(Alexandria, Egypt)	200
Tertullian	(Rome, Italy)	c.220	Clement of Alexandria	(Alexandria, Egypt)	215
Hippolytus	(Rome, Italy)	c.236	Origen	(Alexandria, Egypt)	c.254
Minucius Felix	(Africa)	c.250	Dionysius the Great	(Alexandria, Egypt)	c.264
Cyprian, Thracius	(Carthage, Africa)	258	Gregory Thaumaturgus	(Caesarea, Cappadocia)	c.270
Victorinus	(Pettau, Pannonia)	303	Lactantius Lucius	(Nicomedia, Bithynia)	c.320
Arnobius	(Africa)	c.327			

(continued)

FOURTH-EIGHTH CENTURIES POST-NICENE CREEDAL AND THEOLOGICAL DEVELOPMENT HISTORY TRANSLATIONS

Firmicus Maternus	(Rome, Italy)	c.360	Eusebius of Caesarea	(Caesarea, Palestine)	c.340
Hilary	(Poitiers, Gaul)	367	Athanasius	(Alexandria, Egypt)	372
Ambrose	(Milan, Italy)	397	Ephraim the Syrian	(Syria)	379
Ruffinus, Tyrannius	(Aquileia, Italy)	410	Basil the Great	(Caesarea, Cappadocia)	379
Jerome	(Rome, Italy)	420	Cyril of Jerusalem	(Jerusalem, Palestine)	386
Augustine	(Hippo, Africa)	430	Gregory of Nazianzus	(Nazianzus, Cappadocia)	390
Vincent of Lerins	(Lerins, Gaul)	c.448	Gregory of Nyssa	(Nyssa, Cappadocia)	395
Sedulius Scotus	(Liege, Scotland)	c.449	Hermias	(uncertain)	c.400
Leo I	(Rome, Italy)	461	Epiphanius	(Salamis, Cyprus)	403
Vigilus	(Thapsus, Africa)	c.480	Chrysostom, John	(Constantinople, Thrace)	407
Boethius, Anicus	(Rome, Italy)	525	Theodore of Mopsuestia	(Mopsuestia, Cilicia)	428
Gregory of Tours	(Tours, Gaul)	594	Cyril of Alexandria	(Alexandria, Egypt)	444
Gregory I	(Rome, Italy)	604	Isidore of Pelusium	(Pelusium, Egypt)	c.449
Isidore of Seville	(Seville, Spain)	636	Chysologus, Peter	(Ravenna, Gaul)	450
Bede, Venerable	(Jarrow, England)	735	Theodoret	(Cyrrhus, Syria)	c.458
			Aretas	(Caesarea, Cappadocia)	c.550
			Procopius	(Gaza, Palestine)	562
			Evagrius	(Constantinople, Thrace)	594
			Moschus, John	(Jerusalem, Palestine)	620
			John of Damascus	(Damascus, Syria)	c.749

TYPES OF PATRISTIC LITERATURE

A second alternative to the customary division of the fathers into three chronological categories is a breakdown according to the kinds of literature they produced. Although many of the fathers authored various sorts of writings, almost every writer has become known for one predominant type of literature.

The following topical list contains the same sixty-one fathers who appear in the other charts in this paper. This time, the writers are listed under the kind of literature they authored. Dates listed are dates of death.

Apocalyptic Literature

Hermas	uncertain	c.150
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Apologetic Literature

Aristedes, Marcianus	Athens, Achaia	c.150
Justin Martyr	Ephesus, Asia	165
Tatian	Syria	c.170
Theophilus of Antioch	Antioch, Syria	183
Athenagorus	Athens, Achaia	c.200
Tertullian	Rome, Italy	c.220
Lactantius, Lucius	Nicomedia, Bithynia	c.320
Hermias	uncertain	c.400

Catechetical Literature

Cyril of Jerusalem	Jerusalem, Palestine	386
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Epistolary Literature

Clement of Rome	Rome, Italy	100
Pseudo-Barnabus	Alexandria, Egypt	c.100
Ignatius	Antioch, Syria	115
Papias	Hierapolis, Phrygia	130
Polycarp	Smyrna, Asia	155
Dionysius of Corinth	Corinth, Achaia	c.195
Chrysologus, Peter	Ravenna, Gaul	450
Leo I	Rome, Italy	461

Historical Literature

Hegesippus	Palestine	c.180
Eusebius of Caesarea	Caesarea, Palestine	c.340
Theodoret	Cyrrhus, Syria	c.458
Evagrius	Constantinople, Thrace	594
Gregory of Tours	Tours, Gaul	594
Bede, Venerable	Jarrow, England	735

Inspirational Literature

Sedulius Scotus	Liege, Scotland	c.449
Moschus, John	Jerusalem, Palestine	620

(continued)

Polemical Literature

Pantaenus	Alexandria, Egypt	c.200
Irenaeus	Lyons, Gaul	c.202
Clement of Alexandria	Alexandria, Egypt	215
Tertullian	Rome, Italy	c.220
Hippolytus	Rome, Italy	c.236
Minucius Felix	Africa	c.250
Origen	Alexandria, Egypt	c.254
Cyprian Thracius	Carthage, Africa	258
Dionysius of Alexandria	Alexandria, Egypt	c.264
Victorinus	Pettau, Pannonia	303
Arnobius	Africa	c.327
Firmicus Maternus	Rome, Italy	c.360
Hilary	Poitiers, Gaul	367
Athanasius	Alexandria, Egypt	372
Epiphanius	Salamis, Cyprus	403
Vincent of Lerins	Lerins, Gaul	c.448
Vigilius	Thapsus, Africa	c.480

Textual Literature

Ruffinus, Tyrannius	Aquileia, Italy	410
Jerome	Rome, Italy	420

Theological Literature

Gregory Thaumaturgus	Caesarea, Cappadocia	c.270
Hilary	Poitiers, Gaul	367
Athanasius	Alexandria, Egypt	372
Ephraim the Syrian	Syria	379
Basil the Great	Caesarea, Cappadocia	379
Gregory of Nazianzus	Nazianzus, Cappadocia	390
Gregory of Nyssa	Nyssa, Cappadocia	395
Ambrose	Milan, Italy	397
Chrysostom, John	Constantinople, Thrace	407
Theodore of Mopsuestia	Mopsuestia, Cilicia	428
Augustine	Hippo, Africa	430
Cyril of Alexandria	Alexandria, Egypt	444
Isidore of Pelusium	Pelusium, Egypt	c.449
Boethus, Anicus	Rome, Italy	525
Aretas	Caesarea, Cappadocia	c.550
Procopius	Gaza, Palestine	562
Gregory I	Rome, Italy	604
Isidore of Seville	Seville, Spain	636
Bede, Venerable	Jarrow, England	735
John of Damascus	Damascus, Syria	c.749

(continued)

SUMMARY

Admittedly, patrology is a vast subject, and this brief paper only touches its highlights. Still, even this condensed version of the who, what, and where of the fathers is difficult for some new students of the subject to digest. To simplify the subject even further, the following abridged outline has been prepared. The facts listed in this outline (the class, name, location, and century of each father) are the absolute minimum you are required to learn.

- I. APOSTOLIC FATHERS
 - Clement of Rome (West, 1C.)
 - Ignatius (East, 1C.)
 - Papius (East, 1C.)
 - Polycarp (East, 2C.)

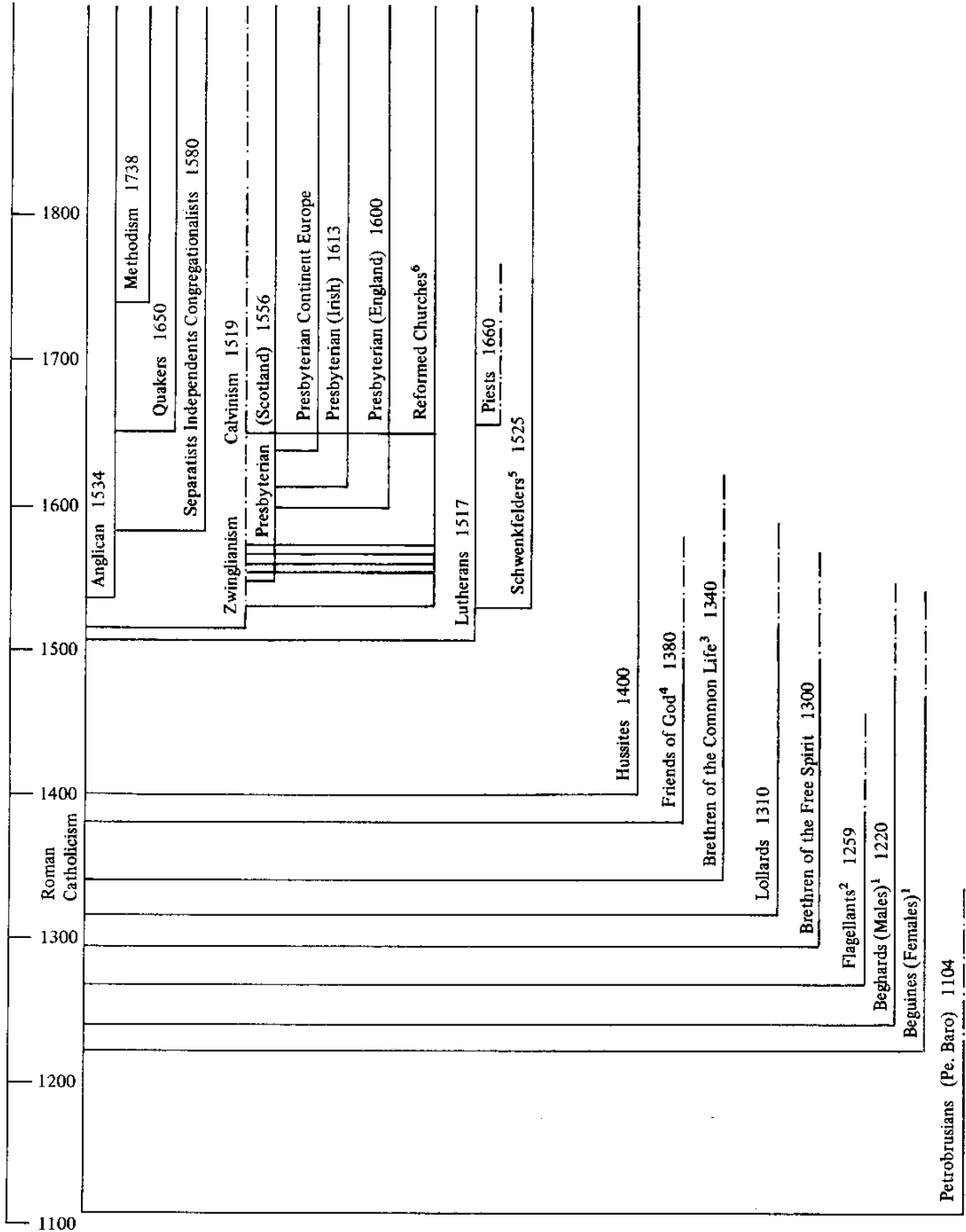
- II. ANTE-NICENE FATHERS
 - A. Apologists
 - Justin Martyr (East, 2C.)
 - Tertullian (West, 2C.)
 - B. Polemicists
 - Irenaeus (West, 3C.)
 - Clement of Alexandria (East, 3C.)
 - Hippolytus (West, 3C.)
 - Origen (East, 3C.)
 - Cyprian Thracius (West, 3C.)

- III. POST-NICENE FATHERS
 - A. Historian
 - Eusebius of Caesarea (East, 4C.)
 - B. Translator
 - Jerome (West, 4C.)
 - C. Cappadocian Fathers
 - Basil the Great (East, 4C.)
 - Gregory of Nazianzus (East, 4C.)
 - Gregory of Nyssa (East, 4C.)
 - D. Theologians
 - Athanasius (East, 4C.)
 - Ambrose (West, 4C.)
 - Chrysostom (East, 5C.)
 - Augustine (West, 5C.)

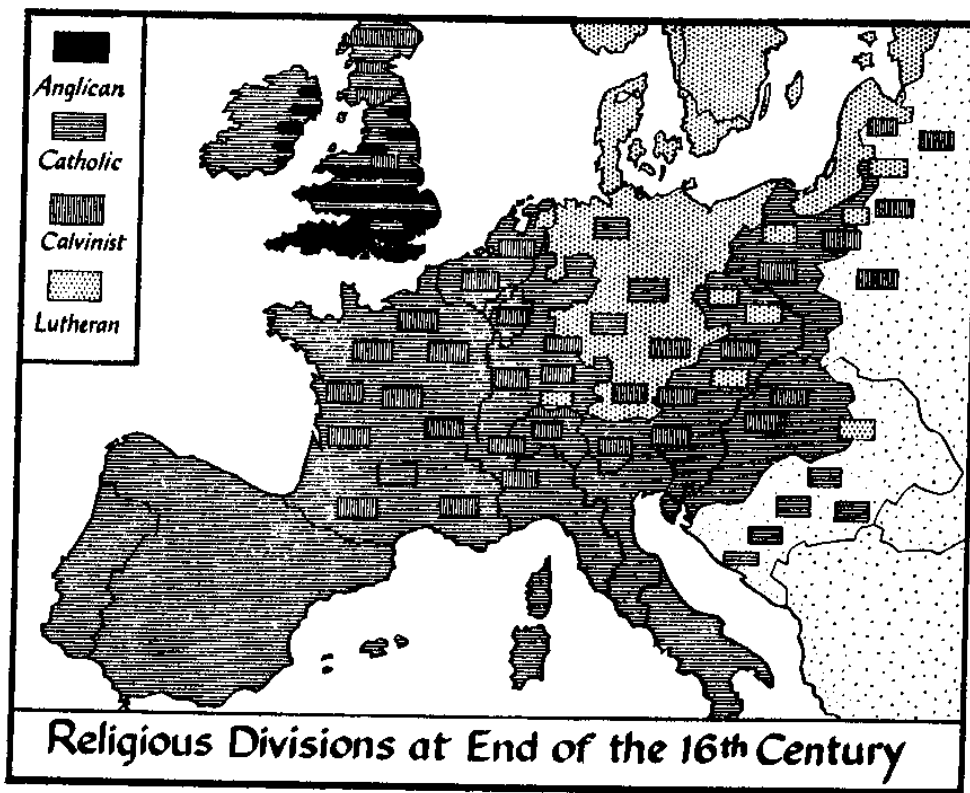
CHURCH HISTORY

File 29 (BC) R817

Chart: Pre-Reformation and Reformation movements



1. BEGUINES (females) and BEHARDS (males). Believed in repentance, some in vows of continence, visions, prophecies, etc. Renounced wealth, lived poor.
2. FLAGELLANTS. An epidemic in 1259 in Italy and fear of impending judgment resulted in mass self-scourging to appease God. Started in 11 C. great flagellant pilgrimage in 1260.
3. BRETHREN OF THE COMMON LIFE. Believed in salvation, reformation of clergy, spiritual elevation of laity. Rejected alm-seeking.
4. FRIENDS OF GOD. Emphasized divine friendship, growth to perfection. Not a definite sect.
5. SCHWENCKFELDERS. In Silesia and Swabia (1539); Prussia (1530-1535); driven from Wurttemberg (1554); 17th C. flourished in vicinity of Goldberg, but in 1720 Charles VI persecuted (Jesuit Coercive mission); then to Saxony, where denied tolerance, so proceeded to Holland, England, then Eastern Pennsylvania, U.S. In 1734 200 migrated to Pennsylvania and they are found nowhere else in U.S. (6 ministers, 8 churches, 827 communicants as of 1950) help support missions in China, India, Japan. Oppose war, secret societies, judicial oath. Hold that the higher nature of Christ was progressive, and that faith, justification and regeneration mean a positive change. The constant aim in Christian life should be Christ-likeness then congregations are formed for earnest piety and morality.
6. REFORMED CHURCHES. Swiss (1531), French (Huguenot) (1559), Hungarian, Dutch (1562), Czech, German (1650).



CHURCH HISTORY

Test: Denominations #1

116 points total

File #34 (BC)

R794

Name _____

Corrector _____

LUTHERANS

I. MULTIPLE CHOICE. Circle the letter of the one correct answer.

2 pts. 1. How many Lutherans (all groups combined) are there in the U.S. (1977)?

- a. 3.5 million.
- b. 8.2 million.
- c. 12.6 million.
- d. 18.1 million.
- e. 23.4 million.

II. TRUE/FALSE. Place a "T" or "F" in each blank.

- all right _____ 1. The Lutheran Church was the first Reformation church to
= 10 pts. have a lasting effect.
- 1 wrong= -1 _____ 2. The American Lutheran Church is the largest Lutheran
2 wrong= -2 body in the U.S.A.
- 3 wrong= -6 _____ 3. The Lutheran Church first came to America in the
4 wrong= -8 nineteenth century.
- 5 wrong= -9 _____ 4. The Civil War split the Lutheran Church.
- 6+ wrong= -10 _____ 5. The early Lutheran Church in America was composed mainly
of those of French descent.
- _____ 6. Since the early 1900's there has been a constant effort
to unify the Lutheran churches.
- _____ 7. The Missouri Synod is one of the more liberal Lutheran
bodies.
- _____ 8. Most of the Lutheran churches are not affiliated in the
W.C.C. or N.C.C.
- _____ 9. Almost one-half of the world's Protestants are Lutheran.
- _____ 10. The Lutheran church does not disagree with the Reformed
church in any major doctrinal points.

III. CHECK ALL THAT APPLY.

- all right SET ONE: Place a check in the blank by each point that Martin
= 10 pts. Luther believed.
- 1 wrong= -1 _____ 1. The Catholic church, though it contains some errors, is
2 wrong= -2 still the authoritative church.
- 3 wrong= -6 _____ 2. Salvation is by the grace of God and faith in Christ.
- 4 wrong= -8 _____ 3. Scripture alone constitutes the final authority.
- 5 wrong= -9 _____ 4. Works cannot help salvation.
- 6+ wrong= -10 _____ 5. Non-scriptural practices are permissible if they are
not anti-scriptural.
- _____ 6. Infants are regenerated (and therefore saved) when water
baptized.
- _____ 7. At communion, the sacramental elements are transformed
into the body and blood of Christ.
- _____ 8. Man has a free will.
- _____ 9. Marriage of the clergy is acceptable.
- _____ 10. The Book of Romans teaches salvation by works.

(over)

CHECK ALL THAT APPLY (continued).

- all right = 15 pts.
 1 wrong= -1
 2 wrong= -2
 3 wrong= -3
 4 wrong= -5
 5 wrong= -6
 6 wrong= -8
 7 wrong= -10
 8 wrong= -13
 9+ wrong= -15
- SET TWO: Place a check in the blank by each of these creeds and articles of faith that are agreed upon and accepted by most Lutheran churches.
- _____ 1. Apology for the Augsburg Confession.
 - _____ 2. Apostle's Creed.
 - _____ 3. Athanasian Creed.
 - _____ 4. Augsburg Confession.
 - _____ 5. Concordant Creed.
 - _____ 6. Eusebius' Creed.
 - _____ 7. Formula of Concord.
 - _____ 8. Luther's Confession of Worms.
 - _____ 9. Luther's Longer Catechism.
 - _____ 10. Luther's Regular Catechism.
 - _____ 11. Luther's Shorter Catechism.
 - _____ 12. Luther's Standard Catechism.
 - _____ 13. Melancthon's Consubstantiation Confession.
 - _____ 14. Nicean Creed.
 - _____ 15. Schmalcald Articles.

ANABAPTISTS

I. MULTIPLE CHOICE. Circle the letter of the one correct answer.

- 2 pts. 1. Which Reformer held the same view concerning baptism as the Anabaptists?
- a. Beza.
 - b. Calvin.
 - c. Carlstadt.
 - d. Luther.
 - e. Zwingli.

II. TRUE/FALSE. Place a "T" or "F" in each blank.

- all right = 5 pts.
 1 wrong= -2
 2 wrong= -4
 3+ wrong= -5
- _____ 1. The Anabaptist movement started almost simultaneously in Germany and Switzerland.
 - _____ 2. The Anabaptists were persecuted but not killed.
 - _____ 3. Some of the Anabaptists held radical doctrines which tended to discredit the whole movement.
 - _____ 4. The Anabaptists were persecuted the most in the Netherlands.
 - _____ 5. Some Anabaptists were fanatical and believed in "free love" as well as civil revolt.

MENNONITES

I. MULTIPLE CHOICE. Circle the letter of the correct answer.
Each question has only one correct answer.

- 3 pts. 1. From which group did the Mennonites come?
- a. Anabaptists.
 - b. Baptists.
 - c. Catholics.
 - d. Lutherans.
 - e. Reformed Church.
- 2 pts. 2. Prior to the death of Menno Simons, by what name were the Mennonites known?
- a. Brethren.
 - b. Children of Light.
 - c. Dunkers.
 - d. Re-baptizers.
 - e. The Elect.
- 2 pts. 3. Where did the Mennonites stay when they came to colonial America?
- a. Jamestown.
 - b. Massachusetts Bay Colony.
 - c. New Amsterdam.
 - d. Plymouth Colony.
 - e. William Penn's colony.

II. CHECK ALL THAT APPLY.

- | | |
|--|--|
| all right
= 10 pts.
1 wrong= -1
2 wrong= -3
3 wrong= -6
4 wrong= -8
5 wrong= -9
6+ wrong= -10 | Place a check in the blank by each of the doctrines of the Mennonite Church.
_____ 1. Water baptism by pouring.
_____ 2. Foot-washing.
_____ 3. Speaking in tongues.
_____ 4. Communion.
_____ 5. Veils.
_____ 6. Holy kiss.
_____ 7. Nonresistance.
_____ 8. Pre-tribulational partial Rapture.
_____ 9. Literal heaven and hell.
_____ 10. Polygamy. |
|--|--|

SCHWENKFELDERS

I. CHECK ALL THAT APPLY.

- | | |
|---|---|
| all right
= 5 pts.
1 wrong= -2
2 wrong= -4
3+ wrong= -5 | Place a check in the blank by each of the doctrines which were points of disagreement between Schwenkfeld and the Lutherans.
_____ 1. Holiness.
_____ 2. Consubstantiation.
_____ 3. Church-State government.
_____ 4. Infant baptism.
_____ 5. Bible reading. |
|---|---|

(over)

BAPTISTS

I. MULTIPLE CHOICE. Circle the letter of the correct answer.
Each question has only one correct answer.

- 3 pts. 1. From which group did the Baptists spring?
a. Anabaptists.
b. Calvinists.
c. Lutherans.
d. Pietists.
e. Zwinglians.
- 2 pts. 2. In which country was the first Baptist church?
a. Belgium.
b. Holland.
c. Norway.
d. Sweden.
e. Switzerland.
- 2 pts. 3. Who formed what was probably the first Baptist church in America?
a. Thomas Helwys.
b. Cotton Mather.
c. William Penn.
d. John Smyth.
e. Roger Williams.
- 2 pts. 4. What was the primary cause of the split between the Northern and Southern Baptists?
a. The dividing of missionary money.
b. The doctrine of Calvinism.
c. The issue of slavery.
d. The mode of water baptism.
e. The size of the denomination necessitated splitting into two smaller bodies for a more efficient organization.
- 2 pts. 5. What is the total Baptist membership in the U.S.?
a. 52,000.
b. 570,000.
c. 2 million.
d. 11 million.
e. 26 million.

II. MATCHING. Place the letter of the correct response in the blanks provided.
5 pts. Some responses will not be used; none will be used twice.

1 pt/blank

- | | |
|-------------------------------|---|
| _____ 1. General Baptists. | a. Denied the Trinity. |
| _____ 2. Particular Baptists. | b. First real modern Baptists. |
| _____ 3. Immersion Baptists. | c. Triune immersion while on knees. |
| _____ 4. "New lights" | d. Arminians (non-Calvinists). |
| _____ 5. "Old lights" | e. Demanded rebirth for membership; fought for religious freedom. |
| | f. Calvinists; started in 1633. |
| | g. Distrusted revivals and emotionalism. |

III. TRUE/FALSE. Place a "T" or "F" in each blank.

- all right _____ 1. American Baptists and Southern Baptists have many serious
= 9 pts. doctrinal differences today.
- 1 wrong= -1 _____ 2. Southern Baptists are more conservative and Calvinistic
2 wrong= -3 than American Baptists.
- 3 wrong= -5 _____ 3. Many white plantation owners provided Baptist teaching
4 wrong= -7 for their slaves.
- 5+ wrong= -9 _____ 4. Most Negroes in the South are Southern Baptists.
- _____ 5. Negro Baptists are generally more Calvinistic than
white Baptists.
- _____ 6. Negro Baptists send the most missionaries to the continent
of Africa.
- _____ 7. Free-will Baptists are non-Calvinists.
- _____ 8. There are approximately 5 million Baptists in the U.S.
- _____ 9. The Baptist population overseas is small.

IV. CHECK ALL THAT APPLY.

- all right A. The Landmark Baptists.
= 5 pts.
- 1 wrong= -2 _____ 1. They accept all true born-again believers as brethren.
- 2 wrong= -4 _____ 2. They accept baptism by any born-again believer.
- 3+ wrong= -5 _____ 3. They believe in only local churches, not in a general
"Church of Christ."
- _____ 4. They believe they are directly descended from the
original New Testament church.
- _____ 5. They practice open communion.

- all right B. The Primitive Baptists.
= 5 pts.
- 1 wrong= -2 _____ 1. They are Calvinists.
- 2 wrong= -4 _____ 2. They are strong advocates of Sunday School.
- 3+ wrong= -5 _____ 3. They believe all authority is in the local pastor.
- _____ 4. They have no administrative bodies.
- _____ 5. They support missions by assessment.

(over)

IV. CHECK ALL THAT APPLY (continued).

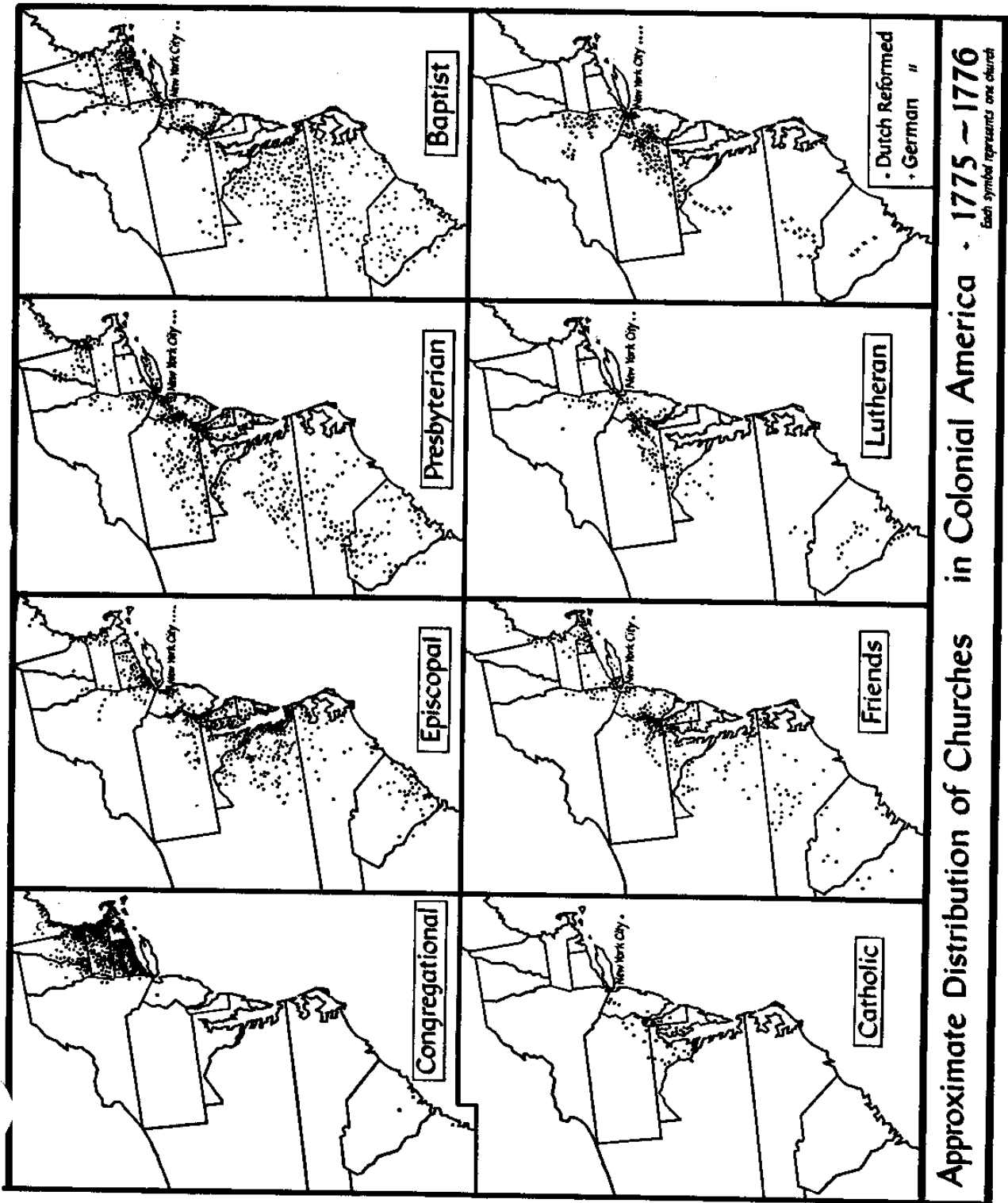
- all right C. The Two Seed-in-the-Spirit Baptists.
= 5 pts.
1 wrong= -2
2 wrong= -4
3+ wrong= -5
- _____ 1. They are Calvinists.
 - _____ 2. They believe in a strong organization.
 - _____ 3. They believe there were two seeds planted in man in Eden, one from God and one from the Devil.
 - _____ 4. They believe God plants two seeds in man, one at conversion and one at baptism.
 - _____ 5. There is no paid ministry.

- all right D. The Brethren.
= 5 pts.
1 wrong= -2
2 wrong= -4
3+ wrong= -5
- _____ 1. Most are Calvinists.
 - _____ 2. They believe in fundamental Biblical teaching and standards.
 - _____ 3. They practice baptism by immersion.
 - _____ 4. They practice closed communion.
 - _____ 5. They believe in a strong church hierarchy.

- all right E. The Old German Baptist Brethren.
= 5 pts.
1 wrong= -2
2 wrong= -4
3+ wrong= -5
- _____ 1. They do not believe in water baptism.
 - _____ 2. They do not believe in higher education.
 - _____ 3. They do not believe in missions.
 - _____ 4. They do not believe in Sunday School.
 - _____ 5. They do not believe in modern or fancy dress.

CHURCH HISTORY
 Chart: Distribution of churches in
 colonial America

File 35 (BC) R816



CHURCH () /RY ()

File 37 (BC) R833

Name _____

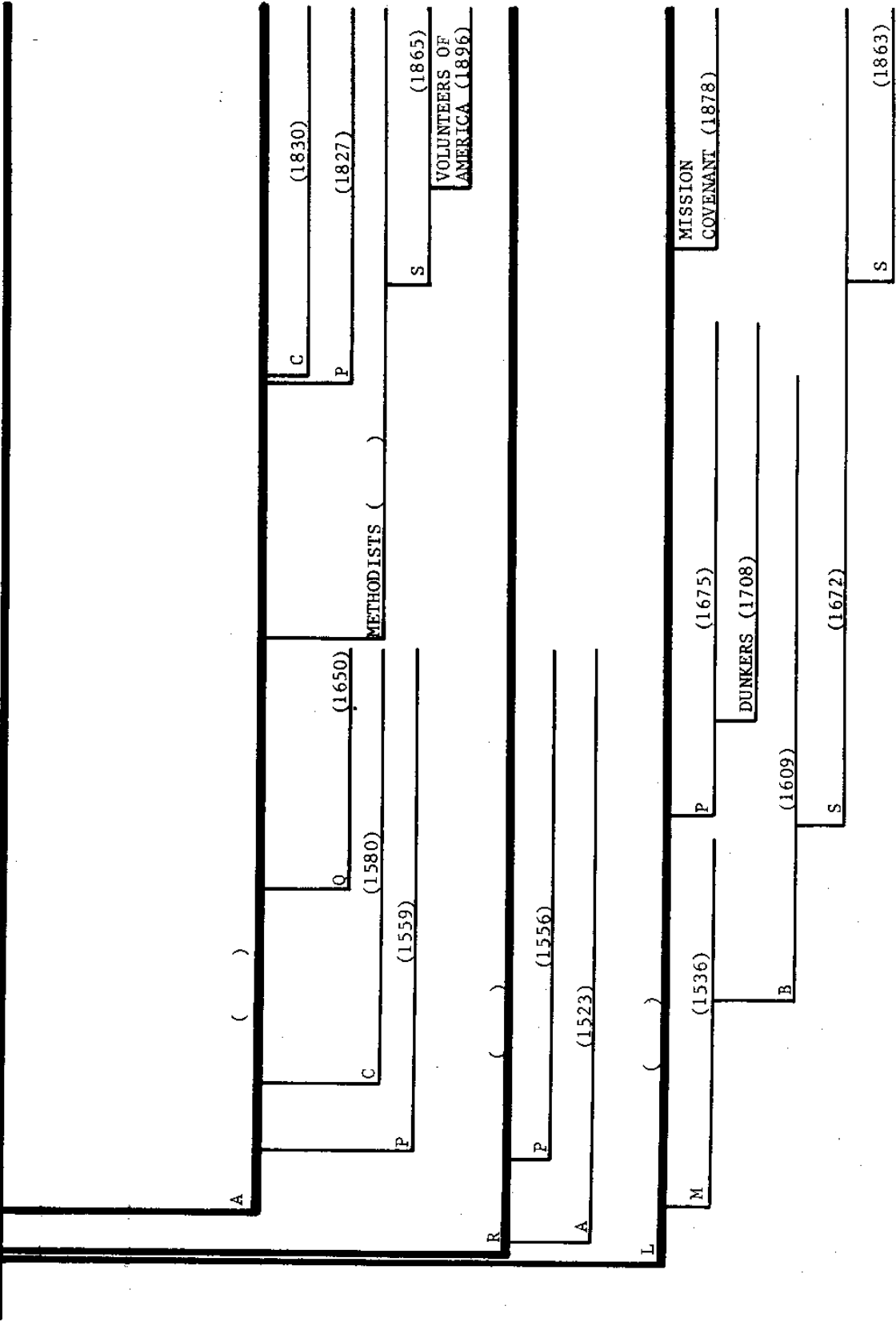
Corrector _____

100 points total

Test: Development of denominations

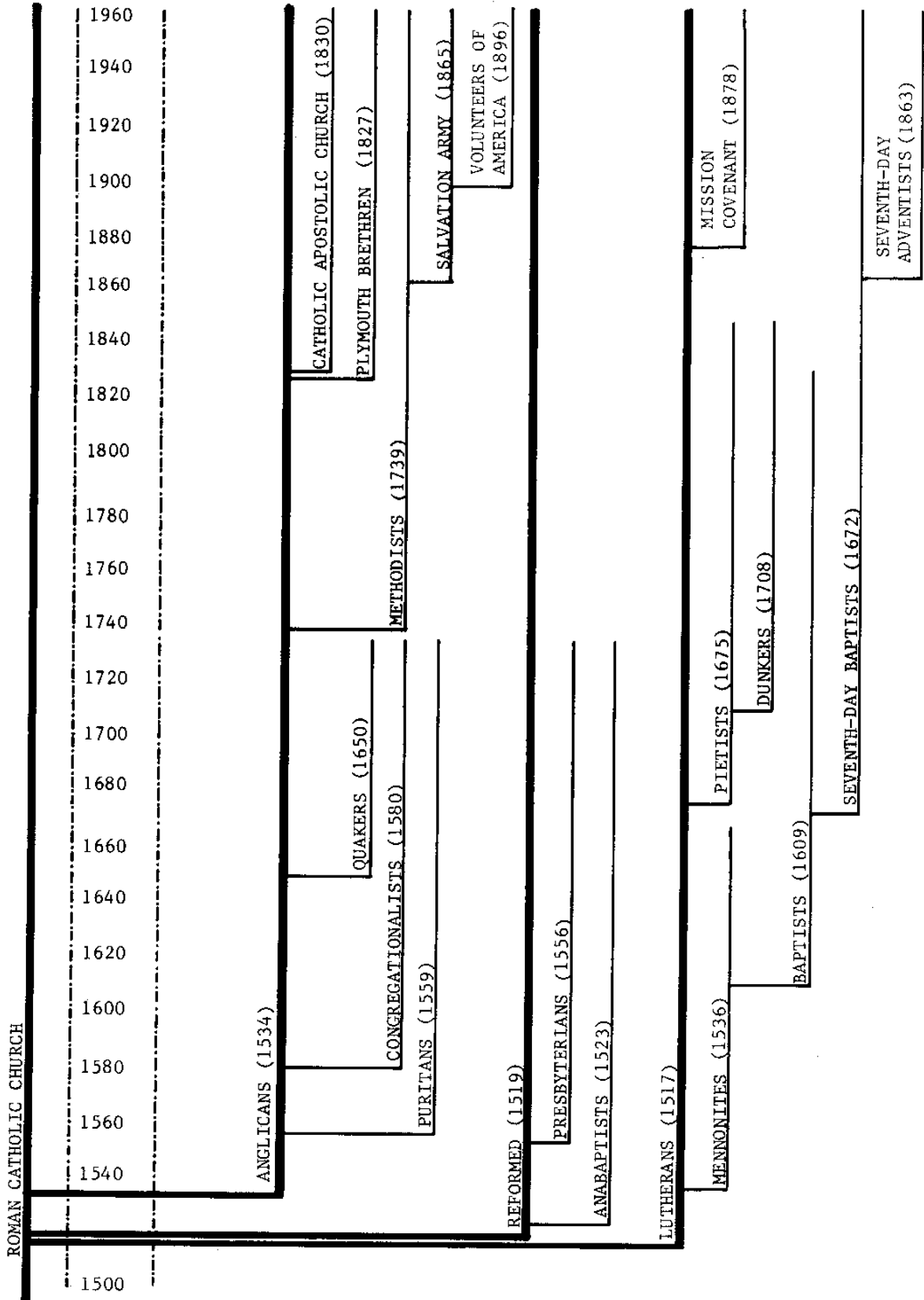
Instructions: Write in the missing church names and dates. Each individual name and date is worth five points.

ROMAN CATHOLIC CHURCH

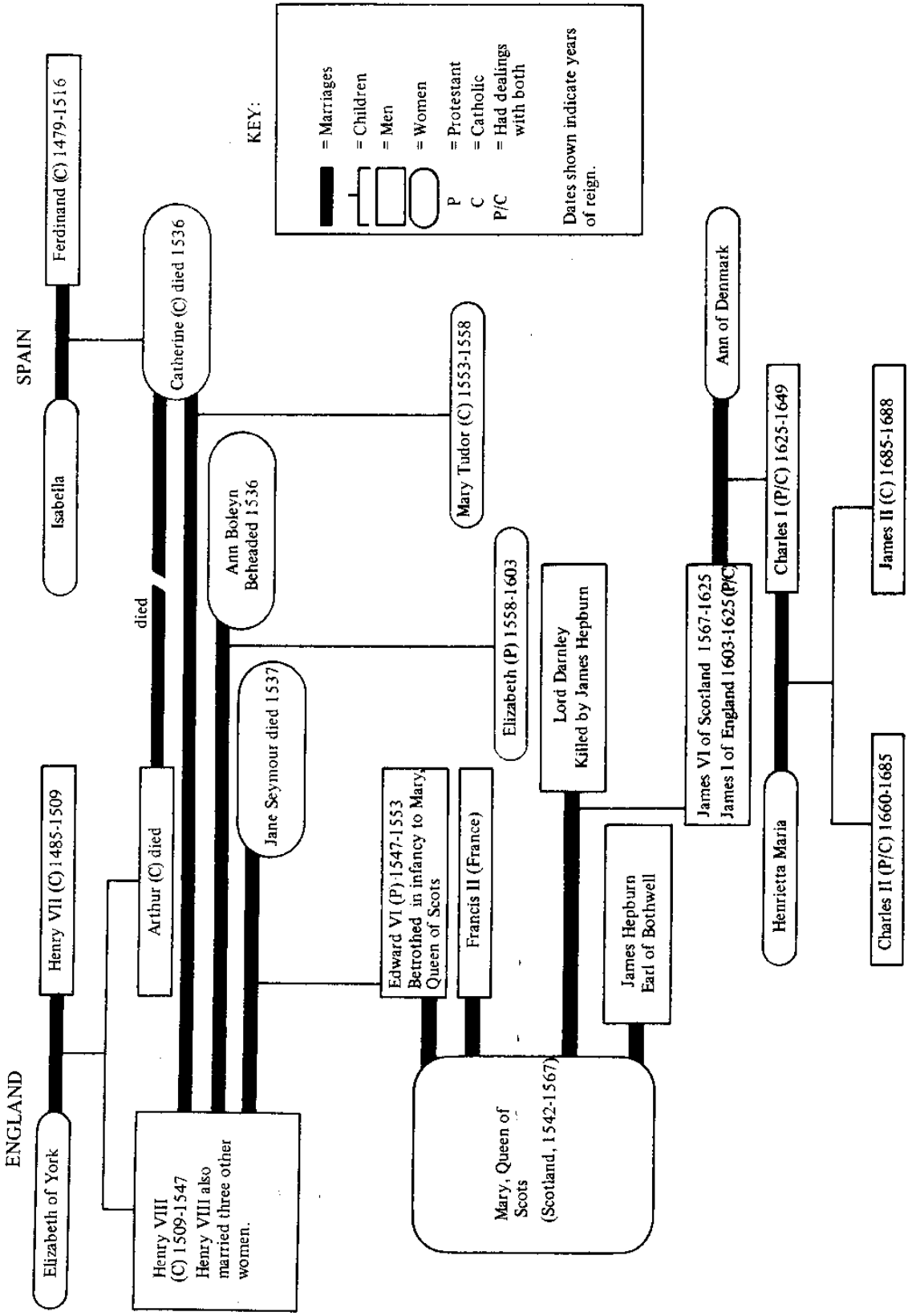


CHURCH HISTORY
 Chart: Development of denominations

File 41 (BC) R833



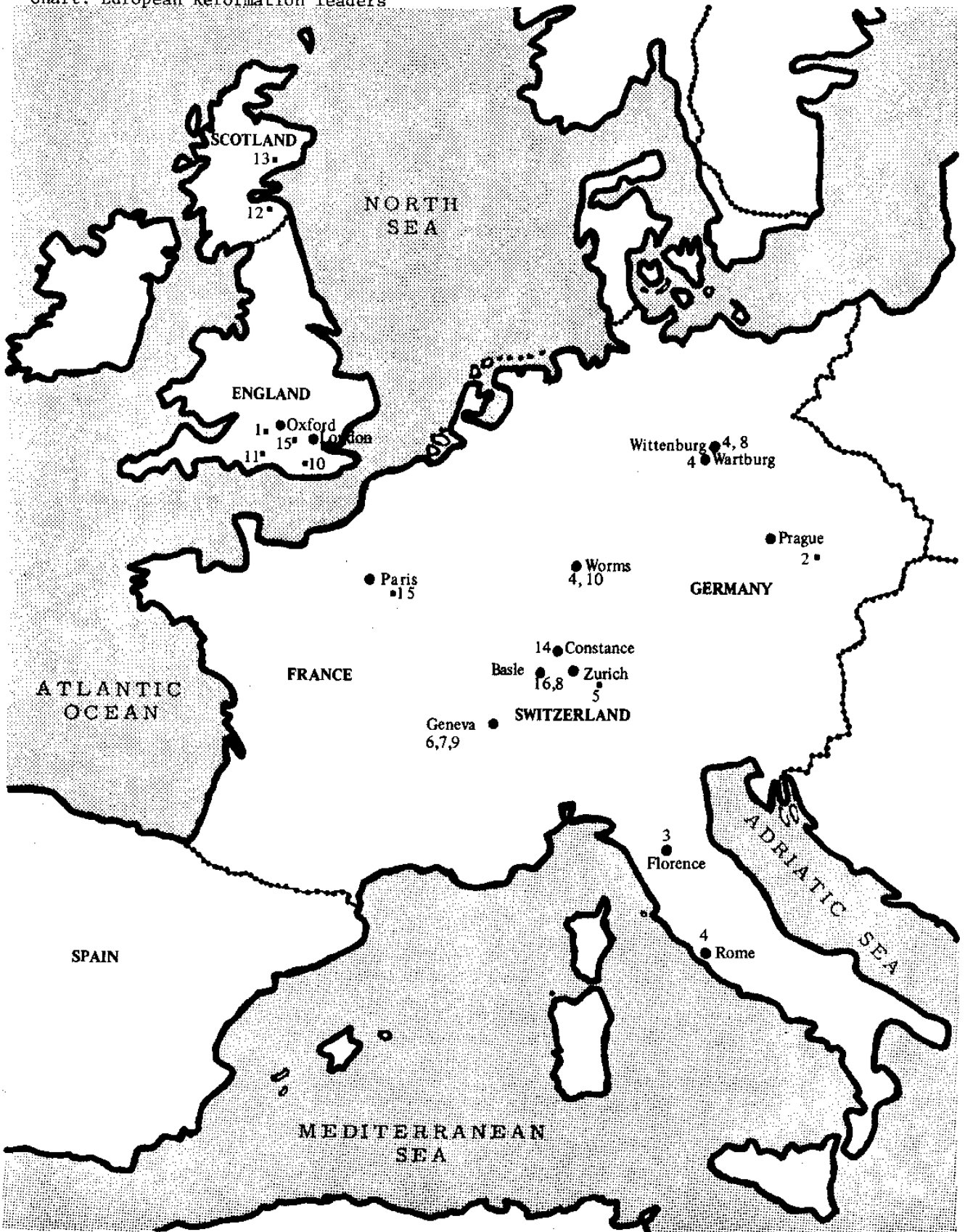
FAMILY TREE OF ENGLISH MONARCHS 1485-1688



CHURCH HISTORY

File 44 (BC) R816

Chart: European Reformation leaders



CHURCH HISTORY

File 44 (BC)
(H-BC-CHH44)

A — strong attack on luxury, vices
P — believed predestination
T — favored transubstantiation

KEY TO NUMBERS:

1. Wycliffe (1302-1384) OXFORD. God used him as the "Morning star of the Reformation."
2. Huss (1371-1415) PRAGUE. Started Reformation on European continent.
3. (A) Savonarola (1452-1498) FLORENCE. Powerful preacher; denounced sin of Florence. Roman Catholic Church had him hung and burned for Christ.
4. (A,P) Luther (1483-1546) WITTENBURG. Primary person of the Reformation.
5. (A,P) Zwingli (1484-1531) ZURICH. Swiss reformer; used to large extent in Reformation. Had conflict with Luther and finally died in battle.
6. (A,P) Calvin (1509-1564) GENEVA. Powerful reformer, but was intolerant, domineering, and cold. Wrote excellent commentary.
7. (A,P) Beza (1519-1605) GENEVA. Very kind and scholarly. Took over for Calvin following his death.
8. (A) Carlstadt (1481-1541) WITTENBURG. Able and learned, devoted to the Reformation; went to extremes and had conflicts with Luther.
9. (A,P) Farel (1489-1565) GENEVA. Same type person as Calvin, not as scholarly. Worked with Calvin.
10. (P) Tyndale (1494-1536) LONDON; WORMS. Translated Bible into English. First printing completed at Worms.
11. (A,T) Latimer (1485-1555) ENGLAND. Charged with heresy and finally burned at stake; martyr for Christ.
12. Hamilton (1504-1528) SCOTLAND. Early martyr in Scotland.
13. Knox (1515-1572) SCOTLAND. Father of Scottish Reformation.
14. Council of Constance (1414-1418) GERMANY. Called to suppress heresies of Wycliffe and Huss; most foolish council in history.
15. (A) Erasmus (1466-1536) PARIS; ENGLAND. Highly honored man, great intellect. He entered reform but remained Catholic.
16. Oecolampadius (1482-1531) BASEL. Close to Zwingli, good man of Reformation. Had true concept of bread and wine in communion.

CHURCH HISTORY

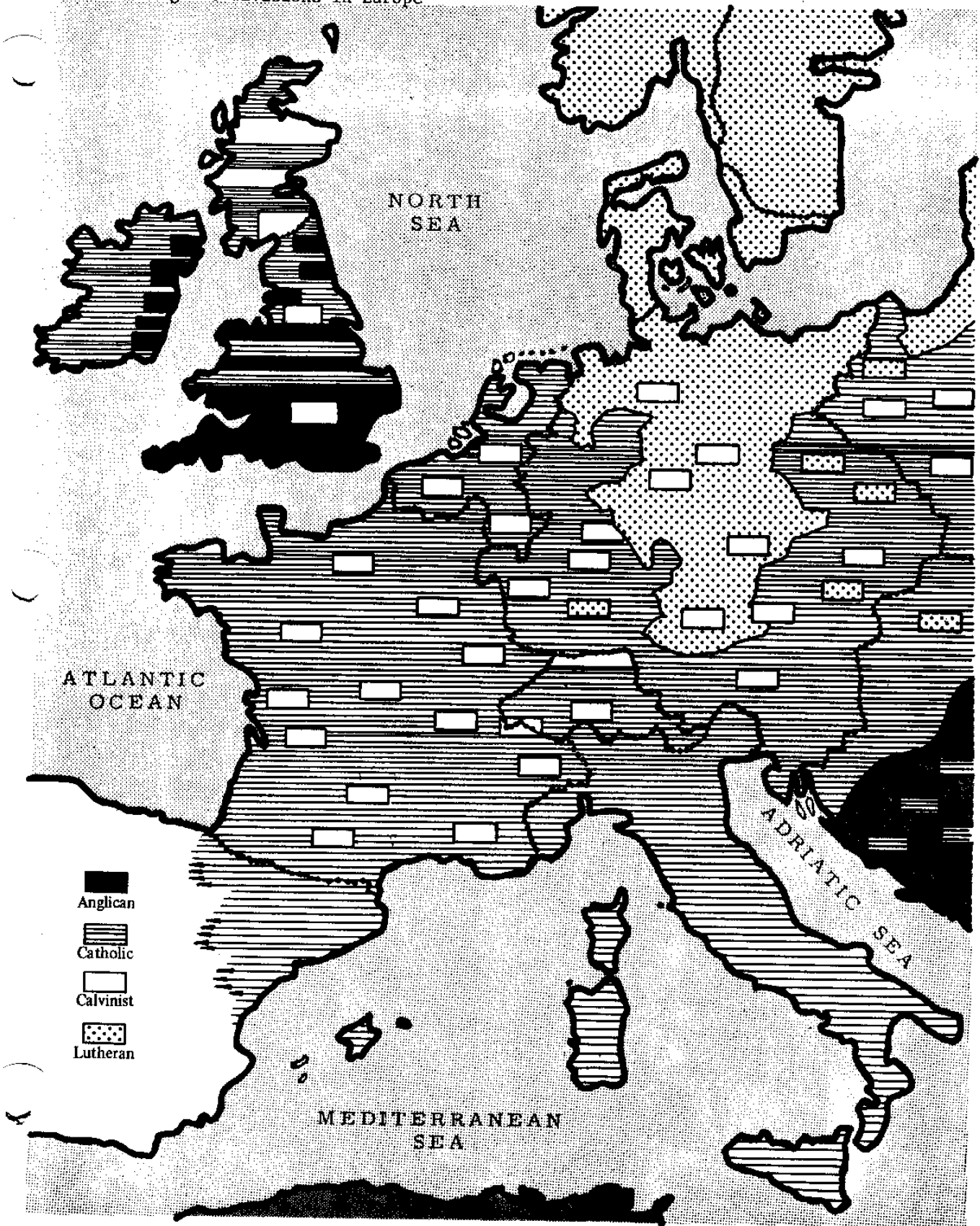
Assignment: Map of European Reformation Leaders

File 45 (BC) R834
H-BC-CHH45



Place the following men and locations on the map. Use whichever system is easiest for you.

Arminius, Jacob	Leiden, Netherlands	1560-1609
Beaton, David	St. Andrews, Scotland	1494-1546
Beza, Theodore	Geneva, Switzerland	1519-1605
Calvin, John	Geneva, Switzerland	1509-1564
Carlstadt, Andreas	Wittenberg, Germany	c.1481-1541
Cartwright, Thomas	Cambridge, England	1535-1603
Coverdale, Miles	Cambridge, England	1488-1568
Cranmer, Thomas	London, England	1489-1556
Cromwell, Thomas	London, England	c.1485-1540
DeBruys, Peter	Bruys, France	? -c.1124
Eck, Johann	Ingolstadt, Germany	1486-1543
Erasmus, Desiderius	Basle, Switzerland	1466-1536
Farel, William	Neuchatel, Switzerland	1489-1565
Henry of Lausanne	Lausanne, Switzerland	? -c.1145
Huss, John	Prague, Bohemia	c.1369-1415
Knox, John	Edinburgh, Scotland	c.1513-1572
Latimer, Hugh	Worcester, England	c.1485-1555
Loyola, Ignatius	Rome, Italy	c.1491-1556
Luther, Martin	Wittenberg, Germany	1483-1546
Melanchthon, Philipp	Wittenberg, Germany	1497-1560
More, Thomas	Cambridge, England	1478-1535
Ridley, Nicolas	London, England	c.1500-1555
Savonarola, Girolamo	Florence, Italy	1452-1498
Schwenckfeld, Casper	Silesia	1489-1561
Servetus, Michael	Vienna, Austria	1511-1553
Simons, Menno	Netherlands	c.1496-1559
Staupitz, Johann	Wittenberg, Germany	c.1460-1524
Tetzel, Johann	Leipzig, Germany	c.1450-1519
Tyndale, William	Hamburg, Germany	c.1494-1536
Waldo, Peter	Lyons, France	? -1217
Wishart, George	St. Andrews, Scotland	c.1513-1546
Wolsey, Thomas	York, England	c.1474-1530
Wycliffe, John	Oxford, England	c.1320-1384
Zwingli, Ulrich	Zurich, Switzerland	1484-1531



CHURCH HISTORY

Test: Denominations #2

133 total points

File #47 (BC)

R794

Name _____

Corrector _____

ANGLICANS

MULTIPLE CHOICE. Circle the letter of the correct answer.
Each question has only one correct answer.

- 2 pts. 1. In what century did England break with the church of Rome?
- a. 15th century.
 - b. 16th century.
 - c. 17th century.
 - d. 18th century.
 - e. 19th century.
- 3 pts. 2. One reason England broke with Rome was that the King of England could not get the Catholic church to grant him a divorce. What was the other main reason?
- a. England and France were at war and Italy sided with France for political reasons.
 - b. The Reformation groups in England brought pressure upon the Parliament to break from Rome.
 - c. Parliament and the King were tired of paying taxes to Rome to support the Pope's armies.
 - d. The King of England became convinced that God could not bless England unless they severed all ties with popery.
 - e. The Reformation on the Continent proved that a compatible Church/State relationship could be developed along Protestant lines that far excelled the oppressive rule of papalism.
- 3 pts. 3. Which office or group in England became the head of the Anglican church after the rift with Rome?
- a. Archbishop of Canterbury.
 - b. College of Cardinals.
 - c. King of England.
 - d. Parliament.
 - e. Prime Minister.
- 2 pts. 4. In which area of colonial America did the Church of England become quickly established?
- a. North.
 - b. South.
 - c. East.
 - d. West.
 - e. Northeast.
- 2 pts. 5. What in the Anglican church forms a common ground for its various liberals, conservatives, modernists, and fundamentalists?
- a. Belief in papal authority.
 - b. Complete doctrinal agreement.
 - c. Confession to the priest.
 - d. Identical rituals and ceremonies.
 - e. The prayer book.

(over)

- 2 pts. 6. What does the Anglican church have that no other Protestant churches have?
- a. Confirmation.
 - b. Creeds.
 - c. General conventions.
 - d. Monks, nuns, and priests.
 - e. Vestments and candles.
- 1 pt. 7. From which country did the first wife of Henry VIII come?
- a. France.
 - b. Germany.
 - c. Holland.
 - d. Italy.
 - e. Spain.

II. CHECK ALL THAT APPLY in each set.

- A. Which people lived just before or during the Reformation?
- all right = 10 pts.
- 1 wrong= -1
 - 2 wrong= -3
 - 3 wrong= -6
 - 4 wrong= -8
 - 5 wrong= -9
 - 6+ wrong= -10
- _____ 1. Clement VII.
 - _____ 2. Columbus.
 - _____ 3. Erasmus.
 - _____ 4. Henry VIII.
 - _____ 5. Hildebrand.
 - _____ 6. Innocent III.
 - _____ 7. Luther.
 - _____ 8. Waldo.
 - _____ 9. Wesley.
 - _____ 10. Zwingli.
- B. Which person(s) had the most effect on Anglicanism (and Episcopalianism) as we know them today through their liturgies, bylaws, etc.?
- all right = 5 pts.
- 1 wrong= -2
 - 2 wrong= -4
 - 3+ wrong= -5
- _____ 1. Edward VI.
 - _____ 2. Elizabeth.
 - _____ 3. Henry VIII.
 - _____ 4. Roger Cranmer (Archbishop).
 - _____ 5. Tyndale.
- C. Which creed(s) do all Anglican bodies accept?
- all right = 5 pts.
- 1 wrong= -2
 - 2 wrong= -4
 - 3+ wrong= -5
- _____ 1. Apostles' Creed.
 - _____ 2. Articles of the Church of England.
 - _____ 3. Athanasian Creed.
 - _____ 4. Augustinian Creed.
 - _____ 5. Nicene Creed.

METHODISTS

- I. MULTIPLE CHOICE. Circle the letter of the correct answer.
Each question has only one correct answer.
- 2 pts. 1. What first caused John Wesley to become concerned about the salvation of his soul?
- a. The holy life of his father served as a contrast to the sins which began to creep into John's own life.
 - b. His study of the Greek New Testament brought him into direct contact with the Gospel claims.
 - c. His brother, Charles, was saved and began to share his experience with him.
 - d. He read some Christian literature which deeply affected him.
 - e. He saw the corruption in the Anglican church and began to inquire as to the requirements of true salvation.
- 2 pts. 2. Which group deeply affected John Wesley prior to his conversion and also influenced his early ministry?
- a. Anabaptists.
 - b. Moravians.
 - c. Pietists.
 - d. Puritans.
 - e. Separatists.
- 2 pts. 3. Over which doctrine did John Wesley and George Whitefield disagree later in their ministries?
- a. Baptism.
 - b. Calvinism.
 - c. Communion.
 - d. Justification.
 - e. Trinity.
- 4 pts. 4. Which doctrine developed into one of Wesley's main tenets?
- a. Atonement.
 - b. Baptism in the Holy Spirit.
 - c. Healing.
 - d. Sanctification.
 - e. Second Coming of Christ.
- 3 pts. 5. What was the purpose of Wesley's 1784 "Deed of Declaration"?
- a. It declared the Methodists to be a dissenting body from the Church of England, with their own separate government.
 - b. It was a declaration of the major doctrines of Wesley's group, written in the form of a creed.
 - c. It was an invitation for all Separatists and Dissenters to band together and form an evangelical alliance, for the sole purpose of propagating the Gospel throughout all England.
 - d. It was a defense of several of Wesley's controversial doctrines, which were being attacked by clerics from the Anglican church.
 - e. It named 100 preachers to assume the direction of the church.

(over)

MULTIPLE CHOICE (continued).

- 2 pts. 6. What was the cause of the split in the American Methodist churches in the 19th century?
- There was a doctrinal disagreement over divorce and remarriage.
 - A southern Methodist bishop was forced to resign for owning slaves.
 - Widespread discontent over English Methodist conferences ruling American Methodist churches led many churches to break away and form an autonomous body of American Methodist churches.
 - The different environments and needs of the western frontier versus the eastern cities dictated two separate Methodist conferences.
 - Debate over the foundational doctrines of the Bible resulted in the church splitting into a conservative wing and a liberal wing.
- 2 pts. 7. In which country did Methodism originate?
- Canada.
 - England.
 - Ireland.
 - Scotland.
 - United States.
- 2 pts. 8. Which group has affected modern Methodism the most in the U.S.?
- Anglicans.
 - Catholics.
 - Communists.
 - Council of Bishops.
 - Judicial Council.
- 1 pt. 9. How many Methodists does America have?
- 4.2 million.
 - 6 million.
 - 12.8 million.
 - 21 million.
 - 28.6 million.

II. TRUE/FALSE. Place a "T" or "F" in each blank.

- | | | |
|---------------|-------|---|
| all right | _____ | 1. John Wesley had a disciplined upbringing by godly parents. |
| = 10 pts. | _____ | 2. John Wesley never desired to be in the ministry and tended to shy away from leadership positions. |
| 1 wrong= -1 | _____ | 3. John Wesley, Charles Wesley, and George Muller were three of the first four members of the "Holy Club" at Oxford University. |
| 2 wrong= -3 | _____ | 4. John Wesley never left Great Britain. |
| 3 wrong= -6 | _____ | 5. John Wesley was converted while wrestling in prayer in his room at Oxford. |
| 4 wrong= -8 | _____ | 6. While others had great success in open air preaching, Wesley's accomplishments were confined to indoor pulpit preaching. |
| 5 wrong= -9 | _____ | 7. In general, the upper class scorned Wesley's ministry. |
| 6+ wrong= -10 | _____ | 8. Wesley's meetings were sometimes accompanied by such manifestations as people falling under the power of the Spirit. |
| | _____ | 9. At one time people needed tickets in order to be a full member of Wesley's religious societies. |
| | _____ | 10. Charles Wesley wrote some 6,000 hymns, preached, and remained closer to the Anglican church than his brother, John. |

III. CHECK ALL THAT APPLY in each set.

- all right A. Which factor(s) served to dampen the evangelical fervor of 17th century England?
= 10 pts.
- 1 wrong= -1
2 wrong= -3
3 wrong= -6
4 wrong= -8
5 wrong= -9
6+ wrong= -10
- _____ 1. French rationalism began to infiltrate England.
- _____ 2. Anglican converts to Puritanism lowered the degree of spirituality of the Puritan church.
- _____ 3. Pressure from the Catholic Church in England made it dangerous to espouse an evangelical faith.
- _____ 4. Capitalism and the Industrial Revolution caught men up in worldly things and materialism.
- _____ 5. Deism caused many to feel that God was not concerned with the affairs of man.
- _____ 6. Secularism engulfed people in the pleasures of this world.
- _____ 7. The belief in Calvinism had a detrimental effect upon men's desire to spread the Gospel.
- _____ 8. The exodus of Puritans and Separatists to America largely depleted the ranks of the most spiritual English groups.
- _____ 9. Heavy persecution by the Parliament caused many to backslide and others to hide their light.
- _____ 10. Succeeding generations became tired of the restraints imposed on them by the Puritan way of life.

- all right B. Which of the following lived during the Methodist beginning and/or the "Great Awakening" (the two largest revivals since Paul's preaching)?
= 10 pts.
- 1 wrong= -1
2 wrong= -3
3 wrong= -6
4 wrong= -8
5 wrong= -9
6+ wrong= -10
- _____ 1. Jonathan Edwards.
- _____ 2. Charles G. Finney.
- _____ 3. Dwight L. Moody.
- _____ 4. Girolamo Savonarola.
- _____ 5. A. B. Simpson.
- _____ 6. Hudson Taylor.
- _____ 7. William Tyndale.
- _____ 8. Charles Wesley.
- _____ 9. John Wesley.
- _____ 10. George Whitefield.

PLYMOUTH BRETHREN

I. MULTIPLE CHOICE. Circle the letter of the correct answer.
Each question has only one correct answer.

- 2 pts. 1. Why did John Nelson Darby resign from his position in the Church of Ireland?
- He doubted the doctrine of the Trinity.
 - He doubted their teaching concerning the Second Coming of Christ.
 - He doubted the Scriptural authority for contemporary church establishments.
 - He doubted his own authority to minister the Word of God.
 - He doubted his salvation, and went into a period of deep introspection and despair.
- 2 pts. 2. What doctrine caused the 1845 split between Brethren leaders J. N. Darby and B. W. Newton?
- Atonement.
 - Coming of Christ.
 - Communion.
 - Speaking in tongues.
 - Water baptism.
- 3 pts. 3. J. N. Darby was the first great proponent since Apostolic times of which doctrine?
- Baptism in Jesus' name.
 - Divine healing.
 - Millennium.
 - Pre-tribulation Rapture.
 - Speaking in tongues.
- 2 pts. 4. What are "Open" Brethren?
- They remain open to further revelation by holding to no set of doctrines.
 - They are open only to those who are approved by their leaders.
 - They believe the Scriptures are open for the understanding only of those who are Brethren.
 - They are open to receive all persons personally sound in the faith.
 - They leave their churches open around the clock in a prayer vigil until the coming of the Lord.
- 2 pts. 5. The Plymouth Brethren are an offshoot from the Anglican church. From what denomination are most of the other Brethren groups?
- Anglican.
 - Baptist.
 - Congregational.
 - Presbyterian.
 - Puritan.
- 2 pts. 6. What is the U.S. membership figure for the Plymouth Brethren?
- 400.
 - 4,000.
 - 40,000.
 - 400,000.
 - 4,000,000.

(over)

II. CHECK ALL THAT APPLY.

- all right Place a check in the blank by each tenet of the Brethren church.
= 7 pts.
- 1 wrong= -1 _____ 1. They believe no creeds.
- 2 wrong= -3 _____ 2. They do not believe in the Trinity.
- 3 wrong= -5 _____ 3. Evidence of the new birth is required for membership.
- 4+ wrong= -7 _____ 4. Church government consists of ordained ministers and elders.
- _____ 5. The Lord's Supper, or Communion, is not practiced.
- _____ 6. They believe in a literal heaven and hell.

CATHOLIC APOSTOLIC CHURCH

I. MULTIPLE CHOICE. Circle the letter of the correct answer.
Each question has only one correct answer.

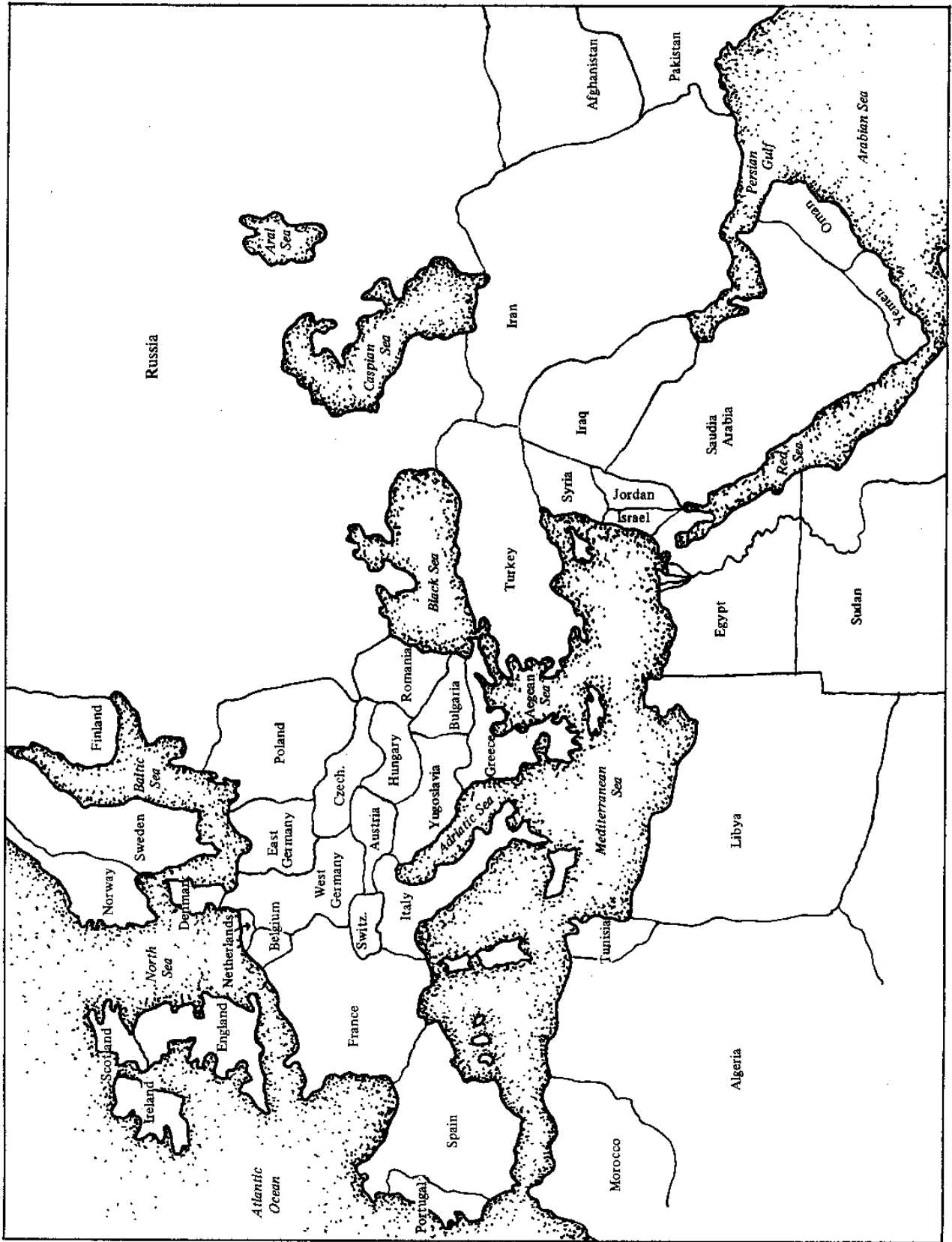
- 3 pts. 1. Who founded the Catholic Apostolic Church?
- a. Mary Campbell.
- b. Thomas Chalmers.
- c. Henry Drummond.
- d. Edward Irving.
- e. A. J. Scott.
- 2 pts. 2. From which denomination did this church's founder come?
- a. Anglican.
- b. Baptist.
- c. Catholic.
- d. Presbyterian.
- e. Puritan.
- 2 pts. 3. What was the subject of the small Bible study group which convened in 1828, which the future leader of the Catholic Apostolic Church attended?
- a. Apostolic Christianity.
- b. End-time prophecy.
- c. Government of the Church.
- d. Healing.
- e. Speaking in tongues.
- 2 pts. 4. The "New Apostolic Church of North America" is a splinter group from the Catholic Apostolic Church. What was the major cause of the split?
- a. The new group wanted to practice open communion, but the old group would not.
- b. The new group wanted to elect new apostles as the old ones died, but the old group did not.
- c. The new group believed the charismatic gifts had ceased, but the old group disagreed.
- d. There was a dispute over who should be the new pastor after Edward Irving left.
- e. The new group stressed evangelism, while the old group stressed doctrine.

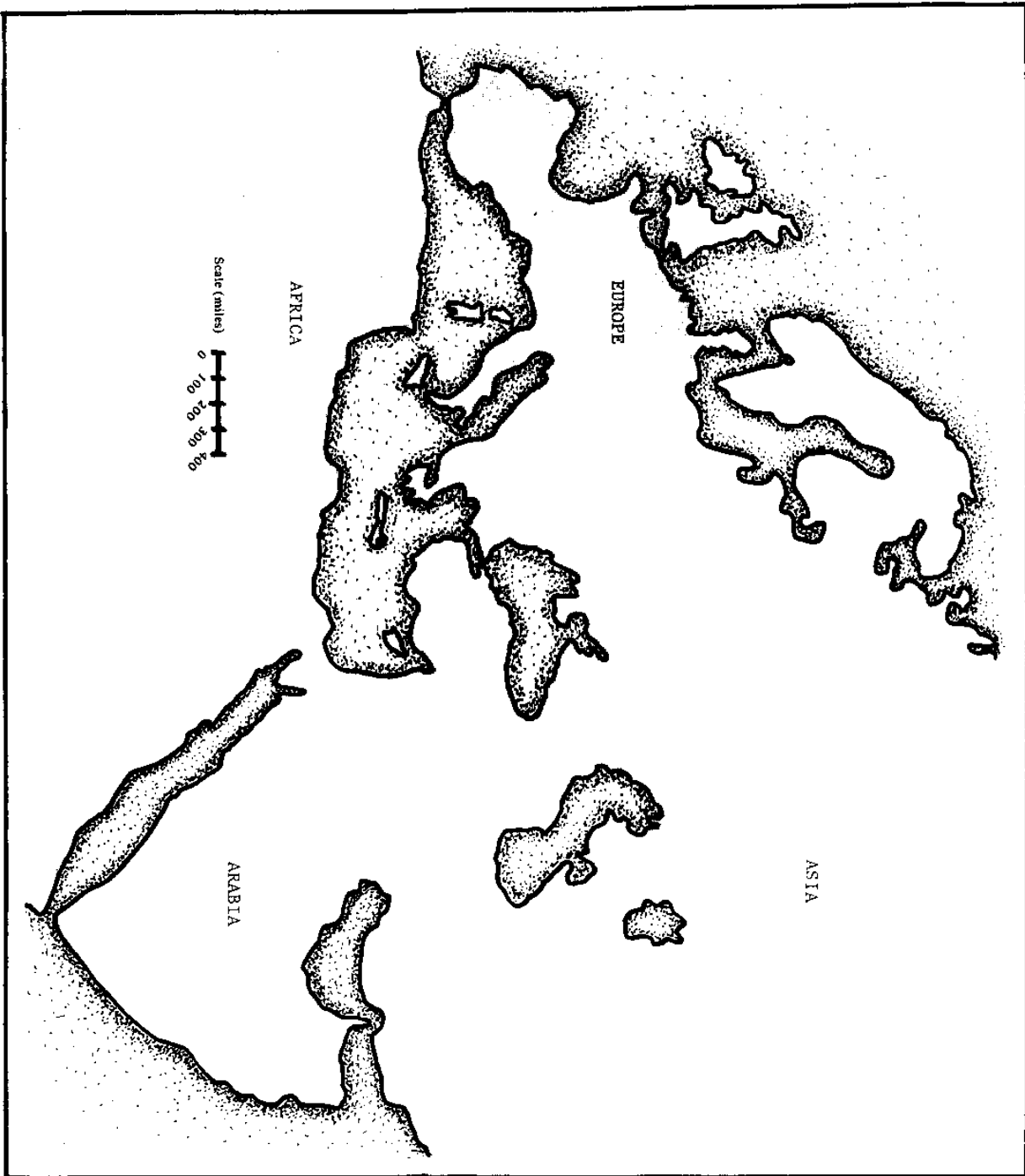
CHURCH HISTORY

File #47 (BC)
Page 9

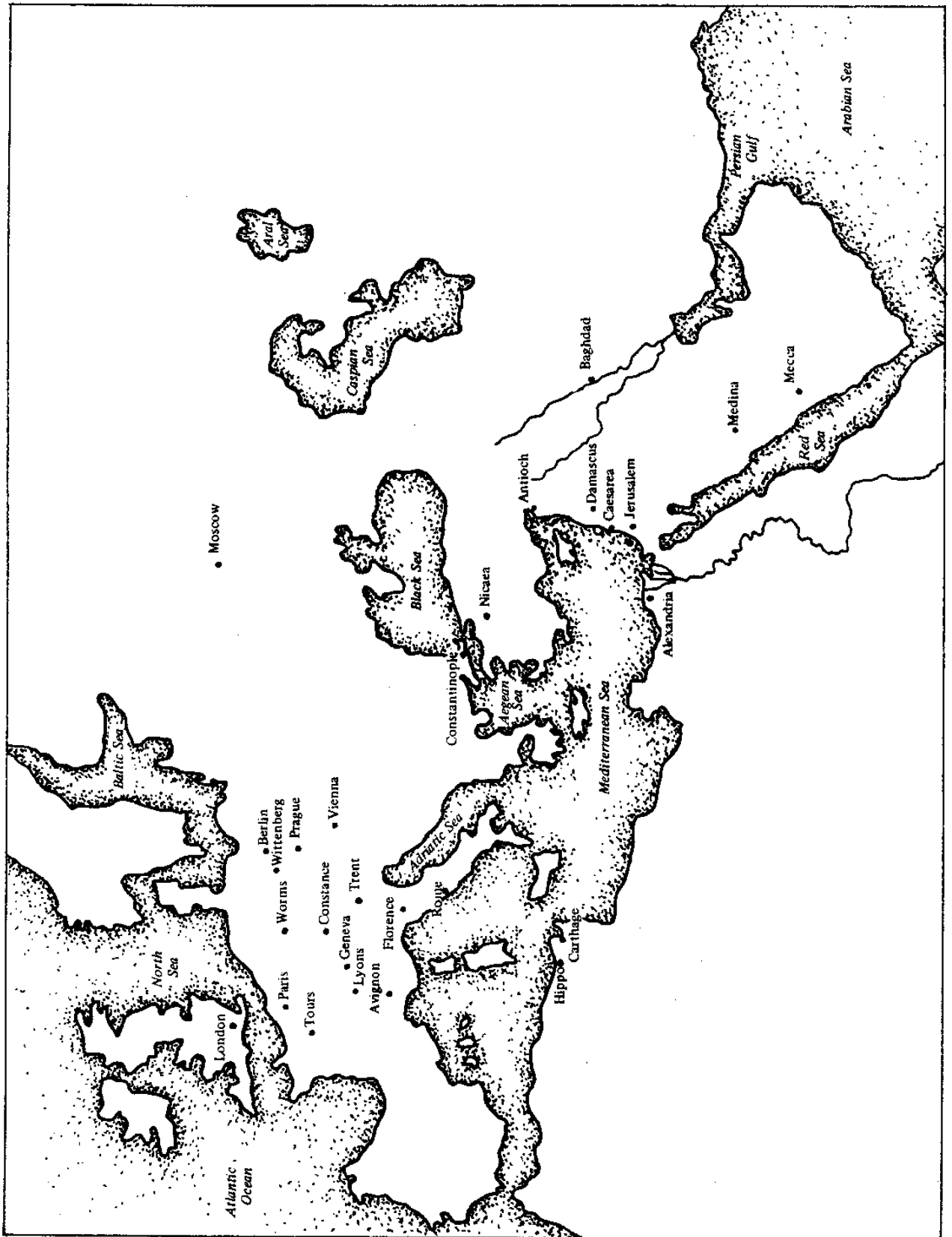
II. CHECK ALL THAT APPLY.

- all right = 6 pts.
1 wrong= -2
2 wrong= -4
3 wrong= -5
4+ wrong= -6
- Place a check in the blank by each doctrine of the Catholic Apostolic Church.
1. The Church is the body of Christ and Christ wants to manifest Himself through it.
 2. The Pope is the Vicar of Christ on the earth.
 3. The ministry of apostles, prophets, evangelists, pastors, and teachers are for today.
 4. Christ's coming will be after the Millennium.
 5. Speaking in tongues and prophecy are valid gifts for today.
 6. Apostles' true credentials are apostolic congregations.





RELATIVE SIZE OF EUROPE (COMPARED TO U.S.A.)



CHURCH HISTORY
Test: Introduction

File 51 (BC) ^{R 86?} R857
(H-BC-CHH51)
Name _____
Corrector _____
100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. All questions are worth two points each.

1. (2 pts.) What is the purpose of this church history class?
 - a. To learn the successes and failures of God's men who shaped church history.
 - b. To learn the historical details of academic church history.
 - c. To learn how each of today's denominations was formed.
 - d. To learn the truths and spiritual lessons God taught His people through church history.
 - e. To learn that Roman Catholicism has been corrupt from its founding.

2. (2 pts.) What is the principle which we have named "progressive revelation"?
 - a. Each successive church age received more truth from God than the previous one.
 - b. Each successive church age experienced more supernatural revelations, visions, and moves of God than the previous one.
 - c. The church of the last days will receive revelations beyond those stated in the Bible in order to bring the bride of Christ to perfection.
 - d. Bible truths lost immediately after the first century have been progressively restored to the church from the pre-Reformation until today.
 - e. Bible truths lost during the Middle Ages have remained lost but will be restored to the church in the future.

3. (2 pts.) Why is the principle of "progressive revelation" so vital to understand?
 - a. It demonstrates that being undenominational is not wrong.
 - b. It serves as a warning not to reject further truth from God even if He reveals it to others in the church.
 - c. It provides motivation and anticipation for the future move of God by showing it will be accompanied by new truths from the Word of God.
 - d. All of the above.
 - e. None of the above.

(continued)

4. (2 pts.) What concept from church history can be effectively used against nominal Christians who object to small, independent, Spirit-filled churches?
 - a. Size and general acceptance are not proper indicators of whether a church is called of God; all moves of God began as despised, undenominational minorities.
 - b. Protestantism is of God (being opposed to Catholicism and in harmony with Scripture), and even undenominational, Spirit-filled believers are Protestants.
 - c. The neo-Pentecostal movement is so widespread and involves so many believers from all denominations that something so large simply has to be of God!
 - d. All of the above.
 - e. None of the above.
5. (2 pts.) Where is the Spirit-filled church today (in terms of spirituality and knowledge of Bible doctrine) compared to the apostolic church?
 - a. Significantly behind the apostolic church.
 - b. Roughly equal to the apostolic church.
 - c. Definitely beyond the apostolic church.
 - d. Significantly beyond the apostolic church.
 - e. None of the above.
6. (2 pts.) What is God's ultimate will for the church?
 - a. To be exactly like the disciples in Jesus' day.
 - b. To be exactly like the first century apostolic church once it was fully established and functioning properly.
 - c. To combine the best elements of all periods of church history and implement them.
 - d. To unite all Protestant denominations, Roman Catholicism, and the Eastern Orthodox Church into one ecumenical world church.
 - e. To progress further than even the apostolic church, until there is one fully mature, united body of true Spirit-filled believers.
7. (2 pts.) What significant event is considered to mark the close of the Ephesus church age?
 - a. The acceptance of Gentiles into the church.
 - b. The death of the apostle John.
 - c. The end of Roman persecution of the church.
 - d. The beginning of Emperor Constantine's reign.
 - e. The founding of the Roman Catholic Church.
8. (2 pts.) What significant event is considered to mark the close of the Smyrna church age?
 - a. The completion of the canon of Scripture.
 - b. The church fathers began writing prolifically.
 - c. The issuing of the Edict of Milan.
 - d. The founding of the Roman Catholic Church.
 - e. The Roman Empire split into eastern and western divisions.

(continued)

9. (2 pts.) What significant event is considered to mark the close of the Pergamos church age?
- The ecumenical church councils began.
 - The emperor officially made Christianity the state religion.
 - The acceptance of the amended Nicene Creed.
 - The Roman bishop was accepted as universal pope.
 - The Catholic church split into eastern and western divisions.
10. (2 pts.) What significant event is considered to mark the close of the Thyatira church age?
- The crusaders crushed the Mohammedan threat in Europe.
 - The pope first assumed temporal power.
 - The Eastern Catholic Church (Greek Orthodox) was founded.
 - The papacy instituted the inquisition.
 - The Reformation began with Martin Luther's 95 theses.
11. (2 pts.) What significant event is considered to mark the close of the Sardis church age?
- The "Babylonian Captivity" of the papacy at Avignon, France.
 - The Counter-Reformation began among Roman Catholics.
 - The Reformation movement spread to America.
 - The great revival movements in Britain and America began.
 - The new Pentecost or outpouring of the Holy Spirit in the last days.
12. (2 pts.) What significant event is considered to mark the close of the Philadelphia church age?
- The Renaissance ran its course and modern educated nations emerged.
 - The Protestant denominational churches arose worldwide.
 - The doctrine of the oneness of God was restored to the church.
 - The outpouring of the latter rain to perfect the last day church.
 - The pretribulation Rapture of the manchild.
13. (2 pts.) What pattern has been repeated many times in church history?
- God restored a Bible truth; most all accepted it; those who rejected it died out as a religious movement.
 - God restored a Bible truth; most all rejected it; those who rejected it died out as a religious movement.
 - God restored a Bible truth; some rejected it; those who accepted it united into a religious movement.
 - God restored a Bible truth; some rejected it; those who accepted it were persecuted and died out as a religious movement.
 - God restored a Bible truth; most all accepted it; those who initially rejected it later repented and joined the others in accepting it.
14. (2 pts.) Where in the Bible is the history of the church pictured symbolically using seven distinct churches?
- Revelation 1,2.
 - Revelation 2,3.
 - Revelation 4,5.
 - Matthew 24,25.
 - Romans 2,3.

(continued)

15. (2 pts.) Under which world empire was the New Testament church founded?
 - a. Assyrian.
 - b. Medo-Persian.
 - c. Babylonian.
 - d. Greek.
 - e. Roman.

16. (2 pts.) In which year was the New Testament church founded?
 - a. Zero.
 - b. A.D. 30.
 - c. A.D. 46.
 - d. A.D. 55.
 - e. A.D. 70.

17. (2 pts.) Who first persecuted the church?
 - a. Jewish zealots who opposed Rome.
 - b. Jewish religionists who rejected Jesus as their Messiah.
 - c. Jewish converts to Roman paganism who hated both Jews and Christians.
 - d. Roman heathens who hated both Jews and Christians.
 - e. The Roman government which officially declared a policy of persecution.

18. (2 pts.) What did Emperor Theodosius do in A.D. 380?
 - a. Furiously persecuted all Christians.
 - b. Issued the Edict of Milan.
 - c. Amended the Nicene Creed.
 - d. Made Christianity the compulsory state religion of Imperial Rome.
 - e. Appointed the first universal pope.

19. (2 pts.) Who was Augustine?
 - a. A Roman emperor.
 - b. A church father.
 - c. A pope.
 - d. A pre-Reformation leader.
 - e. A Reformation leader.

20. (2 pts.) When did the most renowned of the so-called "church fathers" write?
 - a. A.D. 30-100.
 - b. 100-400.
 - c. 300-600.
 - d. 1300-1600.
 - e. 1700-1900.

21. (2 pts.) When was the Roman Catholic Church founded?
 - a. A.D. 30-100.
 - b. 100-200.
 - c. 200-300.
 - d. 300-400.
 - e. 400-500.

(continued)

22. (2 pts.) What was an "ecumenical" church council?
- One presided over by the Roman emperor.
 - One presided over by the pope.
 - One which was called to settle doctrinal disputes.
 - One which was called to settle non-religious matters.
 - One which was attended by bishops from both east and west.
23. (2 pts.) In what year did the Greek Catholic Church break from the Roman Catholic Church?
- A.D. 395.
 - A.D. 476.
 - A.D. 590.
 - A.D. 869.
 - A.D. 1066.
24. (2 pts.) Who is generally considered to be the first real pope?
- Gregory I.
 - Leo III.
 - Nicholas I.
 - Innocent III.
 - Benedict IX.
25. (2 pts.) What movements characterized the church of the Middle Ages?
- Papal authority, monasticism, Islam, ecumenical councils, and Reformation.
 - Papal authority, monasticism, Islam, crusades, and pre-Reformation.
 - Papal decline, monasticism, Islam, crusades, and church fathers.
 - Papal degradation, Islam, crusades, church fathers, and pre-Reformation.
 - Papal degradation, ecumenical councils, church fathers, Reformation, and formation of Protestant denominations.
26. (2 pts.) What is "monasticism"?
- The belief in the oneness of God, or a divine monad.
 - Government (including temporal) by the papacy.
 - Blind faith and obedience to Roman Catholicism.
 - An ascetic system of religion involving monks and nuns.
 - A law prohibiting marriage for Roman Catholic priests.
27. (2 pts.) Why is Islam important in a study of church history?
- Because it is a false religious system.
 - Because it was founded at the same time as Christianity as a rival religion.
 - Because the bulk of Christianity once apostatized and joined it.
 - Because its doctrines so severely influenced the beliefs of the church.
 - Because it almost overran the entire world, including the church in Europe.

(continued)

28. (2 pts.) What is meant by "the Crusades"?
- Roman Catholic persecution of pre-Reformation movements during the Inquisition.
 - Roman Catholic wars against European Reformation movements.
 - Protestant campaigns to overthrow pro-Catholic kings and governors.
 - Protestant religious revivals held outdoors during the Reformation.
 - European military expeditions to regain the Holy Land from Moslem control.
29. (2 pts.) What is meant by "the Inquisition"?
- A series of Roman Catholic Church councils called to inquire into the newly-founded doctrines of Protestantism.
 - A series of Protestant church councils held to formulate Scriptural rebuttals to the doctrines of Roman Catholicism.
 - A period of civil upheaval in Europe when the Roman Catholic Church investigated and deposed all kings and governors who had Protestant connections.
 - A Roman Catholic tribunal directed at the suppression of heresy, which martyred many true believers.
 - A famous document written by Pope Innocent III which enumerated all the errors of Protestantism and why Roman Catholicism was the true church.
30. (2 pts.) What is meant by "the Babylonian Captivity of the Papacy"?
- The fact that the papacy is part of the great harlot church named "mystery Babylon."
 - The patriarch of Constantinople (head of the Eastern Catholic Church) dominated the Roman Catholic pope for 70 years.
 - The papal headquarters were moved from Rome to Avignon, France, for 70 years.
 - There were two rival popes (one in Rome and one in Avignon) for 40 years.
 - The Vatican in Rome was overthrown and occupied by radical Protestants for 40 years.
31. (2 pts.) What do Waldo, Wycliffe, Huss, Savonarola, and Erasmus have in common?
- All lived in pre-Reformation times.
 - All lived during the Reformation.
 - All were violently anti-Catholic.
 - All were ex-Catholic priests.
 - All were martyred by the Roman Catholic Church.

(continued)

32. (2 pts.) What is meant by "the Reformation"?
- The Roman Catholic Church reformed its corrupt doctrines and practices as a result of the Protestant movement.
 - The transformation of European society from medieval superstition and feudalism to a new age of learning and economic development.
 - The 16th century effort to bring Western Christianity back to its Biblical foundation, resulting in the separation of Protestant churches from the Roman Catholic Church.
 - The liberalization of centuries-old Protestant denominations by ecumenical Roman Catholics who influenced these churches to accept Catholic traditions.
 - The period of revivals among the major denominational churches after they had been founded and had begun to grow spiritually cold.
33. (2 pts.) What is meant by "the counter-Reformation"?
- Catholic opposition to the Protestant Reformation.
 - General civil opposition to the Protestant Reformation.
 - Protestant opposition to the Catholic Reformation.
 - General civil opposition to the Catholic Reformation.
 - Reform movement in the Roman Catholic Church.
34. (2 pts.) How many martyrs do scholars estimate that the Roman Catholic Church slew during the 11th to 16th centuries?
- One to five million.
 - Six to ten million.
 - Eleven to fifteen million.
 - Sixteen to twenty-five million.
 - Thirty to sixty million.
35. (2 pts.) What date and place is generally regarded as the beginning of the Spirit-filled movement in the church?
- 1650, England (Quakers).
 - 1729, England (Methodists).
 - 1830, England (Catholic Apostolic Church).
 - 1900, America (Bethel Bible College, Kansas).
 - 1952, America (F.G.B.M.F.I., California).

(continued)

PART II. MATCHING. Match the responses in the right column to their corresponding premises in the left column by placing the letters of the correct responses in the blanks provided. Not all of the responses will be used, and each blank has only one correct answer. Point values for partial credit are noted above each question.

All right, 7 pts.; 1 pt. per blank

A. Match the names to their corresponding church ages.

- | | | |
|-------|------------------|-------------------------------|
| _____ | 1. Ephesus. | a. The apostolic church. |
| _____ | 2. Smyrna. | b. The denominational church. |
| _____ | 3. Pergamos. | c. The ecumenical church. |
| _____ | 4. Thyatira. | d. The feudal church. |
| _____ | 5. Sardis. | e. The imperial church. |
| _____ | 6. Philadelphia. | f. The international church. |
| _____ | 7. Laodicea. | g. The medieval church. |
| | | h. The paganized church. |
| | | i. The persecuted church. |
| | | j. The reformed church. |
| | | k. The Roman church. |
| | | l. The Spirit-filled church. |
| | | m. The tribulation church. |
| | | n. The true church. |
| | | o. None of the above. |

All right, 7 pts.; 1 pt. per blank

B. Match the dates to their corresponding church ages.

- | | | |
|-------|------------------|---------------------------|
| _____ | 1. Ephesus. | a. 0 - A.D. 30. |
| _____ | 2. Smyrna. | b. A.D. 30 - A.D. 70. |
| _____ | 3. Pergamos. | c. A.D. 30 - A.D. 100. |
| _____ | 4. Thyatira. | d. A.D. 66 - A.D. 200. |
| _____ | 5. Sardis. | e. A.D. 100 - A.D. 313. |
| _____ | 6. Philadelphia. | f. A.D. 200 - A.D. 325. |
| _____ | 7. Laodicea. | g. A.D. 313 - A.D. 451. |
| | | h. A.D. 313 - A.D. 590. |
| | | i. A.D. 476 - A.D. 606. |
| | | j. A.D. 606 - A.D. 869. |
| | | k. A.D. 590 - A.D. 1517. |
| | | l. A.D. 869 - A.D. 1517. |
| | | m. A.D. 1517 - A.D. 1734. |
| | | n. A.D. 1517 - A.D. 1900. |
| | | o. None of the above. |

(continued)

All right, 7 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5-6 wrong, -4; 7 wrong, -5; 8-9 wrong, -6; 10 or more wrong, -7

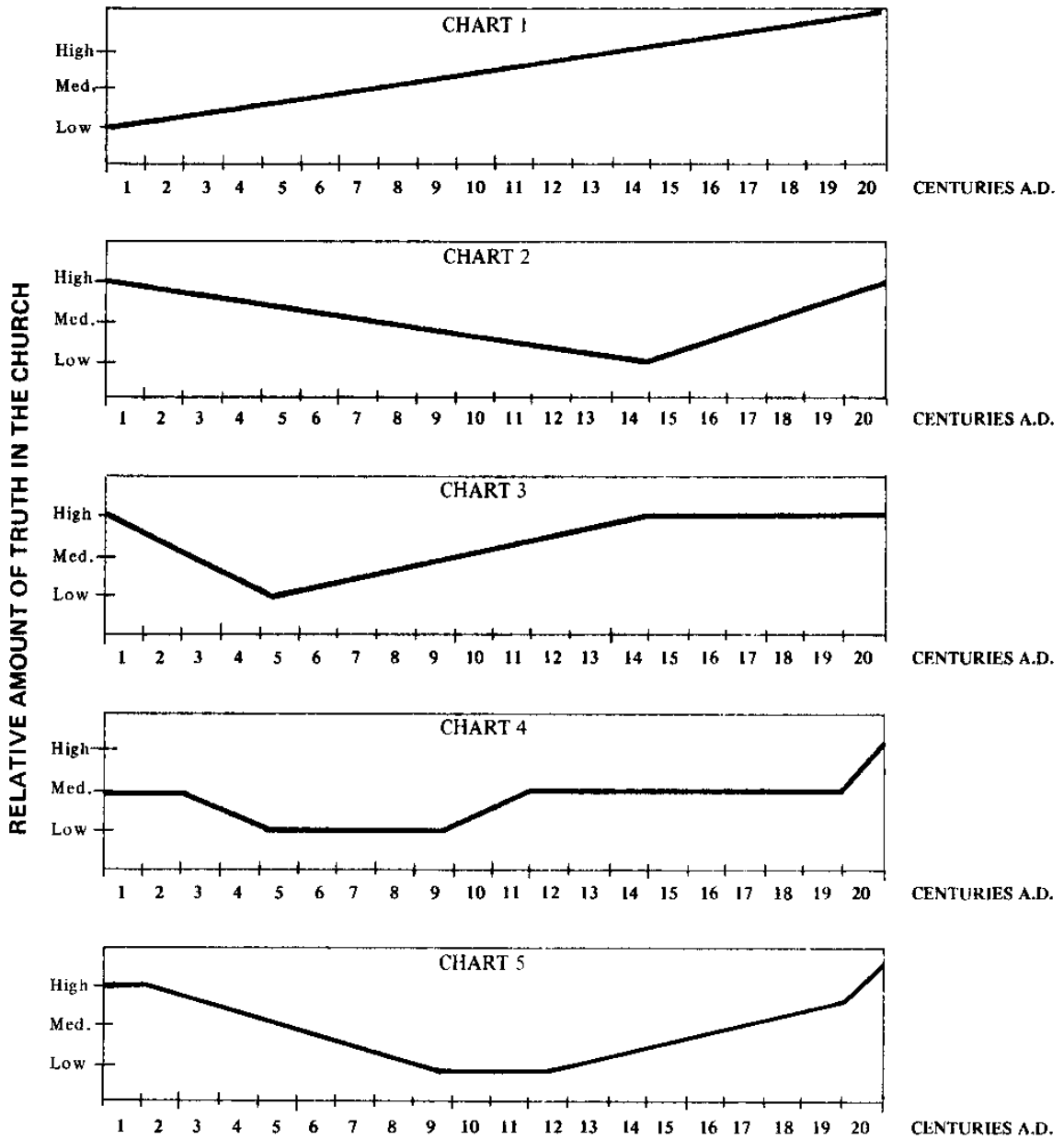
C. Match the men to the churches which they founded.

- | | | |
|-------|------------------------|-------------------------|
| _____ | 1. American Baptist. | a. Theodore Beza. |
| _____ | 2. Anglican. | b. William Booth. |
| _____ | 3. Catholic Apostolic. | c. John Calvin. |
| _____ | 4. Episcopalian. | d. Andreas Carlstadt. |
| _____ | 5. Lutheran. | e. John Darby. |
| _____ | 6. Mennonite. | f. Desiderius Erasmus. |
| _____ | 7. Methodist. | g. George Fox. |
| _____ | 8. Mission Covenant. | h. John Huss. |
| _____ | 9. Pentecostal. | i. Edward Irving. |
| _____ | 10. Plymouth Brethren. | j. John Knox. |
| _____ | 11. Presbyterian. | k. Martin Luther. |
| _____ | 12. Quaker. | l. Philipp Melanchthon. |
| _____ | 13. Reformed. | m. Girolamo Savonarola. |
| _____ | 14. Salvation Army. | n. Menno Simons. |
| | | o. Paul Waldenstrom. |
| | | p. John Wesley. |
| | | q. Roger Williams. |
| | | r. John Wyclif. |
| | | s. Ulrich Zwingli. |
| | | t. None of the above. |

(continued)

PART III. SHORT ANSWER. Write the correct answer to each question and statement in the space provided. Point values are noted for each question.

1. (3 pts.) Which of the following charts correctly illustrates the basic movement of church history? _____

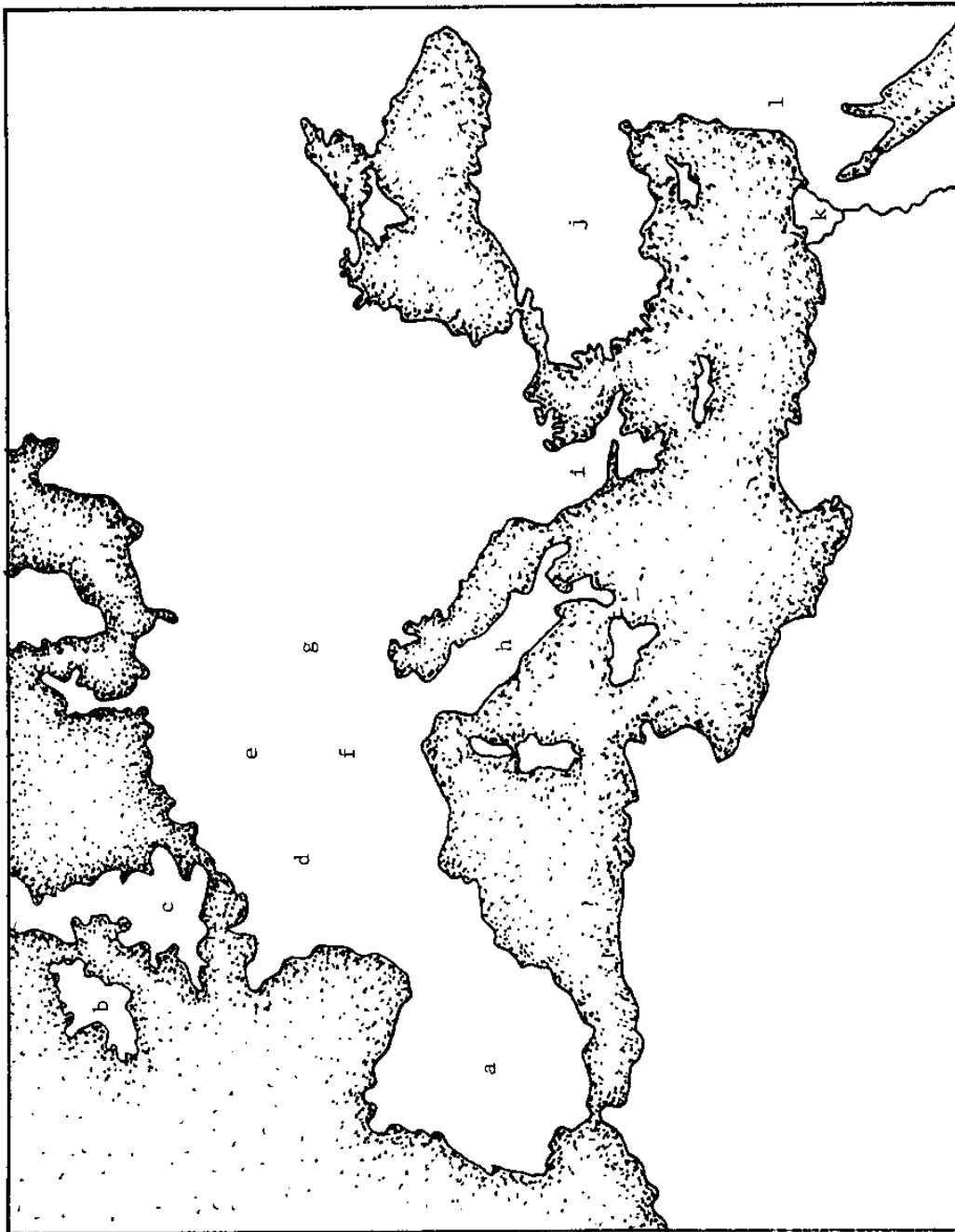


(continued)

All right, 6 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5-6 wrong, -4; 7 wrong, -5; 8 or more wrong, -6

2. Identify the following countries on the map by placing the correct letters in the blanks provided.

- | | | |
|----------------------------|----------------|---------------------|
| ___ 1. Asia Minor (Turkey) | ___ 5. France | ___ 9. Israel |
| ___ 2. Bohemia (Czech.) | ___ 6. Germany | ___ 10. Italy |
| ___ 3. Egypt | ___ 7. Greece | ___ 11. Spain |
| ___ 4. England | ___ 8. Ireland | ___ 12. Switzerland |



PRINCIPAL AREAS OF CHURCH HISTORY

LEGENDARY ROME

No one knows how or when Rome was founded. One legend says that the Trojan warrior Aeneas set up a kingdom in Italy after the fall of Troy in the 1100's B.C. The most widely believed tradition describes how two of his descendants, Romulus and Remus, founded the city of Rome in 753 B.C. However, it is fairly certain that a people called the Latins lived on the site of Rome as early as the 700's B.C. According to tradition, Romulus was the first of seven kings to rule Rome. Then during the 500's B.C. the Etruscans ruled Rome.

THE EARLY REPUBLIC (509-264 B.C.)

In 509 B.C. the Romans drove out the Etruscans and declared Rome a republic. During the 400's B.C., Rome and its neighboring cities formed the Latin League to fight their common enemies.

The Gauls invaded Italy in 390 B.C., burning and occupying Rome. In 340 B.C., the cities of the Latin League attacked Rome, because they were jealous of its growing power. Eventually, Rome defeated its former allies, and after other wars with the Gauls, Etruscans, Greeks, and Samnites, Rome established itself as the head of an Italian Confederacy including almost all of Italy.

Rome used both military and political methods to gain and maintain power. To hold conquered territory, the Romans built excellent roads and frontier military outposts called colonies.

OVERSEAS EXPANSION (264-133 B.C.)

By 264 B.C. Rome had become one of the most powerful nations of the western Mediterranean, its only major rival being Carthage in North Africa. Rome and Carthage clashed in three major struggles called the Punic Wars. During these wars, Rome defeated the famous Carthaginian general, Hannibal, and occupied many new territories, declaring them Roman provinces. These annexed areas included Sicily, Sardinia, Corsica, Spain, and Carthage itself.

Rome also began to expand into the eastern Mediterranean. They invaded and warred against the kings of Macedonia, Asia, and Syria. Eventually Rome suppressed Greek and Macedonian revolts and took full control of Greece.

A CENTURY OF REVOLUTION (133-27 B.C.)

Although Rome now ruled the whole Mediterranean world, trouble at home followed peace abroad. After struggles amongst its leaders and ruling classes, the army commanders emerged as the only men with real power. Two of these able generals, Lucullus and Pompey, crushed other commanders and extended Roman domination in the east, even to the frontiers of Asia Minor, Syria, Parthia, and Armenia.

Julius Caesar, Pompey, and Crassus set up a three-man rulership called a triumvirate. Caesar won new territory in Europe after gaining brilliant military victories in Gaul and Spain. By 49 B.C., the Senate feared Caesar's power and ordered him to relinquish command. Caesar refused and led his troops across the Rubicon River in defiance of the Senate. After winning a civil war against Pompey, Caesar established himself as the sole ruler of Rome. During this war, he went to Egypt and met Cleopatra.

Caesar was murdered in 44 B.C. by a group of republican die-hards who feared his power, led by Brutus and Cassius. After his death, Octavian, Mark Anthony, and Lepidus formed a new triumvirate, but Octavian gained supremacy over the others by winning the clash for power at the battle of Actium in 31 B.C.

(continued)

ESTABLISHMENT OF THE EMPIRE

In 27 B.C. Octavian took the name of Augustus and became the first emperor of Rome. He and his successors retained republican titles and forms of government, but Rome was actually a monarchy. Augustus ended heavy taxation, replaced amateurs with responsible officials, introduced reforms, and won the people's admiration and respect by bringing peace and prosperity. The Lord Jesus Christ was born during his administration in about 4 B.C.

THE PAX ROMANA (27 B.C. - A.D. 180)

The reign of Augustus marked the beginning of the Pax Romana (Roman peace), which lasted for 200 years. No country was strong enough to wage war against Rome. Commerce flourished, and the standard of living rose. Although many of the emperors of the first 100 years were inferior men, competent administrators gave the Roman government a level of efficiency that carried it through good and bad emperors.

During the reign of Tiberius, while Pontius Pilate was governor of Judea, Christ died on Calvary in A.D. 30 and the church was founded in Jerusalem. In A.D. 64, Nero condemned Christians on the charge of setting fire to Rome. The Romans crushed a Jewish revolt and destroyed Jerusalem in A.D. 70.

Prosperity reached its greatest height in the A.D. 100's. All of Rome's frontiers were well-defended, and some new territories were annexed, such as Britain, Dacia, and Mesopotamia.

MILITARY CRISIS (A.D. 180-285)

One hundred years of war followed the 200 years of peace. Rome was threatened in both the east and the west by barbarian tribes. To meet the threats, Rome doubled the size of its army, severely draining its human and financial resources. The empire could no longer defend all of its provinces, so individual parts of the empire formed their own governments to defend themselves.

REFORMS IN GOVERNMENT (A.D. 284-337)

Government reforms held the empire together for its final 200 years. In A.D. 293, Diocletian grouped the provinces into four divisions called prefectures, resulting in a more centralized rule. He also divided the empire into eastern and western halves, setting up his own eastern capital in Nicomedia and choosing a soldier named Maximian to rule the west from Milan. Constantine became emperor in A.D. 306, and changed this system so he alone ruled both the east and west after A.D. 324. In A.D. 313, Constantine issued the Edict of Milan, making Christianity legal. He created a new capital in A.D. 330 at Byzantium, later renamed Constantinople.

(continued)

DECLINE AND FALL OF ROME (A.D. 337-476)

Following Constantine's death in A.D. 337, the empire underwent a period of disorder. The Christian church was the only growing, healthy force in the western sector. Taxes and prices soared, trade declined, people left the cities to live on farms, and the government failed to provide adequate military forces to defend the empire. The government tried unsuccessfully to fix wages and prices, and to force men to stay in the towns. After Theodosius made Christianity the state religion in A.D. 375, and died in A.D. 395, the eastern and western halves of the empire split apart.

The western half grew steadily weaker. The Goths captured Rome in A.D. 410, and the Huns and Vandals took Gaul and other areas. The last Roman emperor was a youth named Romulus Augustulus, recalling Rome's first king and founder. In A.D. 476, the German chief Odoacer finally deposed Romulus.

German chieftans and their peoples began carving small kingdoms out of the provinces of the empire. The Vandals took the heart of the empire and also northern Africa. Jutes, Angles, and Saxons occupied Britain, and the Franks under Clovis invaded Gaul. In the south, the Goths seized Italy and Spain. Roman rule in the east withstood the crisis and survived until 1453. The history of the eastern empire can be studied by consulting reference works under the title "Byzantine Empire."

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CHART OF IMPORTANT DATES IN ROMAN HISTORY

753 B.C.	According to tradition, Romulus and Remus founded Rome.
509 B.C.	The Romans drove out the Etruscans and established a republic.
390 B.C.	The Gauls raided Italy and destroyed Rome.
264-241 B.C.	The Romans defeated the Carthaginians in the First Punic War.
218-201 B.C.	The Second Punic War ended in defeat for Hannibal and the armies of Carthage.
146 B.C.	Roman forces destroyed Carthage.
55-54 B.C.	Julius Caesar invaded Britain.
49 B.C.	Julius Caesar made war on the Roman Senate.
44 B.C.	Brutus and a group of conspirators assassinated Caesar.
27 B.C.	Augustus became the first Roman emperor.
4 B.C.	Jesus Christ was born in Bethlehem of Judea.
A.D. 30	Jesus Christ died, raised, and ascended. The church was founded in Jerusalem.
A.D. 43	Claudius conquered Britain.
A.D. 64	Imperial persecution of Christians began under Nero.
A.D. 70	Titus captured and destroyed Jerusalem.
A.D. 79	Mount Vesuvius erupted, destroying Pompeii.
A.D. 249	Decius ordered persecution of the Christians.
A.D. 293	Diocletian divided the empire into four prefectures and set up two capitals.
A.D. 313	Constantine's Edict of Milan granted religious toleration to the Christians.
A.D. 330	Constantine moved the capital to Byzantium.
A.D. 375	Theodosius declared Christianity to be the official religion of the empire. This date can be considered the founding date for the Roman Catholic Church.
A.D. 395	The East and West Roman Empires split apart.
A.D. 410	The Visigoths captured and sacked Rome.
A.D. 455	Vandal tribes attacked Rome.
A.D. 476	Odoacer deposed Romulus Augustulus, the last Roman emperor in the West.

(continued)

<u>Name</u>	<u>Reign</u>	<u>Name</u>	<u>Reign</u>
Augustus	27 B.C.-A.D. 14	Aurelian	270-275
Tiberius	14-37	Tacitus	275-276
Caligula	37-41	Florian	276
Claudius	41-54	Probus	276-282
Nero	54-68	Carus	282-283
Galba	68-69	Carinus (W)	283-284
Otho	69	Numerianus (E)	283-285
Vitellius	69	Diocletian (E)	284-305
Vespasian	69-79	Maximian (W)	286-305
Titus	79-81	Galerius	305-311
Domitian	81-96	Severus	306-307
Nerva	96-98	Constantine	306-337
Trajan	98-117	Licinius	308-324
Hadrian	117-138	Maximinus	310-313
Antoninus Pius	138-161	Constantius	337-361
Marcus Aurelius	161-180	Constantine II	337-340
Commodus	180-192	Constans	337-350
Pertinax	193	Julian	361-363
Didius Julianus	193	Jovian	363-364
Septimius Severus	193-211	Valentinian I (W)	364-375
Caracalla	211-217	Valens (E)	364-378
Macrinus	217-218	Gratian (W)	364-378
Elagabalus	218-222	Valentinian II (W)	375-392
Severus Alexander	222-235	Eugenius	392-394
Maximinus Thrax	235-238	Theodosius I	379-395
Gordian I and Gordian IIC20238		<u>Emperors of the West</u>	
Pupienus	238	Honorius	395-425
Balbinus	238	Valentinian III	425-455
Gordian III	238-244	Petronius Maximus	455-457
Philippus	244-249	Majorian	457-461
Decius	249-251	Libius Severus	461-467
Gallus	251-253	Anthemius	467-472
Aemilianus	253	Olybrius	472-473
Valerian	253-260	Glycerius	473-474
Gallienus	253-268	Julius Nepos	474-475
Claudius II	268-270	Romulus Augustulus	475-476

Note: Between 283 and 395, Rome was usually ruled by two or more emperors at once. Sometimes the eastern (E) and western (W) portions of the empire were ruled by separate emperors. At other times, as many as four emperors ruled the empire.

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CHURCH HISTORY
Reference: The papacy

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THE OFFICE OF POPE

"Pope" is the title of the spiritual head of the Roman Catholic Church. The church believes the pope to be its visible head and Jesus Christ its invisible head.

The word "pope" comes from the Latin word papa, which means "father"; hence, the title falls under the condemnation of Christ (Mtt. 23:9). His official spiritual titles are unquestionably presumptuous and arrogant, for he is called "Bishop of Rome," "Vicar of Jesus Christ," "successor of St. Peter," "Prince of the Apostles," "Supreme Pontiff of the Universal Church," "Patriarch of the West," "Primate of Italy," and "Archbishop and Metropolitan of the Roman Province." Even the term "pontiff" is pagan, being derived from the Latin pontifex, meaning a member of the council of pagan priests in ancient Rome.

The pope is addressed as "Your Holiness." He speaks of himself in official documents as "the Servant of the Servants of God." All popes choose a new name for themselves to use during their reign. Usually, popes choose the name of a previous pope whom they admire. Each pope usually rules for life.

VATICAN CITY

The pope's seat of authority is in Rome, Italy. It is called "the Apostolic See," or "the Holy See." The pontiff lives in the Vatican palace, located in the independent state called Vatican City. Vatican City is a sovereign state, so although it is located within the boundaries of the city of Rome, it is actually a distinct country. The pope is its ruler, and it has a population of about 800. The pope's temporal title is "Sovereign of the State of Vatican City." Despite its small size (108.7 acres, or about 1/6 of a square mile), Vatican City in northwestern Rome rules the spiritual lives of 581,000,000 Roman Catholics worldwide.

This state has its own flag, coins, stamps, public works, police department, and telephone, mail, and broadcasting systems. As an independent state, it has diplomatic status, and the pope receives ambassadors and envoys from all over the world. Papal ambassadors and delegates are sent around the globe also. Vatican City is financed by contributions collected in the Roman Catholic Church. Special committees administer the funds. Papal Swiss Guards protect the Vatican. They wear colorful uniforms designed by Michaelangelo in the 16th century.

PAPAL AUTHORITY

The pope stands alone at the head of the church. Under him are the College of Cardinals; several ecclesiastical committees; patriarchs; archbishops; bishops; apostolic delegates; vicars and prefects; abbots; and other prelates.

The powers of the pope extend to all affairs of the church and are divided into spiritual and temporal authorities.

The temporal power of the pope is limited to his rulership of Vatican City. Because he devotes most of his time to administrating ecclesiastical affairs, a governor is appointed to actually run the state. The governor is assisted by many individuals and committees.

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The spiritual powers of the pope concern matters of faith, morals, religious practices, and church government. The pontiff is believed to be infallible when he speaks ex cathedra (literally, "from the chair") on things pertaining to faith and morals. This attribute means that he cannot commit an error when he speaks by virtue of his office, claiming supernatural assistance as the successor of St. Peter. He has absolute authority in all church matters, but only has infallibility on matters of faith and morals. He is considered the highest teacher, judge, and governing power of the church. He has the power to canonize saints, meaning he may declare them eligible to receive veneration. He can absolve sins, excommunicate members, make church laws, and dispense with existing church laws. He exercises the power to appoint cardinals, appoint or depose bishops, establish and divide dioceses, and approve new religious orders. One special power granted him is the right to call an ecumenical church council whenever he wishes.

PAPAL DRESS

The pope always dresses in white, and his style of clothing is identical to that of a bishop. He wears low-cut, open, red shoes with an embroidered cross on the front of each shoe. When performing liturgy, his cape is clasped with a heavily jeweled clip. He wears a low, broad-rimmed hat in public, but in processions he dons the tiara, or triple crown, symbolizing his offices of bishop of Rome, sovereign of central Italy, and overlord of kings. He sometimes wears a cross of gold which is said to contain a relic of the true cross! His jewelry also includes the fisherman's ring, representing his likeness to Peter whom Christ called to be a fisher of men (Mtt. 4:19).

CHOOSING A NEW POPE

When a pope dies, one member of the College of Cardinals must verify his death. The cardinal approaches the corpse, taps the forehead of the dead pope three times with a silver mallet and calls the pope by his baptismal name. When there is no response, he then announces that "the pope is truly dead." The College of Cardinals administers the affairs of the church until they elect a new pope by a two-thirds majority vote. At the coronation of the new pope, all cardinals assemble in St. Peter's and pay homage to him by bowing before him and kissing his foot. The pope then says mass, and the coronation takes place after the mass. The senior cardinal places the tiara on the successor's head and proclaims that he is now pope, and "Father of princes and kings, Ruler of the world on earth, and Vicar of our Savior Jesus Christ."

PROTESTANTS REFUTE CATHOLIC CLAIM

Roman Catholic historians claim that the apostle Peter was the first pope, and that direct successors to the papal throne have ruled consecutively from Peter's time to today. Since the Reformation, scholars have soundly refuted this baseless claim. For example, see pages 104-129 in Loraine Boettner's book, Roman Catholicism (Philadelphia, The Presbyterian and Reformed Publishing Co., 1962). Also, see pages 329-365 in George Salmon's, The Infallibility of the Church (Grand Rapids, Baker Book House, 1959). Both of these volumes are available in our college library.

Most agree today that Gregory I (590-604) was the first real pope. The list of popes in this paper goes back to Peter and is the list officially published by the Roman Catholic Church.

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THE FIRST "POPES" (1st - 6th C.)

The Roman Catholic tradition that Peter was the first pope is pure fiction. The claim has no Biblical or historical support. No evidence shows that he was bishop of Rome, let alone pope. Furthermore, he never claimed for himself the supreme authority which the papacy has seized over the church. To the contrary, it was Peter who warned the church that pseudo-leaders would someday "lord it over God's flock," rather than being good examples (1 Pe. 5:3).

All of the men Rome claims were popes during the first 500 years of the church were actually just bishops of Rome, although some of the later ones did exercise extended authority. Each successive bishop was automatically considered the next pope in the list, even though he did not exercise universal authority.

The title "pope" was first applied to all western bishops. About 500 it began to be exclusively used of the bishop of Rome, and soon became the designation of the universal bishop. For 500 years the bishops of Rome were not popes. The idea that Rome's bishop should rule the entire church was accepted only after centuries of bitter opposition, and even today is still not universally believed.

GROWTH TOWARD UNIVERSAL AUTHORITY (3rd - 6th C.)

Callistus I (217-222) was the first bishop of Rome to try to usurp authority over all other bishops. He was the first to base his claim upon Matthew 16:18. Tertullian objected, saying he was not a Bishop of bishops, and Callistus' claim was never taken seriously. For the next 100 years, however, the feeling grew that the capital city Rome should be the seat of authority for the church, just as it was for the state.

Emperor Constantine, who ruled from 306 to 337, regarded himself as head of the church. Roman Catholics have no satisfactory answer for why it was the emperor who convened and presided over the ecumenical Council of Nicea (325), if there indeed was a pope. Constantine affirmed at the Council that the bishops of Alexandria and Antioch had full jurisdiction over their provinces, the same as Rome's bishop had in his local area. Thus, clearly there was no universal pope.

The Council of Sardica (343), composed of western bishops only, and not an ecumenical council, was the first to recognize extended authority of the Roman bishop.

During the fourth century, there were five great centers of Christianity, not just one. These cities were Rome, Constantinople, Antioch, Jerusalem, and Alexandria, whose bishops were known as patriarchs. Each of the five patriarchs was of equal authority with the others, having jurisdiction over his own province only. After the division of the empire into eastern and western halves (395), the patriarchs of Antioch, Jerusalem, and Alexandria declined in power and gradually acknowledged the supremacy of Constantinople in the east and Rome in the west. Their decline laid the foundation for the struggle between Rome and Constantinople which occurred over the next centuries.

Siricius (384-399) claimed universal jurisdiction over the church. However, the empire split during his reign (395), so the east did not recognize his claim. Innocent I (401-417) called himself "Ruler of the Church of God" and claimed the right to settle disputes for the entire church.

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As the Roman Empire declined, Augustine wrote his monumental work The City of God, which envisioned a universal Christian empire. This book influenced opinions favorably toward a single worldwide hierarchy and helped promote Rome's claim to sovereignty.

Leo I (440-461) is regarded by some historians as the first pope. As the empire fell apart, Leo I was the sole strong leader. He claimed divine appointment to the office of "Primate of all Bishops" and in 445 obtained imperial recognition for the office from Emperor Valentinian III. Leo I proclaimed he was "Lord of the whole Church," advocated exclusive universal papacy, and said that resistance to his authority was a sure way to hell. However, the ecumenical Council of Chalcedon (451), due to the views of bishops from all the world, gave the Patriarch of Constantinople equal prerogatives with the Bishop of Rome, thus crushing Leo's hopes for supremacy.

Following the fall of the Roman Empire in 476, the popes were free from civil authority. They formed advantageous alliances with the small kingdoms of barbarians who overthrew the empire. Gradually the pope gained increasing power in the west, culminating in the rise of the first real pope, Gregory I.

THE PAPACY GAINS TEMPORAL POWER (6th - 9th C.)

Gregory I (590-604) is generally regarded as the first genuine pope. He established for himself complete control over all western churches (even to Spain and England) and exerted great influence in the east, although he did not claim jurisdiction over the eastern church. He purified the church, opposed simony (buying pardons and church offices), cared for the poor, deposed unworthy bishops, and led a good personal life. The Patriarch of Constantinople called himself "Universal Bishop," but this irritated Gregory who rejected the title as haughty and refused to apply it to himself. Yet he exercised almost all the authority this title stood for.

Pope Zacharias (741-752) was instrumental in making Charlemagne's father, Pepin, king of the Franks. Pepin conquered central Italy and gave the lands to Pope Stephen II (752-757). This marked the beginning of the Papal States, or temporal dominion of the popes. Central Italy, once head of the Roman empire, was now the head of another kingdom ruled by the church. Pepin recognized the rule of the popes in 754, and Charlemagne confirmed it again in 774.

Leo III (795-816) conferred the title of Roman Emperor on Charlemagne in 800, thus combining Charlemagne's Frankish empire with the pope's Italian empire into the Holy Roman Empire. This empire, called "a name rather than an accomplished fact," lasted about 1000 years and was brought to an end by Napoleon. Following the death of Charlemagne, the empire was divided and there were struggles between the popes and German kings who shared joint rulership of the empire.

Nicolas I (858-867) was the first pope to wear a temporal crown. He rose to power by means of a deliberately forged book known as the Pseudo-Isodorian Decretals. The book contained documents purporting to be letters and decrees of second and third century bishops and councils which authorized the pope's absolute authority, even in civil matters. These documents constitute one of the most colossal literary frauds in history, yet they became part of the basis for today's Roman Catholic canon law.

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THE GREAT SCHISM BETWEEN EAST AND WEST (9th, 11th C.)

There are two dates associated with the division between the eastern and western Catholic churches, 869 and 1054. Although the Roman Empire had been divided since 395, and there had been continual bitter struggles for supremacy between the popes of Rome and the patriarchs of Constantinople, the church had remained united, and the councils had been joint conventions attended by bishops from both halves of the empire.

In 869, the Council of Constantinople excommunicated Photius, patriarch of the city, thus officially splitting the eastern church from the western church, and giving the patriarch of Constantinople actual primacy in the eastern church. This event occurred under the administration of Adrian II (867-872), although the previous pope, Nicolas I (858-867), had already condemned Photius in 863. (Interestingly, Photius immediately issued a counter-excommunication declaring that Nicolas was deposed.) From 869, Roman Catholicism refused to recognize the authority of the patriarch of Constantinople and claimed for the papacy jurisdiction over the eastern church. The breach grew wider over the next two centuries, culminating in the final split between the eastern and western churches in 1054. Cerularius, Patriarch of Constantinople (1043-1058), repudiated the claims of Leo IX (1049-1055) to be universal pope and was excommunicated in 1054. Leo IX had previously sent representatives to Constantinople to deny the title of "Ecumenical Patriarch" to Cerularius. Thus, the breach between east and west is traditionally dated 1054. After this final break, the two churches developed independently and have grown farther apart. The creation of the dogma of papal infallibility in 1870 further deepened the rift.

MEDIEVAL PAPAL CORRUPTION (9th - 11th C.)

The 200 years between Nicolas I (858-867), who initiated the great schism, and Gregory VII (1073-1086), who began the papacy on its rise to the height of temporal power, are sometimes called "the midnight hour of the papacy." The corruption, immorality, bloodshed, bribery, and general wickedness of the papacy during this period make it the blackest chapter in the whole history of the church.

THE RULE OF THE HARLOTS (10th C.)

Sergius III (904-911) is said to have kept a mistress named Marozia, who, with her mother Theodora and her sister, filled the office of pontiff with adulterers and their illegitimate sons. This "rule of the harlots" lasted from 904 to 963, during which Theodora made John X (914-928) pope to gratify her passion. Marozia murdered him by smothering, and eventually appointed her own illegitimate son John XI (931-936) to the papacy.

John XII (955-963), grandson of Marozia, closed the era. He was guilty of almost every crime. He violated virgins and widows; lived with his father's mistress; made the papal palace a brothel; and was finally killed while in the act of adultery by the woman's enraged husband.

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DEPTHS OF DEGRADATION (10th - 11th C.)

The next 100 years saw the worst succession of popes in the entire history of the papacy assume office. Boniface VII (984-985) murdered John XIV (983-984) and maintained himself on the blood-stained throne, though he is now considered an anti-pope. John XII (955-963), Leo VIII (963-964), and Boniface VII have been called "monsters of guilt, reeking in blood and filth."

Benedict VIII (1012-1024) and John XIX (1024-1032) openly both bought their offices, practicing simony. Benedict IX (1032-1045) was made pope at the age of 12 through financial deceit among the powerful families who ruled Rome. He surpassed even John XII in wickedness. He committed murders and adulteries in broad daylight, robbed pilgrims visiting the graves of the martyrs, and was such a hideous criminal that the people drove him out of Rome. He was probably the worst of all the popes. Clement II (1046-1047) was appointed pope by Emperor Henry III of Germany because no Roman clergyman could be found who was not guilty of either simony or fornication.

SUMMIT OF PAPAL POWER (11th - 13th C.)

Gregory VII (1073-1086), also known as Hildebrand, led the papacy out of corruption to its golden age of power. He reformed the clergy, opposing simony and immorality. He made the papacy independent from imperial power through bitter contests with Henry IV, emperor of Germany, whom he excommunicated and deposed. Certain subsequent popes engaged in wars with the German emperor for supremacy over the empire, increasing the power of the papacy.

Innocent III (1198-1216), perhaps the most famous of all popes, was unquestionably the most powerful of all popes before or since. He claimed to be "Vicar of Christ, Vicar of God, and Supreme Sovereign over the Church and the World," saying, "All things on earth and in heaven and in hell are subject to the Vicar of Christ." He brought the state under complete domination by the church, including Italy, Germany, France, England, practically all the monarchs of Europe, and even the Byzantine (eastern) empire. He ordered two crusades, decreed transubstantiation and auricular confession, declared his infallibility (Peter's successor "can never in any way depart from the Catholic faith"), condemned the Magna Charta, forbade reading the Bible in the vernacular, ordered the extermination of heretics, and massacred the Albigenses. He summoned the twelfth ecumenical council (Lateran IV, 1215) and exercised authority over virtually every country in an attempt to subjugate the world to the political and spiritual supremacy of the church. He wrote, "The Lord left to Peter the governance not only of the Church but also of the whole world." More blood was shed under Innocent's reign than during the persecutions of the early church.

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THE INQUISITION (13th - 15th C.)

Catholic bishops began in the Middle Ages to use the power of civil authorities to suppress heresies. Some mention popes as early as Alexander III (1159-1181) as taking this type of action. Innocent III (1198-1216) is also sometimes indicted on this count. It was Gregory IX (1227-1241), however, who instituted the Inquisition in 1229 in southern France, with the aid of Dominican monks who investigated the Albigenses. Later the Franciscans were also used to ferret out heretics. The Inquisition itself was a special tribunal of Roman Catholics who investigated and punished those who held heretical non-Catholic views. Monks selected to be papal inquisitors were assisted by aides. The inquisitor was both prosecutor and judge for anyone accused of heresy. The accused were brought before these travelling tribunals, were not told who accused them, and were offered no legal counsel. Torture was sometimes used to extract confessions. Punishments for those judged guilty of heresy varied greatly: repentance, imprisonment, confiscation of property, prayers, fastings, flagellation, pilgrimages, torture, exile, or death by burning at the stake. Usually, inquisitors delivered the accused to civil authorities when the verdict was the death penalty, and the secular rulers carried out the burnings.

In the period immediately following the reign of Innocent III (1198-1216), the Inquisition did its most deadly work against the Albigenses, but also claimed vast multitudes of victims in Spain, Italy, Germany, and the Netherlands. Later, the Inquisition was used to crush the Reformation. It is estimated that in the thirty years between 1540 and 1570, no fewer than 900,000 Protestants were slain in the pope's war for the extermination of the Waldenses. The papacy used the heartless cruelty and inhumane brutality of the Inquisition to maintain its power for 500 years.

The Spanish Inquisition was a later development that was never completely approved by the papacy. It was set up with papal approval in 1479 by King Ferdinand and Queen Isabella, but apparently not backed by all popes. It began as a purge directed against converted Jews and Moslems, and eventually suppressed Protestants. Under the notorious inquisitor Tomas de Torquemada, who initially organized the tribunals and was the first chief inquisitor, approximately 2,000 were burned to death. He authorized the use of torture. The complete inquisition claimed about 30,000 victims, but many thousands were treated with unusual cruelty and severity. The distinctive difference in this inquisition was that the inquisitors were appointed and controlled by the state, rather than the papacy.

PAPAL DECLINE (13th - 14th C.)

Following 200 years of papal wars with Germany, the papacy emerged supreme under Honorius III (1216-1227), Gregory IX (1227-1241), and Innocent IV (1243-1254). However, beginning with the evil Boniface VIII (1294-1303), the papacy began to decline. Dante visited Rome during Boniface's reign and called the Vatican a "sewer of corruption." Boniface issued a famous bull entitled "Unam Sanctum," which said, "We declare, affirm, define, and pronounce that it is altogether necessary for salvation that every creature be subject to the Roman Pontiff." Philip the Fair, King of France, humbled the papacy and speeded its decline.

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THE BABYLONIAN CAPTIVITY OF THE PAPACY (14th C.)

Following the papacy's brutal massacre of the Albigenses in France, French sentiments ran against Rome. Philip the Fair became the leading monarch of Europe. He began direct conflict with the papacy during the pontificate of Boniface VIII (1294-1303), and eventually the papacy was brought into complete submission to the state following the death of Benedict XI (1303-1305).

Clement V (1305-1314) was a member of an influential French family. He moved papal headquarters to Avignon, France in 1309, thus inaugurating the 70-year "Babylonian Captivity" of the papacy (it actually ended in 1377). Philip the Fair's powerful influence made the papacy largely subservient to French interests. The captivity lasted through seven popes and was a blow to papal prestige. During this time the papacy was a mere tool of the French court.

THE ANTI-POPES (14th - 15th C.)

The last of the seven Avignon popes was Gregory XI (1370-1378), who moved the papacy back to Rome in 1377. For the next 40 years there were rival popes—one at Rome and one at Avignon, each claiming to be the true pope and hurling divine curses at the other. The popes at Avignon after 1377 are considered illegitimate and are called "anti-popes" by the Roman Catholic Church. The popes listed in this paper are the ones recognized by Rome (anti-popes are listed also, but are marked with asterisks).

Eight real popes reigned during this schism. One of them, John XXIII (1410-1417) has been considered worse than even Benedict IX (1012-1024), the most hideous pope during the midnight hour of the papacy. He is sometimes called the most depraved criminal who ever sat on the papal throne. He was guilty of sodomy and rape, lived in adultery with his brother's wife, bought the papacy, openly denied the future life, and sold cardinals' offices to children of wealthy families. This John has since been rejected by Rome, and a recent pope assumed his name, John XXIII (1958-1963). The papal schism ended in 1429 during the reign of Martin V (1417-1431), when the anti-pope Clement VIII submitted to him.

RENAISSANCE POPES (15th C.)

In general, the seven Renaissance popes of the 15th century were immoral in character, with the exception of Callistus III (1455-1458). They did not exercise great temporal power as did their predecessors. The most significant event during this period was Sixtus IV (1471-1484) sanction of

Spanish Inquisition in 1479. Pius II (1458-1464), Paul II (1464-1471), Innocent VIII (1484-1492), and Alexander VI (1492-1503) all had illegitimate children and/or mistresses. Most were guilty of simony and greed.

REFORMATION POPES (16th C.)

There were sixteen popes during the 16th century, the most famous of whom was Leo X (1513-1522), who was pope when Martin Luther started the Protestant Reformation. He was made an archbishop at the age of 8, and was appointed to 26 other church offices, including cardinal, by the age of 13. He vigorously opposed the Reformation movement, reaffirmed the Unam Sanctum (every human being must be subject to the papacy for salvation), issued indulgences for monetary gain, and declared the burning of heretics to be his divine calling.

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The Reformation popes did not exercise great temporal power, but they did negotiate with secular kings and princes in unsuccessful attempts to secure domination of nations. Many were indifferent to the religious welfare of the church. All opposed Protestantism.

The Jesuits (meaning "Society of Jesus") were founded during the period in 1540 by Ignatius Loyola, under the sanction of Paul III (1534-1550). The motto and principle of this religious order was absolute obedience to the papacy. It had a military framework, and its members were used in the Inquisition. They were responsible for the infamous St. Bartholomew's Massacre of nearly 100,000 Huguenots in France during two nights of terror, August 23 and 24, 1572, which Rome commemorated with a special hymn of praise and a medal.

MODERN POPES

The post-Reformation popes were notorious for condemning Bible translations, Bible reading, and Bible societies. They all remained firm in maintaining Roman Catholic doctrines and added new pieces of theology. Pius IX (1846-1878) "of his own sovereign authority and without the cooperation of a council" proclaimed in 1854 the new doctrine of Mary's immaculate conception. Its acceptance emboldened him to call the council known as Vatican I in 1870 for the expressed purpose of having himself declared infallible, which was done. The Eastern Orthodox Church considered this move to be the papacy's crowning blow of blasphemy.

John XXIII (1958-1963) convened Vatican II in 1959, but died before it closed in 1965 under the reign of Paul VI (1963-1978). Basically, the council adjusted the church to modern society and aided ecumenism.

In 1978, John Paul I took office but died only 34 days later. John Paul II (1978-) from Poland was his successor and is the present pope. He is the first non-Italian pope in 456 years.

SPECIAL NOTES

Following is a chronological list of popes. Popes with asterisks by their names were "anti-popes," or illegitimate claimants of or pretenders to the papal throne. Also note that in 1961 the church dropped Stephen II, who died in 752, from the list of popes, so he does not appear on this list. The numbers of all subsequent Stephens were moved up, so both numbers appear on the list with the old actual number of each one in parentheses. The year given for each pope is the year he started his reign.

<u>Year</u>	<u>Name of Pope</u>	<u>Year</u>	<u>Name of Pope</u>
42	St. Peter	366	St. Damasus I
67	St. Linus	*366	Ursinus
76	St. Anacletus or Cletus	384	St. Siricius
		399	St. Anastasius I
88	St. Clement I	401	St. Innocent I
97	St. Evaristus	417	St. Zosimus
105	St. Alexander I	418	St. Boniface I
115	St. Sixtus I	*418	Eulalius
125	St. Telesphorus	422	St. Celestine I
136	St. Hyginus	432	St. Sixtus III
140	St. Pius I	440	St. Leo I
155	St. Anicetus	461	St. Hilary
166	St. Soter	468	St. Simplicius
175	St. Eleutherius	483	St. Felix III
189	St. Victor I	492	St. Gelasius I
199	St. Zephyrinus	496	Anastasius II
217	St. Callistus I	498	St. Symmachus
*217	St. Hippolytus	*498	Lawrence (501-505)
222	St. Urban I	514	St. Hormisdas
230	St. Pontian	523	St. John I, Martyr
235	St. Anterus	526	St. Felix IV (III)
236	St. Fabian *	530	Boniface II
251	St. Cornelius	*530	Dioscorus
*251	Novatian	533	John II
253	St. Lucius I	535	St. Agapitus I
254	St. Stephen I	536	St. Silverius, Martyr
257	St. Sixtus II	537	Vigilius
259	St. Dionysius	556	Pelagius I
269	St. Felix I	561	John III
275	St. Eutychian	575	Benedict I
283	St. Caius	579	Pelagius II
296	St. Marcellinus	590	St. Gregory I
	See vacant 4 years.	604	Sabinian
308	St. Marcellus I	607	Boniface III
309	St. Eusebius	608	St. Boniface IV
311	St. Melchiades	615	St. Deusdedit or Adeodatus
314	St. Sylvester I		
336	St. Marcus	619	Boniface V
337	St. Julius I	625	Honorius I
352	Liberius		See vacant 1 year, 6 months.
*355	Felix II	640	Severinus

(continued)

<u>Year</u>	<u>Name of Pope</u>	<u>Year</u>	<u>Name of Pope</u>
640	John IV	903	Leo V
642	Theodore I	*903	Christopher
649	St. Martin I, Martyr	904	Sergius III
654	St. Eugene I	911	Anastasius III
657	St. Vitalian	913	Landus
672	Adeodatus II	914	John X
676	Dorius	928	Leo VI
678	St. Agatho	928	Stephen VII (VIII)
682	St. Leo II	931	John XI
684	St. Benedict II	936	Leo VII
685	John V	939	Stephen VIII (IX)
686	Conon	942	Marinus II
*687	Theodore	946	Agapitus II
*687	Paschal	955	John XII
687	St. Sergius I	963	Leo VIII
701	John VI	964	Benedict V
705	John VII	965	John XIII
708	Sisinnius	973	Benedict VI
708	Constantine	*974	Boniface VII
715	St. Gregory II	974	Benedict VII
731	St. Gregory III		
741	St. Zachary	983	John XIV
752	Stephen II (III)	985	John XV
757	St. Paul I	996	Gregory V
*767	Constantine	*997	John XVI
*768	Philip	999	Sylvester II
768	Stephen III (IV)	1003	John XVII
		1004	John XVIII
772	Adrian I	1009	Sergius IV
795	St. Leo III	1012	Benedict VIII
816	Stephen IV (V)	*1012	Gregory
817	St. Paschal I	1042	John XIX
824	Eugene II	1032	Benedict IX
827	Valentine	*1045	Sylvester III
827	Gregory IV	1045	Benedict IX
*844	John	1045	Gregory VI
844	Sergius II	1046	Clement II
847	St. Leo IV	1047	Benedict IX
855	Benedict III	1048	Damasus II
*855	Anastasius	1049	St. Leo IX
858	St. Nicholas I	1055	Victor II
867	Adrian II	1057	Stephen IX (X)
872	John VIII	*1058	Benedict X
882	Marinus I	1059	Nicholas II
884	St. Adrian III	1061	Alexander II
885	Stephen V (VI)	*1061	Honorius II
891	Formosus	1073	St. Gregory VII
896	Boniface VI	*1080	Clement III
896	Stephen VI (VII)	1086	Bl. Victor III
897	Romanus	1088	Bl. Urban II
897	Theodore II	1099	Paschal II
898	John IX	*1100	Theodoric
900	Benedict IV	*1102	Albert

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*1105	Sylvester IV	*1378	Clement VII
1118	Gelasius II	1389	Boniface IX
*1118	Gregory VIII	*1394	Benedict XIII
1119	Callistus II	1404	Innocent VII
1124	Honorius II	1406	Gregory XII
*1124	Celestine II	*1409	Alexander V
1130	Innocent II	*1410	John XXIII
*1130	Anacletus II	1417	Martin V
*1138	Victor IV	1431	Eugene IV
1143	Celestine II	*1439	Felix V
1144	Lucius II	1447	Nicholas V
1145	Bl. Eugene III	1455	Callistus III
1153	Anastasius IV	1458	Pius II
1154	Adrian IV	1464	Paul II
1159	Alexander III	1471	Sixtus IV
*1159	Victor IV	1484	Innocent VIII
*1164	Paschal III	1492	Alexander VI
*1168	Callistus III	1503	Pius III
*1179	Innocent III	1503	Julius II
1181	Lucius III	1513	Leo X
1185	Urban III	1522	Adrian VI
1187	Gregory VIII	1523	Clement VII
1187	Clement III	1534	Paul III
1191	Celestine III	1550	Julius III
1198	Innocent III	1555	Marcellus II
1216	Honorius III	1555	Paul IV
1227	Gregory IX	1559	Pius IV
1241	Celestine IV	1566	St. Pius V
	See vacant 1 year, 8 months.	1572	Gregory XIII
1243	Innocent IV	1585	Sixtus V
1254	Alexander IV	1590	Urban VII
1261	Urban IV	1590	Gregory XIV
1265	Clement IV	1591	Innocent IX
	See vacant 2 years, 9 months.	1592	Clement VIII
1271	Bl. Gregory X	1605	Leo XI
1276	Bl. Innocent V	1605	Paul V
1276	Adrian V	1621	Gregory XV
1276	John XXI	1623	Urban VIII
1277	Nicholas III	1644	Innocent X
1281	Martin IV	1655	Alexander VII
1285	Honorius IV	1667	Clement IX
1288	Nicholas IV	1670	Clement X
	See vacant 2 years, 3 months.	1676	Bl. Innocent XI
1294	St. Celestine V	1689	Alexander VIII
1294	Boniface VIII	1691	Innocent XII
1303	Bl. Benedict XI	1700	Clement XI
1305	Clement V	1721	Innocent XIII
	See vacant 11 months.	1724	Benedict XIII
1316	John XXII	1730	Clement XII
*1328	Nicholas V	1740	Benedict XIV
1334	Benedict XII	1758	Clement XIII
1342	Clement VI	1769	Clement XIV
1352	Innocent VI		
1362	Bl. Urban V	1775	Pius VI
1370	Gregory XI	1800	Pius VII
1378	Urban VI	1823	Leo XII

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1829	Pius VIII	1922	Pius XI
		1939	Pius XII
1831	Gregory XVI	1958	John XXIII
1846	Pius IX		
1878	Leo XIII	1963	Paul VI
1903	St. Pius X	1978	John Paul I
1914	Benedict XV	1978	John Paul II

SIGNIFICANT DATES IN PAPAL HISTORY

42	Peter allegedly assumed papacy in Rome.
67	Peter martyred in Neronian persecution.
313	Edict of toleration (Melchiades).
380	Christianity made state religion, founding of Roman Catholic Church (Damasus I).
451	Leo I claimed universal papacy (rejected by East).
590	Gregory I became first real pope.
800	Leo III crowned Charlemagne emperor of Holy Roman Empire.
858	Nicholas I, pseudo-Isodorian Decretals, first with temporal power.
869	Adrian II excommunicated Photius, making schism between east and west.
904-963	Rule of the harlots.
964-1047	Midnight hour of papacy, Benedict IX worst pope.
1054	Leo IX excommunicated Cerularius, finalizing schism between east and west.
1198	Innocent III assumed power of all Europe, summit of papal power.
1229	Gregory IX instituted the Inquisition to exterminate heretics.
1294	Boniface VIII issued "Unam Sanctum," all souls subject to papacy.
1307	Clement V moved papal headquarters to Avignon, France.
1307-1377	"Babylonian captivity" of papacy; Gregory IX restores papacy to Rome.
1378-1429	Popes rivalled by anti-popes at Avignon.
1479	Sixtus IV sanctions Spanish Inquisition.
1517	German monk Martin Luther begins Reformation (Leo X).
1540	Jesuits founded by Ignatius Loyola (Paul III).
1545-1563	Council of Trent reaffirmed Roman Catholic theology, opposed Reformation.
1854	Immaculate conception of Mary (Pius IX).
1870	Vatican I, papal infallibility (Pius IX).
1929	Pius XI signs Lateran treaty with Italy, giving papacy sovereignty over Vatican City.
1959-1965	Vatican II liberalized Roman Catholic Church (John XXIII, Paul VI).
1978	First non-Italian pope in 456 years (John Paul II).

CHURCH HISTORY
Test: The Reformation

File 54 (BC) R8612
(H-BC-CHH54)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. All questions are worth one point each.

1. (1 pt.) What is the definition of "the Reformation"?
 - a. The sixteenth-century movement in western Christendom to recover Biblical Christianity, resulting in the separation of the Protestant churches from the Roman Catholic Church.
 - b. The abolition of immoral and unchristian practices in the Roman Catholic Church, resulting in a newly-purified Catholicism.
 - c. The miraculous intervention of God during the thirteenth to sixteenth centuries to have the Bible translated, printed in the vernacular, and circulated across Europe.
 - d. The period immediately preceding Martin Luther's break with Roman Catholicism, during which there was growing unrest among Europeans who felt the church desperately needed reform.
 - e. The seventeenth- to nineteenth-century religious movement which saw the rise of more than a dozen Protestant denominations.

2. (1 pt.) What occurred virtually simultaneously with the Reformation?
 - a. The decline of the Inquisition.
 - b. The formation of Bible societies.
 - c. The Mohammedan conquests in Europe.
 - d. The Renaissance.
 - e. The restructuring of the papacy.

3. (1 pt.) What one man is generally regarded as the spark of the Reformation?
 - a. Desiderius Erasmus.
 - b. John Huss.
 - c. Martin Luther.
 - d. John Wycliffe.
 - e. Ulrich Zwingli.

4. (1 pt.) What date is generally accepted as marking the start of the Reformation?
 - a. 1377.
 - b. 1417.
 - c. 1484.
 - d. 1517.
 - e. 1546.

5. (1 pt.) Where did the Reformation begin?
 - a. France.
 - b. Italy.
 - c. Germany.
 - d. Switzerland.
 - e. Simultaneously in Germany and Switzerland.

(continued)

6. (1 pt.) What was Martin Luther's background?
 - a. He was the son of a peasant, had very little education, and rebelled as a Catholic layman against corruption in the church.
 - b. He obtained a university education and became a monk, priest, and professor.
 - c. He was born of esteemed parents; was appointed as a bishop, then archbishop as a youth; and was thought to possibly be a papal candidate.
 - d. He was raised as a Protestant, became a doctor at the university, and was convinced by studying the Bible that he must found a new denomination.
 - e. He narrowly escaped martyrdom as a child and was trained in the Bible by devout parents and relatives who convinced him to enter the ministry.
7. (1 pt.) What circumstance influenced Luther to seek the religious life?
 - a. His family encouraged him to do it.
 - b. His priest counseled him to do it.
 - c. His friend was struck dead by lightning, and in fear he dedicated his life to God.
 - d. He received an invitation directly from the pope.
 - e. He was born into it, being appointed while still a child.
8. (1 pt.) What order of monk was Martin Luther?
 - a. Augustinian.
 - b. Benedictine.
 - c. Dominican.
 - d. Franciscan.
 - e. Jesuit.
9. (1 pt.) What doctor of divinity, friend, and counselor to Luther was instrumental in Luther's true conversion to Christ?
 - a. An unidentified old monk.
 - b. Andreas Carlstadt.
 - c. Philip Melancthon.
 - d. Johann von Staupitz.
 - e. Johannes Tauler.
10. (1 pt.) When did Luther allegedly hear a voice thunder, "The just shall live by faith!"?
 - a. After hours of lying in the form of a cross on the monastery floor.
 - b. While lying in bed just before he died.
 - c. Immediately before he knelt to receive Christ and be saved by grace through faith.
 - d. When he was pondering the phrases "thy sins be forgiven thee," and "the righteousness of God."
 - e. While ascending Pilate's staircase on his knees during his visit to Rome.
11. (1 pt.) With what city was Martin Luther primarily associated?
 - a. Augsburg.
 - b. Wartburg.
 - c. Wittenberg.
 - d. Worms.
 - e. Zurich.

(continued)

12. (1 pt.) Who was Johann Tetzel?
- Luther's opponent in debate at the Diet of Augsburg.
 - A priest sent by the pope to bribe Luther into silence.
 - The professor at the University of Wittenberg who gave Luther a copy of the Bible.
 - A Dominican friar appointed to collect indulgences who stirred Luther's concern.
 - Co-author, with Luther, of the Ninety-Five Theses.
13. (1 pt.) What were the Ninety-Five Theses?
- A series of statements issued by the Roman Catholic Church to refute Protestant theology.
 - The ninety-five arguments against Catholicism which Luther sent to the pope in response to his excommunication.
 - The articles of faith of the Lutheran church.
 - The series of sermons delivered by Luther at the Diet of Worms, containing his protests against Catholicism.
 - Ninety-five propositions written by Luther and circulated throughout Europe which denounced the abuse of indulgences.
14. (1 pt.) What did Luther say about the Ninety-Five Theses at the end of his life?
- They showed how weak he was and that he mistakenly supported the papacy at the beginning of the Reformation.
 - They could not be improved, but would remain forever in the church as a model theological statement.
 - He wished they had never been produced.
 - The Roman Catholic Church would never refute them from canon law, the fathers, or Scripture.
 - Someone would arise after him who would do a better job than he in answering Catholicism.
15. (1 pt.) What pope first called Luther "a man of fine genius," but later accused him of being "a drunken German" and eventually excommunicated him?
- Adrian VI.
 - Gregory VII.
 - Innocent III.
 - Leo I.
 - Leo X.
16. (1 pt.) Who was Dr. Johann Eck?
- The Catholic monk who brazenly hawked indulgences near Wittenberg.
 - Champion of the papacy, opponent of Luther and Carlstadt at the famed Leipzig debate, and continual antagonist to Luther.
 - Luther's favorite theologian, whose writings greatly colored Luther's beliefs.
 - Professor of the Bible who initially influenced and supported Luther, but who remained Catholic and thought Luther's break with Catholicism was excessive.
 - Personal physician to Luther, who unsuccessfully attempted to persuade him not to trust the safe conduct pledge and travel to the Diet of Augsburg.

(continued)

17. (1 pt.) How did Luther respond to the papal bull issued in 1520 which excommunicated him?
- He wrote a hymn of praise to God commemorating the event.
 - He immediately issued a counter-excommunication condemning the pope to eternal judgment.
 - He refuted the excommunication by proving from the Scriptures that he was not heretical.
 - He ignored it.
 - He publicly burned the bull of excommunication.
18. (1 pt.) What happened at the Diet of Worms in 1521?
- Philip Melanchthon debated Dr. Johann Eck.
 - Martin Luther changed streams in the middle of his debate, initially repudiating John Huss, then later siding with Huss' beliefs.
 - An imperial assembly heard charges against Martin Luther, who refused to recant and was condemned with his followers as heretical.
 - The Emperor Charles V was converted from Catholicism to Protestantism by Luther's masterful defense of his beliefs and refutation of Catholicism from Scripture.
 - Protestantism in general, and Lutheranism in particular, were decreed to be heresies worthy of death, thus beginning mass martyrdom throughout Germany.
19. (1 pt.) What happened to Luther immediately after the Diet of Worms?
- He was burned at the stake as a heretic.
 - He returned to Wittenburg with increased zeal.
 - He wrote a commentary on the New Testament.
 - He publicly exposed a secret Catholic attempt to bribe him with a cardinal's hat.
 - He was waylaid by supporters disguised as bandits who took him to a castle for protection.
20. (1 pt.) What writings did Luther produce during his seclusion at Wartburg?
- A commentary on the New Testament.
 - A commentary on the Old Testament.
 - A German translation of the Bible.
 - Concerning the Babylonian Captivity of the Church.
 - Table Talk.
21. (1 pt.) Who generally guided Luther's flock during his absence?
- Theodore Beza.
 - Andreas Carlstadt.
 - Leo Juda.
 - Philip Melanchthon.
 - George Wishart.

22. (1 pt.) What occurred among Luther's followers during his absence?
- Many became convinced that Luther's reforms were not extensive enough.
 - Melanchthon headed a committee which produced a German translation of the Bible.
 - They rapidly decreased in number, fearing persecution.
 - A number of followers became traitors to Luther, openly criticizing him and attempting to overturn the movement.
 - There was a split, and one rebel faction formed a distinct new denomination.
23. (1 pt.) What mistake did Luther make when he returned home to his city following the Diet of Worms?
- He gave himself the credit, when it was actually God who helped him after he agonized in prayer.
 - He conceded that his denial of transubstantiation was wrong, and he again adopted the Catholic view.
 - He condemned Philip Melanchthon for leading his followers into fanaticism.
 - He led many of his followers to their deaths by urging them to participate in the Peasant's Revolt.
 - He retracted many of his earlier anti-Catholic statements, saying he had mellowed somewhat.
24. (1 pt.) How did Luther err in his translation of the Bible?
- He retained the Apocrypha.
 - He did not include the book of James as canonical.
 - He added the word "alone" to Romans 3:28, making it contradict another passage which says we are not justified by faith alone.
 - All of the above.
 - None of the above.
25. (1 pt.) What role did Philip Melanchthon play in the German Reformation?
- He was Luther's close associate.
 - He aided Luther in his German translation of the Bible.
 - He composed the Augsburg Confession.
 - All of the above.
 - None of the above.
26. (1 pt.) How did Andreas Carlstadt compare with Martin Luther in belief and practice?
- Luther had more truth and was a more radical reformer.
 - Luther insisted the laity be allowed to take wine at communion, while Carlstadt stuck with the Catholic view of permitting only the priests to partake.
 - Luther put off his robes, married, denounced idols, ate meat on Fridays, and opposed infant baptism, while the more conservative Carlstadt viewed these things as excessive.
 - All of the above.
 - None of the above.

(continued)

27. (1 pt.) What fanatical group in Luther's day claimed its members were apostles and prophets who became involved in the inspiration of God, visions, and dreams?
- Anabaptists.
 - Cathari.
 - Followers of Carlstadt.
 - Followers of Melanchthon.
 - Followers of Tauler.
28. (1 pt.) What problems occurred in the early Lutheran church as a result of people leaving the Catholicism they had followed all their lives?
- Unregenerate people joined the church just to escape the iron hand of Catholicism.
 - Having been financially exploited while Catholics, many gave little or no money to support the church.
 - The new freedom was abused as liberty for immorality.
 - All of the above.
 - None of the above.
29. (1 pt.) What does the one basic decision of both Diets of Nuremburg (1522-1524) indicate about the progress of the Reformation?
- The papacy was greatly weakened compared to its medieval power.
 - Luther ruled not only his church but practically the entire country as well.
 - Even the German royalty were now Lutherans and favorable to the movement.
 - All of the above.
 - None of the above.
30. (1 pt.) What great calamity befell the new Lutheran church in 1525?
- Luther was slain in battle.
 - Melanchthon was assassinated.
 - Carlstadt apostatized and returned to the Catholic priesthood.
 - Luther's translation was declared illegal, and virtually all copies were confiscated and destroyed.
 - Thousands of members died in the Peasant's Revolt.
31. (1 pt.) Who was Thomas Munzer?
- An ex-Catholic monk who produced a German translation of the Bible after Luther's.
 - A German Anabaptist reformer who led the Peasant's Revolt and was beheaded at the end of it.
 - The first Lutheran minister to bring Lutheranism to England.
 - The first Lutheran minister to bring Lutheranism to the New World.
 - The first official "Lutheran" minister.
32. (1 pt.) On what issue did Luther violently disagree with Erasmus?
- Infant baptism.
 - Papal authority.
 - Salvation by grace through faith.
 - The freedom of man's will.
 - Whether a saved man could fall away and be eternally lost.

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33. (1 pt.) What happened to Luther regarding the subject of celibacy versus marriage?
- He remained celibate for life.
 - He married.
 - He married, was widowed, and remarried.
 - He married, was divorced, and remarried.
 - He married, was divorced, and never remarried.
34. (1 pt.) What was the Augsburg Confession of 1530?
- The eloquent apology or speech in defense of his beliefs delivered by Luther at the Diet of Augsburg.
 - A statement of Lutheran beliefs presented to Emperor Charles V at the Diet of Augsburg.
 - A collection of Lutheran confessions of faith, including such creeds as the Apostles' and Nicene.
 - Luther's catechism for laymen and children.
 - Luther's catechism for clergymen and teachers.
35. (1 pt.) Who was the real author of the Augsburg Confession?
- An unknown Lutheran theologian.
 - Carlstadt.
 - Erasmus.
 - Luther.
 - Melanchthon.
36. (1 pt.) Where did the term "Lutheranism" originate?
- From Martin Luther, who named the movement after himself.
 - From Luther's zealous followers, who named the movement after its founder despite his protests.
 - From the enemies of the movement, who apparently were trying to label it as a work of man rather than of God.
 - From the German emperor, who named it after Luther when he proclaimed it to be the official religion of Germany.
 - From the pope, who condemned the movement as heretical and wanted to clearly distinguish it from Catholicism.
37. (1 pt.) What significant statement did Theodor Sauer write about Martin Luther (Geschichte der Christlichen Kirche für Schule und Haus, Dresden, 1859, p.400)?
- Luther identified the Roman Catholic Church as the harlot of Revelation 17:5.
 - Luther said not to name the movement after him.
 - Luther himself was immersed in the name of Jesus, but thought this truth was too extreme to teach to everyone.
 - Luther said no creeds of man were authoritative, not even the Apostles' and Nicene Creeds.
 - Luther spoke in tongues.

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38. (1 pt.) Where did Lutheranism become the state church during the Reformation period?
- Germany only.
 - Germany and Switzerland only.
 - Germany, Switzerland, and Austria only.
 - Many European countries.
 - Nowhere; it never became the state church of any country.
39. (1 pt.) What was the Peace of Augsburg of 1555?
- The settlement reached at the Diet of Augsburg legalizing Lutheran churches as legitimate religious bodies having the right to exist independently.
 - The resolution made at the Diet of Augsburg approving the principle of religious peace and legally shattering the medieval unity and domination of Christendom under Roman Catholicism.
 - The decision made by the Holy Roman empire to permit the prince of each area to decide whether his land was to be Lutheran or Catholic.
 - All of the above.
 - None of the above.
40. (1 pt.) When did Ulrich Zwingli begin preaching Reformation theology in Switzerland?
- 1475.
 - 1516.
 - 1540.
 - 1564.
 - 1575.
41. (1 pt.) With what city was Ulrich Zwingli primarily associated?
- Bern.
 - Basel.
 - Cappel.
 - Einsiedeln.
 - Zurich.
42. (1 pt.) What denomination was founded by Zwingli?
- Anabaptist.
 - Anglican.
 - Pietist.
 - Presbyterian.
 - Reformed.
43. (1 pt.) What was Zwingli renowned for prior to his fame as a theologian and reformer?
- He possessed superior knowledge and skill as a physician.
 - He was popular for his political career as mayor of Bern, the capitol of Switzerland.
 - He was a distinguished colleague of Erasmus and co-authored many books with him.
 - He was a Roman Catholic cardinal, who answered directly to the pope for the welfare of Catholicism in Switzerland.
 - He was a Swiss humanist and patriot, one of the most prominent men in the country.

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44. (1 pt.) What office in the Roman Catholic Church did Zwingli hold?
- Bishop.
 - Cardinal.
 - Priest.
 - All of the above.
 - None of the above.
45. (1 pt.) Who was the theological teacher who was instrumental in converting Zwingli to the Reformation movement?
- Desiderius Erasmus.
 - Johann Faber.
 - Leo Juda.
 - Bernardin Samson.
 - Thomas Wytttenbach.
46. (1 pt.) What similar circumstance fueled the Reformation fires in Zwingli's city just as it had done in Luther's town?
- The arrival of a papal bull excommunicating Zwingli.
 - The selling of indulgences by a corrupt collector.
 - The attempt to bribe Zwingli into silence.
 - The assassination of Zwingli's close associate.
 - The confiscation and burning of Zwingli's Swiss translation of the Bible.
47. (1 pt.) What order which Zwingli passed down to all the clergy under his authority caused the greatest furor among those forced to follow it?
- All must marry within one year.
 - All must re-baptize every church member by immersion.
 - All must preach from the Scriptures alone, not the fathers.
 - All must abstain from fornication and adultery.
 - All must give both communion emblems to the laity.
48. (1 pt.) Who was Johann Faber?
- The Catholic "hammer of the heretics," who at a public debate was reduced to silence by Zwingli's powerful oratory.
 - The papal legate who tried to bribe Zwingli four different times.
 - The friend and advisor of Zwingli, who convinced him to finally resign from the pope's pension.
 - The Greek professor who actually did most of the translation work on Zwingli's Swiss New Testament.
 - The Swiss inventor of movable type whose printing press added immeasurably to the effectiveness of the Reformation.
49. (1 pt.) What issues which resulted in undisputed triumphs for the reformers were debated at public conferences in Zurich in 1522 and 1523?
- Abolition of mass and images, and teaching only what could be proved from Scripture.
 - Abolition of celibacy and allegiance to the papacy.
 - Abolition of infant baptism, and the method of sprinkling.
 - Abolition of belief in predestination and original sin.
 - Abolition of priestly robes and pageantry in the church services.

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50. (1 pt.) What decree was made in Zurich following the public conferences of 1522 and 1523?
- All clergy were required to marry or lose their office.
 - Zwingli was declared to be the leader of all Protestants in Switzerland.
 - Switzerland renounced the papacy and officially declared itself a Protestant country.
 - All pastors were required to preach nothing from the pulpit which was not clearly proved by the written Word of God.
 - All believers were required to be re-baptized by immersion or lose their membership in the church.
51. (1 pt.) What was Zwingli's comment regarding the Reformation zealots who pushed down the huge crucifix outside the city and were arrested? (The Catholics demanded their death, and the authorities called a public council to let Zwingli debate the matter.)
- It was not sacrilege to pull it down since images are anti-Scriptural, but the criminals deserved punishment for resisting legal authorities.
 - All images are false idols and must be torn down in homes, churches, and the entire city; thus, the accused should be commended for their bravery and obedience to God.
 - The zealots should be executed as a public example to all Christians that no believer has the right to destroy personal property belonging to others.
 - All of them should be exiled, Zwingli's secret tactic being that they would then escape punishment and start Reformation churches wherever they were sent.
 - The accused should be held under legal protection in prison until it was clear that the Catholics were not basing their case on Scripture, then they should be acquitted.
52. (1 pt.) What happened to Claude Hottinger, the leader of the band which tore down the crucifix?
- He was acquitted.
 - He was imprisoned for life.
 - He bribed the council and was freed, but this was later discovered and he was convicted.
 - He was later beheaded, thus becoming the first martyr of the Swiss Reformation.
 - He eventually recanted, joined the Roman Catholic Church, and became Zwingli's fiercest opponent.
53. (1 pt.) Who was Oexlin?
- The mayor of Basel, who was converted to Christ and became Zwingli's close ally.
 - The mayor of Bern, who was converted to Christ and became Zwingli's close ally.
 - The mayor of Zurich, who was converted to Christ and became Zwingli's close ally.
 - The Roman Catholic theologian prompted by the pope to challenge Zwingli to a debate at the Diet of Baden (hoping to lure Zwingli there so he could be burned as a heretic).
 - An apostle of the Reformation in Thurgau, who was illegally arrested and martyred.

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54. (1 pt.) What happened at the Conference of Bern in 1528?
- Zwingli was condemned as a heretic and burned at the stake.
 - Conrad Grebel and Felix Manz, heads of the Swiss Anabaptist movement, were condemned as heretics by the Protestant clergy and drowned.
 - Zwingli soundly refuted Dr. Johann Eck and all of his arguments against the "Lutheran heresies" which Zwingli was promulgating.
 - Swiss Protestant Reformers, including Zwingli, drew up ten statements of faith known as the Theses of Bern.
 - Swiss Protestant Reformers, with the conspicuous absence of Zwingli (who objected that these leaders were setting themselves up as a board of popes over the Reformation church), drew up ten statements of faith known as the Theses of Bern.
55. (1 pt.) What event resulted from what happened at the Conference of Bern?
- Many cities in Switzerland became Protestant, subscribing to the articles written at the conference.
 - The Reformed Church rebounded from the loss of its leader and rapidly increased in membership.
 - Protestant bodies were sharply divided from one another over matters of doctrine, and thus formed into distinct denominations.
 - Zwingli became popular throughout all Europe as the Champion of Protestantism and defender of the faith against the Roman Catholic harlot system.
 - The Anabaptists went underground and were furiously persecuted, eventually being driven from Switzerland into the Netherlands.
56. (1 pt.) What was Zwingli's biggest mistake?
- He reconciled his Protestant church with Roman Catholicism, forming the heavily-Catholic Reformed Church of Switzerland.
 - He became involved in politics, exhorted his people to arms against Catholicism, and died in battle.
 - He recanted in prison while awaiting execution, causing many followers to lose faith and apostatize (although he publicly repented for it at the stake).
 - He turned the movement over to Conrad Grebel as his successor, and Grebel ruined it in a few years.
 - He compromised many portions of his translation, rendering them favorably to Catholicism in fear that accurate wording would be rejected by many as too radically different from what they thought the Bible said.
57. (1 pt.) Who succeeded Ulrich Zwingli as head of the Swiss Reformation?
- Heinrich Bullinger.
 - Conrad Grebel.
 - Melchior Hoffman.
 - James Keyser.
 - Felix Manz.

(continued)

58. (1 pt.) What was the Peace of Cappel?
- A landmark document drafted by Swiss Protestants of Cappel declaring the city to be Protestant.
 - The compromise made between the Protestants and the Roman Catholic Church, designed to restore peace to the war-torn cantons of Switzerland.
 - The Catholic order to exhume Zwingli's body and burn it for heresy (supposedly to bring peace by satisfying the demands of the Catholic population).
 - Zwingli's appeal to all Protestants not to make war against Catholics but to subscribe to a policy of non-resistance.
 - The peace treaty favorable to Catholicism signed in Switzerland after Zwingli's death which affixed permanent legal boundaries for the Reformed Church in Germany and Switzerland.
59. (1 pt.) Who was Leo Juda?
- A Swiss reformer and friend of Zwingli who helped translate the Zurich Bible.
 - The leader of the Anabaptists in Switzerland.
 - The first martyr of the Reformation to be drowned by other Protestants who were intolerant of his doctrine of immersion.
 - All of the above.
 - None of the above.
60. (1 pt.) Who was William Farel?
- The leader of the French Reformation.
 - An eloquent French preacher who brought the Reformation to French-speaking Switzerland.
 - The professor who taught John Calvin and eventually led him to Christ.
 - John Calvin's primary Protestant opponent, who disputed Calvin's view of predestination.
 - The leader of the Swiss Anabaptists who were violently opposed by John Calvin.
61. (1 pt.) When was John Calvin born?
- Before Luther.
 - At approximately the same time as Luther.
 - Twenty-five years after Luther.
 - Fifty years after Luther.
 - One hundred years after Luther.
62. (1 pt.) What led John Calvin to accept the Gospel?
- The supernatural vision of heaven and hell given to him by God who told him he had to make a clear-cut choice.
 - The unanswerable arguments of his Protestant professor at the University of Paris.
 - The influence of his godly Christian parents who trained him for a life in service to God.
 - The Word of God he learned from studying the Bible given to him by his cousin.
 - The heart-rending pleas of his beloved Christian wife.

(continued)

CHURCH HISTORY

63. (1 pt.) What happened to Calvin when he stopped for the night in Geneva while on his way to Strasbourg in 1536?
- He was miraculously converted to Christ.
 - He felt a divine call from God to enter the ministry.
 - Farel convinced him to stay and dedicate his talents to furthering the Reformation.
 - All of the above.
 - None of the above.
64. (1 pt.) What was Calvin's background before he became a reformer?
- He was trained for Roman Catholicism and ordained as a priest.
 - He studied at Orleans and received his degree in law.
 - He became a humanist and also studied theology.
 - All of the above.
 - None of the above.
65. (1 pt.) Who originally headed the Reformation movement in Calvin's city (he appointed Calvin as his aide, and eventually Calvin surpassed him in fame)?
- Theodore Beza.
 - Heinrich Bullinger.
 - Nicolas Cop.
 - William Farel.
 - Leo Juda.
66. (1 pt.) With what city was John Calvin primarily associated?
- Basel.
 - Geneva.
 - Neuchatel.
 - Paris.
 - Strasbourg.
67. (1 pt.) What was the most famous work authored by John Calvin?
- Commentaries on the New Testament.
 - History of the Christian Church.
 - Institutes of the Christian Religion.
 - Concerning the Babylonian Captivity of the Church.
 - Predestination and the Will of God.
68. (1 pt.) What forced Nicolas Cop and John Calvin to leave Paris in 1533?
- Cop delivered a sermon written by Calvin which attacked the church and called for reform along the lines advocated by Luther.
 - They co-authored an anti-Catholic Reformation tract which was given wide circulation but was officially opposed by both civil and Roman Catholic authorities.
 - Together they produced a French translation of the New Testament which was outlawed, so they fled for their lives.
 - Other Protestants, intolerant of Calvin and Cop's insistence on radical reform, drove them out of town.
 - Both had an unquenchable thirst for knowledge in God's Word and were compelled to travel to Germany and study under Martin Luther.

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69. (1 pt.) What forced William Farel and John Calvin to leave Geneva in 1538?
- Severe persecution by Roman Catholicism and threats of assassination convinced them to go into exile.
 - The city rejected the Gospel, so they "shook off the dust" against it in judgment and moved on.
 - Geneva was officially declared to be a Catholic city, and all reformers and Protestant sympathizers were required to leave.
 - Calvin and Farel endeavored to have all citizens sign the Geneva Confession (a Protestant statement of faith) or be banished, and the stormy reaction led to their expulsion.
 - Both had married secretly, and when the facts became known, they were attacked by their own followers for deception and banished.
70. (1 pt.) What was Calvin's greatest administrative mistake?
- He attempted to clean up his city both physically and morally, and the unregenerate populace rebelled.
 - He called for all true believers to leave the corruption in his town and head for eastern France where he would establish an all-Christian community.
 - He relied on the civil government, rather than God, for protection against Catholic persecutions.
 - He sternly asserted that the state must become a theocratic government with everyone conforming to the laws of God as stated in the Old Testament.
 - He ruled in a court decision that everyone, including himself, was subject to the authority of the emperor, even in religious matters.
71. (1 pt.) What was the greatest tragedy of Calvin's administration?
- Calvin ordered the assassination of the Roman Catholic archbishop.
 - He failed to abolish mass, images, transubstantiation, papal allegiance, and many other idolatrous Catholic beliefs.
 - Michael Servetus was burned at the stake with Calvin's approval.
 - He convinced the emperor to close the town university because it was teaching worldly philosophy (but he lost many converts as a result).
 - He remained on the pope's pension for life, thus betraying hypocrisy (attacking the pope on one hand, and being influenced by the pope's money on the other).
72. (1 pt.) What great reformer studied under John Calvin?
- Theodore Beza.
 - Thomas Cranmer.
 - John Knox.
 - Hugh Latimer.
 - William Tyndale.
73. (1 pt.) Which of the following concepts did Calvin believe?
- The end justifies the means.
 - The best society is a church-state system.
 - Baptism must be performed only by immersion.
 - Communion must be practiced weekly.
 - Church services should be unstructured.

(continued)

74. (1 pt.) What new innovation to the church did Calvin institute?
- Women were required to wear veils during church services.
 - Christians were taught to go door to door in an evangelistic witnessing campaign.
 - He started the first Sunday School classes for children during church services.
 - Friday night "congregation meetings" were held where both ministers and laymen could share things from God's Word.
 - Converts were required to study a catechism prior to being admitted to membership in the church.
75. (1 pt.) For which one of his doctrines has Calvin become the most famous?
- His view of a Christian's role in society.
 - His view of the Roman Catholic Church.
 - His view of dealing with heretics.
 - His view of predestination.
 - His view of the question of law versus grace.
76. (1 pt.) What two things are generally considered to have been fathered by John Calvin?
- Church history, and church government by a presbytery.
 - Church government by a presbytery, and the grammatico-historical method of exegesis.
 - The grammatico-historical method of exegesis, and the Sunday School.
 - The Sunday School, and Bible commentaries.
 - Bible commentaries, and Christian schools for public education of children.
77. (1 pt.) What Bible did Calvin help translate?
- An unnamed French New Testament.
 - An unnamed Swiss New Testament.
 - The Geneva Bible.
 - The Great Bible.
 - None of the above.
78. (1 pt.) Who succeeded John Calvin as head of the French-Swiss Reformation?
- David Beaton.
 - Theodore Beza.
 - William Farel.
 - John Knox.
 - Thomas Munzer.
79. (1 pt.) For what achievement is Theodore Beza generally known?
- He assumed leadership of Geneva following Calvin's death.
 - He wrote a masterful letter to Emperor Charles V convincing him to declare the Reformed Faith a legal religion in the empire.
 - He founded the University of Geneva and made secondary education the common practice of all Europe.
 - He abolished the church-state system to prevent different Reformation churches from establishing themselves as the sole religion of the countries they dominated.
 - He published a Greek New Testament in 1565.

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80. (1 pt.) Who was slain in the St. Bartholomew's Day Massacre of 1572?
- 10,000 Swiss patriots and Protestants.
 - 20,000 Swiss Anabaptists.
 - 50,000 French Albigenses.
 - 100,000 French Huguenots.
 - 120,000 Protestants all across Europe in two nights of terror.

PART II. MATCHING. Match the responses in the right column to their corresponding premises in the left column by placing the letters of the correct responses in the blanks provided. All responses should be used; each one matches only one premise. Point values for partial credit are noted above each question.

10 pts. total, 1 pt. per question.

A. Match the men to their descriptions.

- | | |
|---|------------------------|
| _____ 1. Elector of Saxony. | a. Theodore Beza. |
| _____ 2. Authored <u>Hammer Against the Lutheran Heresy</u> . | b. Heinrich Bullinger. |
| _____ 3. Successor and biographer of Ulrich Zwingli. | c. Andreas Carlstadt. |
| _____ 4. Swiss reformer who helped translate the Zurich Bible. | d. Charles V. |
| _____ 5. Dutch humanist and theologian who wrote satire and made a Greek text. | e. Johann Eck. |
| _____ 6. Holy Roman Emperor. | f. Desiderius Erasmus. |
| _____ 7. Brought the Reformation to Geneva. | g. Johann Faber. |
| _____ 8. French-Swiss reformer, successor and biographer of John Calvin. | h. Frederick III. |
| _____ 9. Colleague of Luther who became an extremist German reformer. | i. William Farel. |
| _____ 10. Cocky and contentious defender of Catholicism, Luther's formidable adversary. | j. Leo Juda. |

10 pts. total, 1 pt. per question.

B. Match the men to their descriptions.

- | | |
|--|-------------------------|
| _____ 1. Burned at the stake for translating the Bible into the common tongue. | a. John Knox. |
| _____ 2. Luther's teacher, who later rejected the Reformation as excessive. | b. Leo X. |
| _____ 3. Hawked indulgences in Germany, inciting Luther's anger. | c. Felix Manz. |
| _____ 4. Appointed to sell indulgences in Switzerland, thereby arousing indignance. | d. Philip Melancthon. |
| _____ 5. Student of Calvin and founder of Scottish Reformation. | e. Bernardin Samson. |
| _____ 6. Pope who excommunicated Martin Luther and opposed the Reformation. | f. Johann von Staupitz. |
| _____ 7. Leader and co-founder of the Anabaptists in Switzerland. | g. Michael Servetus. |
| _____ 8. German reformer who aided Luther and wrote the Augsburg Confession. | h. Johann Tetzl. |
| _____ 9. Spanish physician and theologian condemned by both Catholics and Protestants. | i. William Tyndale. |
| _____ 10. Swiss reformer and teacher of Zwingli. | j. Thomas Wyttenbach. |

CHURCH HISTORY

Reference: English and Scottish monarchs, 1485-1625

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(H-BC-CHH55)

PURPOSE OF THE PAPER

The history of the English and Scottish Reformations is inextricably interwoven with the history of the monarchs who ruled these nations at the time. No one can properly understand the various religious movements without familiarity with the kings and queens who founded, supported, persecuted, and opposed those movements. For instance, Henry VIII founded the Church of England, and Mary Tudor persecuted Protestants so severely she earned the title "Bloody Mary." Obviously, one cannot confine even an elementary study of the Protestant, Anglican, and Catholic movements of this period to Tyndale, Knox, Cranmer, Latimer, Ridley, and other famous reformers of these nations, because the monarchs played an equally important role in the events.

This paper unravels the tangled maze of Tudor and Stuart rulers of England and Scotland, telling where each monarch stood in relation to the Protestants, the Anglicans, and the Roman Catholic Church.

THE TRUE SOURCE OF THE REFORMATION

Some historians err by ascribing the Reformations in England and Scotland to acts done by the Protestant monarchs, especially Henry VIII. These mighty moves of God's true Spirit in the hearts of His people flowed from a much purer source than the murderous and questionable hearts of these men and women.

The work throughout was a work of God, not man. The power of God's Word, the Bible, and the untiring labors and witness of His true evangelists, preachers, and martyrs accomplished the work. The true royalty in England and Scotland consisted of Bilney, Latimer, Tyndale, Coverdale, Knox, Cranmer, Ridley, and the other reformers. The real credit goes to believers who prayed, preached, translated, printed, and otherwise ministered the Gospel to further this Reformation.

PERIOD COVERED IN THIS PAPER

This paper includes all of the Tudor and most of the Stuart monarchs of England and Scotland. The period covered is the sixteenth century, contemporary with Erasmus, Luther, Zwingli, Calvin, Beza, and Bullinger. These were the men who led the German, Swiss and French Reformations of Continental Europe.

The period closes with the reign of James VI of Scotland, who is the same person as James I of England. He ruled only Scotland from 1567 to 1603, but when Queen Elizabeth I of England died in 1603, he became king of England as well. He then changed his name to James I, ruling Scotland and England from 1603 to 1625.

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ENGLISH MONARCHS (dates given in headings are dates of reigns)

HENRY VII (1485-1509)

Henry VII was the son of Edmond Tudor, Earl of Richmond, and Margaret Beaufort. Through his parents' families, he was descended from the three previous English kings: Henry IV, Henry V, and Henry VI, all of whom were of the House of Lancaster. Henry VII founded the Tudor Dynasty, ending the House of Lancaster's control of the English throne, and the Wars of the Roses. To strengthen his hold on the monarchy, in 1486 he married Elizabeth, daughter of Edward IV (of the York family), thus uniting the Houses of Lancaster and York.

Henry arranged a marriage between his son, Arthur, and Catherine of Aragon, daughter of Ferdinand and Isabella of Spain. After Arthur died in 1502, the king betrothed the young widow to and secured her dowry for his younger son, Henry. He also negotiated a marriage between his daughter Margaret and James IV of Scotland.

HENRY VIII 1509-1547

Born in 1491, Henry VIII was the son of Henry VII and Elizabeth. His first official act after taking the throne in 1509 was to marry Catherine of Aragon, his brother's widow. Catherine bore him five children, but only one of them lived—Mary I (Tudor), who later became queen. Henry wanted a son to be his heir, but it appeared that Catherine would not bear him one.

In 1526, he focused his attention on a maid of honor at court named Anne Boleyn. Thomas Cardinal Wolsey, Henry's ambitious chief minister, asked Pope Clement VII to annul the king's marriage to Catherine on the grounds it was wrong for Henry to have married his brother's widow (Lev. 20:21). But Clement could not annul the marriage without admitting that Pope Julius II had erred when he granted a special papal dispensation enabling Henry to marry Catherine in the first place in 1509. Wolsey sent money to Rome, and Henry put pressure on Pope Clement by mobilizing an attack in Parliament against leading Catholic clergymen in 1529. Pope Clement refused to annul the marriage, and Henry dismissed Wolsey, who died shortly thereafter in 1530.

Sir Thomas More was appointed new lord chancellor but was powerless to assist Henry, and so resigned in 1532. The control of affairs passed to Thomas Cromwell who realized that the king's divorce could only be accomplished by severing all connections between the Church of Rome and the government of England. Finally, in 1533, Henry denied that the pope had any authority over England, and secretly married Anne Boleyn. Parliament passed the Act of Appeals, which cut the legal ties between the English church and the papacy. Henry then appointed Thomas Cranmer as Archbishop of Canterbury, thus founding his own church, the Church of England. Cranmer dissolved Henry's first marriage. Parliament passed the famous Act of Supremacy in 1534, making the Church of England a distinct institution and designating the king as its supreme head. These two Acts established the Reformation in England.

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Henry and his leading statesman, Thomas Cromwell, received much popular support for this profound ecclesiastical revolution. Their two most ardent opponents were Sir Thomas More (Cromwell's predecessor as chancellor) and Bishop John Fisher, both devout Roman Catholics who refused to take Henry's oath renouncing papal authority, and who opposed the king's divorce and remarriage. More and Fisher were beheaded in 1535. Cromwell had strong sympathy for Lutheranism and encouraged the translation of the Bible, which led to the publishing of the Great Bible in 1539. His attempt to establish an alliance with Lutheran princes displeased Henry, who condemned him for heresy and treason and had him beheaded in 1540.

Thomas Cranmer, influenced by humanist and Lutheran writings, became a strong opponent of the papacy. He supported Cromwell's effort to publish an official English translation of the Bible. Near the end of Henry's reign, Cranmer revised the liturgy of the Church of England and wrote what became The Book of Common Prayer in 1549. He changed the communion service, published the Forty-two Articles of faith, and generally helped the Reformation.

When the violent Roman Catholic Mary I (Tudor) came to power in 1553, Cranmer was condemned to death for treason, but the sentence was not carried out. Under the renewed heresy laws of 1555, he was convicted and forced to watch the burnings of Hugh Latimer and Nicolas Ridley. After much pressure, he signed a number of recantations but was executed anyway in 1556. On the eve of his martyrdom his courage returned, and he held his right hand directly in the flames, cursing it as a wicked instrument which had denied his Lord and Savior.

Henry maintained the doctrines of Rome, even in his new Church of England. True, he had denied the authority of the pope over his kingdom, but he remained a thoroughgoing Romanist at heart. Under the influence of Gardiner and Bonner, two bigoted papists, the Six Articles were enacted in 1539, sometimes termed "the bloody statute." It condemned to death all who opposed the doctrine of transubstantiation, auricular confession, vows of chastity and private masses, and all who supported clerical marriage and giving the communion cup to the laity. Cranmer used all his influence and risked the king's displeasure to prevent its passing, but was unsuccessful. Hugh Latimer, now Bishop of Worcester, and hundreds of others were imprisoned. Papists were hung for denying the king's supremacy as head of the church in England, and Protestants were burnt for denying transubstantiation. An estimated 72,000 people were executed during Henry's reign. Cranmer revised the church doctrine after Henry's death.

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Henry's divorce and remarriage did not solve his marital woes. In 1533, seven months after their marriage, Anne Boleyn bore him his second daughter, Elizabeth I, who later became queen. But Henry tired of Anne and so sanctioned a plot whereby she was charged with treasonable adultery and beheaded in 1536. Cranmer then declared this second marriage invalid. Since Catherine had already died a little earlier, Henry was now at liberty to remarry. He immediately took to wife Jane Seymour in a ceremony conducted by Cranmer. Jane bore Henry his long-awaited son, Edward VI, but she died during the childbirth in 1537.

The next three years were spent attempting to find Henry yet another wife. In 1540, Cromwell arranged Henry's marriage to a German princess, Anne of Cleves, to bring about an alliance between England and certain German princes. Henry hated her upon first sight, however, and at once demanded a divorce, which Cranmer arranged. Anne obligingly consented to the divorce in return for a sizable estate, where she lived in happy obscurity. Henry held Cromwell personally responsible for the Cleves fiasco, so he ordered him beheaded the same year, 1540. Eighteen days after his marriage to Anne of Cleves was annulled, Henry married the promiscuous twenty-year-old, Catherine Howard (Henry was forty-nine), whose folly of continuing her romantic escapades even as queen brought her to the chopping block in 1542. In 1543, he married his sixth wife, the calm and obedient Catherine Parr, who survived him.

Henry VIII is famous for separating the Church of England from the Roman Catholic Church and helping to establish the Reformation in England. He is also famous for his six wives. His private life greatly influenced English political and religious history. He died in 1547.

EDWARD VI 1547-1553

Born in 1537, Edward VI was the son of Henry VIII and Jane Seymour, and was the last Tudor king of England. He succeeded his father in 1547, taking the throne at age nine. Henry VIII's will had provided for rule by a "Council," but Edward's uncle Edward Seymour, Duke of Somerset, forced himself on the boy as protector and virtually assumed control. Protestantism became the state religion; both Edward and Somerset were devoted Protestants. John Dudley, Earl of Warwick, deposed Somerset and took charge of the king and kingdom as protector. He became Duke of Northumberland, made peace with France and Scotland, and instituted a Protestant purification of the Church of England. The Book of Common Prayer (1549), by Archbishop Thomas Cranmer, and the Forty-two Articles of faith (1551) were published during Edward's reign.

Anticipating the young king's death, Dudley persuaded Edward to will the crown to his daughter-in-law, Lady Jane Grey, wife of Dudley's son, Guildford. When Edward died in July, 1553, Lady Jane succeeded to the throne, but within nine days the council deposed her, and Mary I (Tudor) became Queen of England.

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MARY I (TUDOR) 1553-1558

Born in 1516, Mary I (Tudor) was the daughter of Henry VIII and Catherine of Aragon, who reared her as heir to the throne. But Henry treated her harshly after his divorce from her mother. Mary resented being forced to sign a declaration acknowledging the union of her parents to have been illegal and renouncing the pope's authority. Both Mary and Catherine remained devoutly faithful to Roman Catholicism.

After Henry's death she lived in retirement, and her younger brother, Edward, was made king. She became queen in 1553, when Edward died. An attempt to set her aside in favor of Lady Jane Grey, "the nine-day queen," failed.

Mary spared no effort to restore Roman Catholicism's control over England. She had popular support. Parliament repealed all of Henry VIII's antipapal laws and all of Edward VI's Protestant laws. Pope Julius III absolved England through Reginald Cardinal Pole, who returned to England from exile as special ambassador to the Vatican.

In 1554, Mary married Philip II of Spain, even though many Englishmen opposed the marriage on the ground that Spain had been England's worst enemy. Insurrections broke out, and Mary became suspicious of her Protestant sister Elizabeth I, who later became queen. Elizabeth was imprisoned in the Tower of London but soon after was released. Lady Jane Grey and her husband, Lord Guildford Dudley, were executed.

Mary revived England's old laws against heresy in 1555, and severe persecution of Protestants began. She became known as "Bloody Mary" because of her bloody reign, during which more than 300 persons were burned at the stake. She slaughtered political as well as religious enemies. Most notable among the Protestant martyrs of the period were Hugh Latimer, Nicolas Ridley, and Thomas Cranmer, all high-ranking clergymen. Numerous Protestants fled to continental Europe rather than face martyrdom.

Through the influence of Philip II, England was drawn into the war between Spain and France in 1557. The war ended disastrously in 1558, and Mary died soon after, deserted by her husband and saddened at the thought that her Protestant sister, Elizabeth I, would succeed her.

ELIZABETH I 1558-1603

Born in 1533, Elizabeth I was the daughter of Henry VIII and Anne Boleyn. When her mother lost favor with the king and was beheaded, Elizabeth, age three, was declared illegitimate. She was later given her place in the succession to the throne. When Mary I (Tudor), a violent Roman Catholic, became queen, Elizabeth was nearly executed. Protestants looked to Elizabeth to replace Bloody Mary, which happened in 1558, when Mary died.

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Elizabeth faced many serious problems inherited from Mary's destructive reign, including a war with France, a bankrupt treasury, and, above all, the question of England's religion. Elizabeth ended the war, set the nation's finances straight, and reestablished the Anglican Church, freeing it from Roman Catholic control. Protestants who had fled to Europe to escape Bloody Mary now returned to England and resumed positions in the Anglican Church. Elizabeth was narrow-mindedly Anglican and repressed not only Catholics, but also Protestants who believed the Church of England itself was still too Catholic in its doctrine and worship.

Elizabeth loved the pomp and ceremony of Catholicism. Puritan clergy, however, refused to be ordained in black clerical robes worn by Roman Catholic bishops, which they regarded as the badge of antichrist. Elizabeth ordered that exact uniformity be maintained in all external rites and ceremonies, and that all ministers wear identical showy vestments or be removed from office and prohibited from preaching. Multitudes of godly ministers who were ejected from their churches formed a body distinct from the Church of England, which they regarded as only half-reformed. They were called Nonconformists.

Elizabeth's chief adviser was Sir William Cecil, later called Lord Burghley, who served with her forty years until his death in 1598. Her first Parliament questioned her about marriage. They feared that if Elizabeth died early, her nearest relative, Mary Queen of Scots (Stuart), would become queen. Philip II of Spain, the French Duke of Anjou, Robert Dudley the Earl of Leicester, and the Duke of Norfolk were all considered suitors, but Elizabeth chose to remain single for life.

Because the Scottish queen Mary was Catholic, ambitious, and unscrupulous, a series of plots designed to make Mary the queen of England surfaced throughout Elizabeth's reign. Mary was forced to abdicate in 1567 and flee to England, where Elizabeth imprisoned her and eventually had her executed in 1587.

Philip II of Spain (a Roman Catholic and widower of Bloody Mary, the previous Roman Catholic queen) declared war on England in 1585. England eventually won the war, destroying the famed and great Armada of Spain.

Elizabeth has been called the greatest woman ruler in history. She established the famous "Elizabethan English" image of splendor. During these years, Shakespeare wrote his plays, and Francis Bacon thrived. She financed daring sailors, such as Sir Francis Drake, Sir Martin Frobisher, and Sir Walter Raleigh, to roam the seas in search of new land and wealth. She laid the foundation for England's future colonial empire. Her long reign stabilized the nation. She gained and held the love of most of her subjects, so much so that they often called her "Good Queen Bess."

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Religiously, had she not been so stubbornly traditional, the English church would have undergone much reform. At the beginning of her reign, she drew the line by compromising between Protestantism and Roman Catholicism, and spent the remainder of her life unflinchingly enforcing it against pleas for further reform from Parliament and Protestant leaders. She suspended Edmund Grindell, Archbishop of Canterbury, in 1577 for sympathizing with the Puritans. John Whitgift became the Archbishop in 1583, and together he and Elizabeth oppressed the Puritans for the rest of her life. She died in 1603, succeeded by James VI of Scotland, who took the name James I of England.

JAMES I 1603-1625

Born in 1566, James I was the son of Mary Queen of Scots (Stuart) and Lord Darnley, and became king of Scotland in 1567, when his mother gave up the throne (see details under "Scottish Monarchs" in this paper).

Following the death of Elizabeth I, the last monarch of the house of Tudor, James became king of England in 1603. He was the first English monarch of the House of Stuart.

James immediately ended England's war with Spain and promoted religious toleration, even toward Roman Catholics. He chaired a discussion between Anglican Puritans and Anglican bishops in an attempt to reform the state church. The only important result of the conference was the commissioning of the King James Version of the Bible, published in 1611. Later he became less tolerant.

James faced a strong Parliament. His chief minister was Robert Cecil, the Earl of Salisbury (son of the Cecil who served Elizabeth). After the premature death of Cecil in 1612, James habitually ignored Parliament and hence the people. In 1617, he deeply offended the nation by opening negotiations for a marriage between his son Charles I and the daughter of the king of Spain. In 1618, he became even more unpopular by ordering the execution of Sir Walter Raleigh at the prompting of the Spanish ambassador. He fought continually with Parliament, intent on having his own way.

James was Anglican and supported the Church of England. He persecuted certain Protestant groups, including Puritans and early Baptists. Puritans needed freedom of religion, so some migrated to America in 1620, founding the Plymouth Colony. Others followed later.

James died in 1625 and was succeeded by his son, Charles I, who ruled England, Scotland, and Ireland from 1625 to 1649.

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SCOTTISH MONARCHS (dates given on headings are dates of reigns)

JAMES IV 1488-1513

Because English kings often sought supremacy over Scotland, Scotland formed alliances with France to defend itself and maintain independence. The House of Stuart claimed the Scottish throne, kept close ties with France, and fought continually with England, whose kings were of the House of Tudor.

James IV was the son of James III of Scotland and Margaret, daughter of Christian I, king of Denmark and Norway in 1503. James IV tried to make peace with England by marrying Margaret Tudor, an English princess, but he maintained ties with France, which urged him to declare war against Henry VIII of England. Finally, in 1513 James IV invaded England and died in battle. His son and heir, James V, was only one year old.

JAMES V 1513-1542

James V was the son of James IV and Margaret Tudor. Officially, James V began his reign in 1513, but Alexander, Duke of Albany (1513-1524), and the Earl of Angus (1524-1528), filled in for him until 1528, when he was old enough to rule. James V married Mary of Guise (sometimes called Mary of Lorraine). The English army defeated Scottish soldiers under James V in 1542. James V died that year, six days after the birth of Mary Queen of Scots (Stuart), his only child and heiress.

MARY QUEEN OF SCOTS (STUART) 1542-1567

Mary Queen of Scots was the daughter of James V and Mary of Guise (same as Mary of Lorraine). The infant Mary was immediately proclaimed queen of Scotland. Her reign is officially reckoned as beginning in 1542, even though the Earl of Arran (1542-1554) and her mother, Mary of Guise (1554-1560), reigned in her place until she was old enough to rule. In 1543, Henry VIII of England negotiated a marriage treaty between his heir, Edward VI, and the infant queen, Mary, but the regent, Arran, repudiated the agreement later the same year. Instead, Arran negotiated a marriage treaty between the girl Queen Mary and Francis II, the heir of France, in 1547. Mary Queen of Scots (Stuart) was sent to France the next year (1548), but did not marry Francis until 1558. He became the French king soon after but died in 1560.

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Meanwhile, French influences prevailed upon Arran to resign the regency to Mary of Guise, mother of the absent queen, in 1554. Strife broke out between John Knox and Mary of Guise, who now ruled Scotland. Elizabeth I of England retaliated by helping the Protestants against Mary and her French troops. The war ended when Mary of Guise died in 1560.

Francis II and Mary Queen of Scots (Stuart) were king and queen of both France and Scotland in 1560. Francis II died later that year, leaving Mary Queen of Scots as sole ruler. (Moreover, the Roman Catholic Church claimed that Mary Queen of Scots was the real queen of England, too. Elizabeth I was illegitimate, they argued, because she was the daughter of Henry VIII and Anne Boleyn, Henry's illegal second wife. The church had refused to annul Henry's first marriage to Catherine. Despite the Catholic claim, Elizabeth, not Mary Queen of Scots, ruled England.) After Mary of Guise died in 1560, Mary Queen of Scots still did not return to Scotland due to the death of her husband in the same year. In her absence from 1560 to 1561, Parliament acted as regent until she arrived in person in August, 1561. Although she found that Scotland was turning increasingly to Protestantism, she herself remained a devout Catholic for life.

In 1565, Mary Queen of Scots married her cousin, Henry Stuart, who was known as Lord Darnley. Although this young Catholic nobleman's rise to power caused the powerful Protestant lords to revolt, the rebellion was quickly put down. The queen came to hate her husband, Lord Darnley, and showed affection for David Rizzio, an Italian musician and her private secretary. Darnley conspired against Rizzio and had him dragged from the queen's presence and murdered in 1566. Rizzio's murderers fled to England and were outlawed. Darnley protested his innocence and denounced his accomplices. Darnley and Mary Queen of Scots were reconciled for a short period and had a son, James, in 1566.

Despite the brief reconciliation with her husband, Mary still hated him. When Darnley became seriously ill, Mary showed attention to James Hepburn, Earl of Bothwell. Because of his illness, Darnley moved out of the house and was separated from Mary. Early in 1567, the house where Darnley was living was blown up by an explosion of gunpowder, and he was found dead. All Scotland believed Bothwell had murdered Darnley, and Mary married Bothwell three months later in a Protestant ceremony only days after Bothwell's divorce from his wife.

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Mary's marriage to Lord Bothwell in 1567 turned all the Scottish nobles against her and proved to be a fatal mistake. She was forced to abdicate the throne in favor of her son, James VI, later that year, and was taken prisoner. She escaped in 1568 and raised a small army, but virtually all of Scotland opposed her. After her army was defeated, she fled to England, hoping her cousin Elizabeth I would assist her to regain her crown.

Elizabeth imprisoned Mary, keeping her under guard and moving her from place to place throughout England as a captive for the rest of her life. Roman Catholics and political enemies of Elizabeth formed many plots to liberate Mary and set her on the throne of England. They preferred Mary because she was Catholic whereas Elizabeth was Protestant. Moreover, if the marriage of Henry VIII to Anne Boleyn were invalid, then Elizabeth would be illegitimate, giving Mary an irrefutable claim to the throne on the grounds of descent. Finally, in 1586, Elizabeth's secretary uncovered Mary's conspiracy to arrange the murder of Elizabeth. At the trial Mary handled her own defense but was found guilty on the basis of incriminating letters, and Parliament demanded execution. Mary was executed in February, 1587.

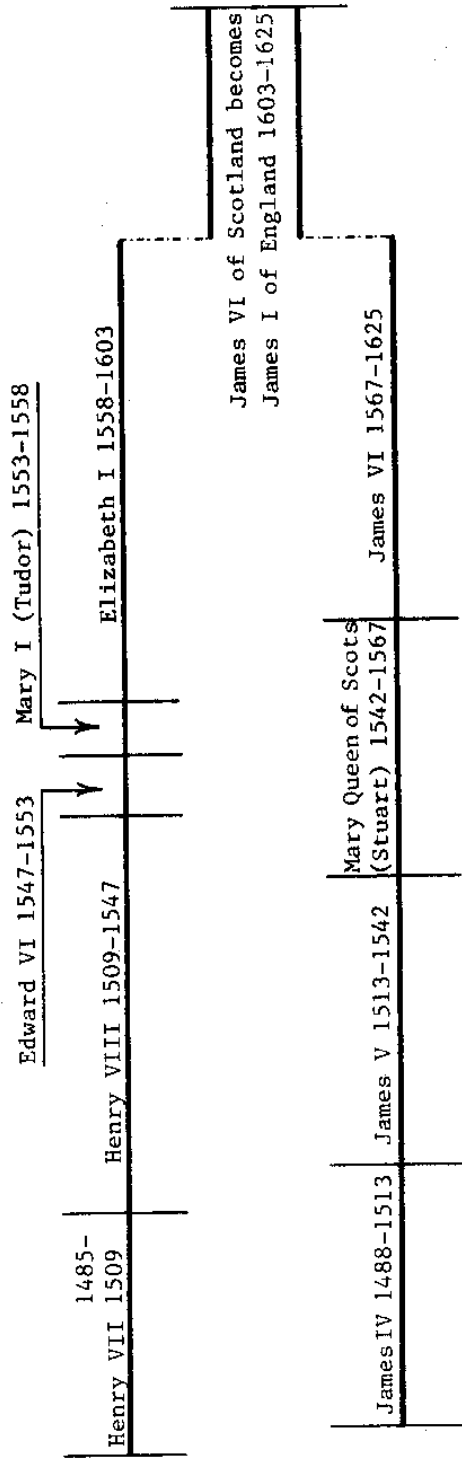
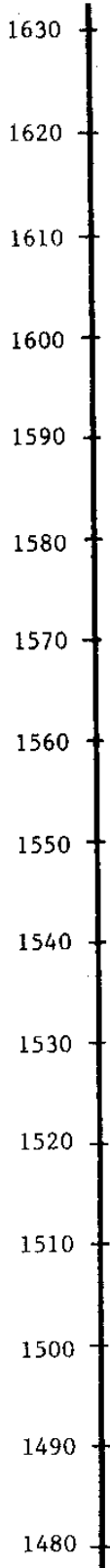
JAMES VI 1567-1625

James VI was the son of Mary Queen of Scots (Stuart) and Lord Darnley. Following the death of Darnley, Mary Queen of Scots was forced to abdicate, and her infant son, James VI, was named king of Scotland, even though he was only one year old. Mary's downfall resulted in the complete triumph of Protestantism, which Parliament declared the religion of Scotland in 1567. James was reared a Protestant, while the regents Murray (1567-1570), Lennox (1570-1571), Mar (1571-1572), and Morton (1572-1581) ruled Scotland. In 1581, at age fifteen, James VI began his actual reign, taking over for the regents.

Through his parents, James was heir to the throne of England, because his father and mother were great-grandchildren of Henry VIII. Eager to ensure his succession, he tempered his criticism of Elizabeth for imprisoning and executing his mother. When Elizabeth died in 1603, he inherited the English throne. He took the name James I and ruled both Scotland and England from 1603 until his death in 1625 (see "English Monarchs" in this paper).

James believed in the divine right of kings, the idea that kings are appointed to rule by God, rather than by consent of the people. James supported the Anglican Church and sponsored a translation of the Bible published in 1611, which is known as the King James Version. However, he persecuted certain Protestant groups, including the Puritans and early Baptists. Religious intolerance during his administration led some Puritans to migrate to America in 1620 and establish the Plymouth Colony. Jamestown, the first permanent English settlement in America, was named in his honor.

James died in 1625 and was succeeded by his son, Charles I, who ruled England, Scotland, and Ireland from 1625 to 1649.



ENGLISH MONARCHS

House of Tudor:

- Henry VII 1485-1509
- Henry VIII. 1509-1547
- Edward VI 1547-1553
- Mary I (Tudor). 1553-1558
- Elizabeth I 1558-1603

House of Stuart:

- James I 1603-1625

SCOTTISH MONARCHS

House of Stuart:

- James IV 1488-1513
- James V. 1513-1542
- Mary Queen of Scots (Stuart) . 1542-1567
- James VI 1567-1625