

# Quick Start Guide

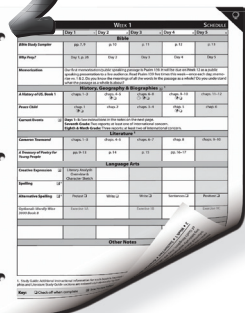
## Core Instructor's Guide: Levels 100–400

### 1 Get to Know Your Instructor's Guide

Your Instructor's Guide (IG) gives you the structure and flexibility to homeschool with confidence. The upper-level IGs help children become more independent in their learning and equip you to be their learning coach. Before you dive into your new Sonlight materials, familiarize yourself with this vital tool. Remember that you are in control of your homeschool; the wealth of information in your IG is here to help you. Only you can decide the right pace for your family. Your IG is a tool to make your life easier as you shape your children's education.

Now let's take a look at your IG's contents, including the Schedule Pages, Notes, Study Guides, and Appendices.

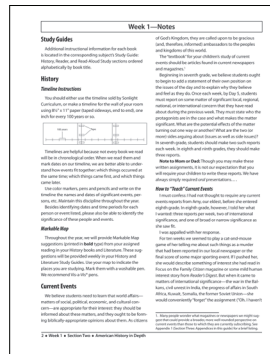
### 2 Plan Your Schedule and Use Your Notes



The weekly schedules help you plan. You can follow them closely, reorganize them, or merely use them as a springboard for your own plans. Please know you DO NOT have to do everything scheduled in your IG. Find a rhythm that works for you. You

can study every subject every day or focus on one subject at a time.

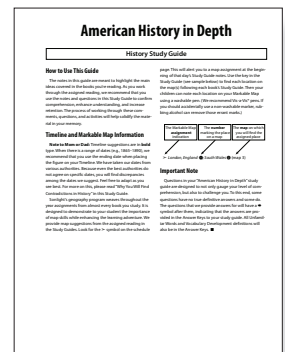
Find thought-provoking Notes for scheduled assignments directly behind your Schedule pages. Use these Notes to spark discussions with your children.



### 3 Find Help with Study Guides & Appendices

You have helpful Study Guides for most of the books you read. Find them after the large section of Schedule pages. The Study Guides feature vocabulary words, extra historical tidbits, and map and timeline activities to help solidify what your children are learning. The guides contain learning objectives and comprehension questions (with answers), so you can be sure your children understand what they read. They allow you to discuss the books your children read, even if you don't read them yourself. Especially if you're teaching more than one child, the Study Guides are indispensable.

Appendices have extra helps and resources (like a sample plot line and "How to Do a Research Project") to make your job easier.



### 4 Start Your Journey

Ready? Set? Go! Your Core IG lets you to teach well from the very first day. As you progress, adapt the curriculum to meet your needs. Need to go faster or slower? Need to use more/less than what we offer? Sonlight puts you in control of your homeschool journey and enables you to customize your children's educational experience. Our goal is to make your job easier, help you overcome obstacles, and protect your family's interests. Please contact us if we can help. Visit us at [www.sonlight.com/help](http://www.sonlight.com/help) or call (303) 730-6292.

## Subjects for Levels 100–400

- **History:** As your children study chronological History and enjoy historical fiction and fascinating biographies, they'll learn about the key events and people that shaped our world. In particular, Sonlight features historical figures whose character and achievements we want children to emulate. As children study the past, they begin to shape their future.
- **Bible:** Equip your children to study, interpret and apply the scripture to everyday life. Daily Bible readings and thought-provoking supplemental materials help you mentor your children as they grow in Christ.
- **Literature:** Literary classics and more historical fiction add color and depth to your children's history study. Includes the best books that teach your children, stretch their thinking, prepare them for college and foster a true love of learning.
- **Language Arts:** A complete writing program develops the critical thinking, literary analysis and creative-writing skills your children will need to excel in college and effectively engage our culture from a Biblical worldview.

Week 1—Schedule					
Date:	Day 1 <sup>1</sup>	Day 2 <sup>2</sup>	Day 3 <sup>3</sup>	Day 4 <sup>4</sup>	Day 5 <sup>5</sup>
Bible/Apologetics <sup>1</sup>					
Special	Day 1: Read the Bible/Apologetics — Introduction notes in Section One of this guide. Please make sure your mom or dad reads it too.				
Westminster Shorter Catechism	Read Question 1, plus answer all the questions (#1–15)			Read Question 2, plus answer all the questions (#1–15)	
More Than a Carpenter	Day 1–Day 5: chap. 1 and chap. 2				
Adventuring Through the Bible	chap. 47	chap. 48	chap. 49	chap. 50	chap. 51
Memorization <span>N</span> <sup>2</sup>	Matthew 1:21		Mark 10:45		Luke 19:10
History and Biographies <sup>1</sup>					
Special	Day 1: Read the History and Biographies — Introduction notes in Section One of this guide. Please make sure your mom or dad reads it too.				
The Story of Christianity	pp. 7–11	pp. 12–19	pp. 20–23	pp. 24–29	pp. 30–35
The 100 Most Important Events in Christian History					pp. 15–17 Titus
From Jerusalem to Irian Jaya					pp. 26–30 Paul
How to Read Church History, Volume 1	Optional: chap. 1				
Current Events	Please read the notes for Current Events in Section One of this guide. Make sure your mom or dad reads it too.				
Literature <sup>1</sup>					
Pictures of Hollis Woods	1st picture–chap. 3	chap. 4–8th picture	chap. 9–11th picture	chap. 13–end	
The Flames of Rome					chaps. 1–2
	Note to Mom or Dad: Please read the Introductory Note (Section One) before assigning this text!				
A Child’s Anthology of Poetry	“Hiding” p. 3	“The Creation” p. 5	“Life Doesn’t Frighten Me” p. 6	“Song for a Young ...” p. 8 “Song for the Sun ...” p. 9	“A Visit From Mr. Fox” p. 10
Language Arts					
Creative Expression <span>N</span>	Literary Analysis Overview & Pictures of You				
Optional: Vocabulary from Classical Roots A	pp. v–viii	Lesson 1; study Key Words	Exercise 1A	Exercise 1B	Exercise 1C
Optional: Wordly Wise 3000 Book 9	Exercise 1A		Exercise 1B		Exercise 1C
Physical Education					
Other Notes					

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: Bible/Apologetics, History and Biographies, and Literature Study Guide sections are ordered alphabetically by book title.

2. The N symbol means there is a note for this book in the notes section immediately following the schedule page.

## Week 1—Notes

### Memorization

As stated in the Introduction, during this year's study you will have the opportunity to memorize and quote various texts of Scripture. The memory verses are taken from the Bible reading list for each week, and more often than not, are key verses in the portion of the New Testament you will read for the week (the assignments for Week 1 and Week 36 have three memory verses, but all the other weekly assignments have only one memory verse).

You will be assigned to quote your memory verses aloud at the end of Weeks 12, 24, and 36. Preparation for these quoting assignments will enable you to commit to memory some important biblical passages, and quoting the passages aloud will enable you to practice some public speaking skills.

### Literature/Creative Expression

Please read the Literary Analysis Overview, located in Section Three: Appendices, before you read this week's Creative Expression assignment or start *Pictures of Hol-*

*lis Woods*. **Note to Mom or Dad:** Because the Creative Expression assignments are tied closely to the books you will be reading, each week's Creative Expression assignment can be found at the end of the Literature Study Guide notes for the book to which it corresponds. For example, this week's assignment, "Pictures of You," can be found at the end of the Literature Study Guide notes for *Pictures of Hollis Woods*.

For clarity and ease of use, Sonlight uses only one moniker ("Creative Expression") to identify writing assignments in its materials. The actual assignments, however, encompass a wide variety of writing tasks, styles, and skills. For example, your children will encounter traditional composition practice (ranging from formal essays to informal thank-you notes), research, poetry, book reports, analysis, and fun, inspired creative writing assignments. We believe that the breadth and variety of Creative Expression assignments will launch your children to new heights in their writing — and that they'll have a lot of fun in the process! ■

Week 2—Schedule					
Date:	Day 1 <sup>6</sup>	Day 2 <sup>7</sup>	Day 3 <sup>8</sup>	Day 4 <sup>9</sup>	Day 5 <sup>10</sup>
Bible/Apologetics <sup>1</sup>					
<i>Westminster Shorter Catechism</i>	Question 3, plus answer all the questions (#1–12)			Question 4, plus answer all the questions (#1–12)	
<i>More Than a Carpenter</i>	Day 1–Day 5: Read chap. 3				
<i>Adventuring Through The Bible</i>	chap. 52				
Bible Reading		John 1	John 2	John 3	John 4
Memorization	John 1:14				
History and Biographies <sup>1</sup>					
<i>The Story of Christianity</i>	pp. 36–39	pp. 40–43	pp. 44–45	pp. 46–47	pp. 48–49
<i>The 100 Most Important Events in Christian History</i>			pp. 13–15 Nero; 19–21 Polycarp	pp. 17–19 Justin Martyr	pp. 22–23 Irenaeus
<i>From Jerusalem to Irian Jaya</i>	pp. 17–20	pp. 21–26 Romans	pp. 30–34 Polycarp/Perpetua		
<i>How to Read Church History, Volume 1</i>	Optional: read chap. 2				
Current Events	Same instructions.				
Literature <sup>1</sup>					
<i>The Flames of Rome</i>	chaps. 3–4	chaps. 5–7	chaps. 8–9	chaps. 10–12	chaps. 13–14
<i>A Child’s Anthology of Poetry</i>	“Do you carrot all for me?” p. 12 “Monday’s Child is Fair of Face” p. 13	“Mr. Nobody” p. 14 “I Shall Not Pass This Way Again” p. 15	“Somebody’s Mother” p. 16	“The Cat’s of Kilkenny” p. 18 “The Cowboy’s Lament” p. 19	“Good Sports-manship” p. 20 “Pachycephalosau-rus p. 21
Language Arts					
Creative Expression	When in Rome				
Optional: Analogies 2		pp. 1–3	pp. 4–5	pp. 6–7	p. 8
Optional: Wordly Wise 3000 Book 9	Exercise 1D		Exercise 1E		Exercise 2A
Physical Education					
Other Notes					

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: Bible/Apologetics, History and Biographies, and Literature Study Guide sections are ordered alphabetically by book title.

Week 3—Schedule					
Date:	Day 11	Day 212	Day 313	Day 414	Day 515
Bible/Apologetics 1					
Westminster Shorter Catechism	Questions 5–6, plus answer all the questions (#1–16)			Question 7, plus answer all the questions (#1–11)	
More Than a Carpenter	Day 1–Day 5: Read chap. 4				
Bible Reading	John 5	John 6	John 7	John 8	John 9
Memorization	John 6:29				
History and Biographies 1					
The Story of Christianity	pp. 50–53	pp. 54–55	pp. 56–59	pp. 60–63	pp. 64–65
The 100 Most Important Events in Christian History	pp. 26–29 Origen/Cyprian	pp. 30–31 Anthony	pp. 32–36 Constantine/Nicea	pp. 36–38 NT Canon	pp. 38–40 Ambrose
How to Read Church History, Volume 1	Optional: Read chap. 3. See Notes about Origen and Tertullian and for vocabulary and questions.				
Current Events	Same instructions.				
Literature 1					
The Flames of Rome	chaps. 15–16	chaps. 17–18	chap. 19	chaps. 20–21	chaps. 22–23
A Child’s Anthology of Poetry	“Song Form” p. 22 “It Would Melt” p. 23 “The Old Pond” p. 23 “The Frog” p. 24	“The Witch of Willowby Wood” p. 25	“The Gingerbread Man” p. 27	“The Ball Poem” p. 28	“The Fish” p. 29
Language Arts					
Creative Expression	The Trial of Your Life				
Optional: Vocabulary from Classical Roots A	Lesson 2; study Key Words	Exercise 2A	Exercise 2B	Exercise 2C	Review for Lessons 1 & 2
Optional: Wordly Wise 3000 Book 9	Exercise 2B		Exercise 2C		Exercise 2D
Physical Education					
Other Notes					

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: Bible/Apologetics, History and Biographies, and Literature Study Guide sections are ordered alphabetically by book title.

## Appendix 2: Literary Analysis Overview

Please read this overview before you begin your studies. It provides a quick introduction to the main literary analysis concepts you'll use throughout the year: setting, characters, point of view, conflict, and theme. When you use these concepts to analyze the books you read, you'll discover a whole new layer of understanding in them. They will be deeper, richer.

These brief notes emphasize certain important terms and concepts. Our hope is that, once you learn a term or concept, you will then look for and apply it to all the books you read.

We also hope you will learn to critically evaluate the moral tone of the books you read. You probably do this to some extent already, for example, when you ask questions such as "Is this action right or wrong? Would God be pleased?" We urge you not to neglect this aspect of literary analysis. You should learn from the books you read, but you shouldn't blindly accept every idea in them.

So go ahead and review these important concepts—they are powerful ideas. They could forever change the quality of your reading experience.

### Setting

The **setting** of a story is the particular time and place in which it occurs. Setting is a key element that provides a backdrop for the events of the story. For example, the setting of the Gospels is around AD 30 in Israel.

Authors will often use certain aspects of the setting to convey information they do not want to state explicitly. Instead, they let the details of the setting convey these "understood" elements of the story. For example, if a story is set in Europe in 1943, the background of World War II will come to mind, regardless of what other specific details the author gives.

The times and places in which we live greatly affect our experiences. The characters in the books we read are affected by their settings in the same way. As you read, consider what effect the setting has on the other elements of the story. Ask yourself: Could this story have taken place—or been as interesting—if it had occurred at any other time or place?

### Characters

A **character** is a person in a literary work. The main character is the **protagonist**, and the main "enemy" of the protagonist is the **antagonist**. As you will soon learn in the "Conflicts" section, a protagonist may have more than one antagonist. Moreover, antagonists don't necessarily have to be other characters: Nature, society, and even God (fate) can serve as antagonists.

Literary analysis of characters focuses on a few inter-related traits. What is the essence of the character? Does

the character ever genuinely surprise the reader? Or is the character conveniently summarized by a lone concept or feature? Does the character experience **character development**, which means the character changes during the course of the book (hopefully for the better)? Or does the character stay the same?

**Flat characters** are encompassed by a single idea or quality—they never genuinely surprise the reader. Flat characters don't change—they're **static**. You can leave a flat character, come back several chapters later, and the character will need no reintroduction.

At first glance, you might think that an author should avoid flat characters. However, flat characters have their place. They are convenient for authors, since they never have to be reintroduced to the reader. They are simple, easy-to-remember examples of certain, narrowly-defined traits.

For example, Goliath, the Philistine warrior who defied the armies of Israel (1 Sam. 17), is a good example of a flat, static character. He represents the seemingly insurmountable power of the Philistines, whom the Lord delivers into David's hand when he steps out in faith.

**Round characters** are more complex than flat characters. They genuinely surprise the reader (or at least have the ability to do so). They also experience character development. They change—they're **dynamic**. Usually, the development of round characters proceeds slowly. It happens gradually through the story. We can't predict what the characters will do next.

For example, David, the shepherd boy who becomes the most revered king of Israel and the patriarch of the Messianic line that leads eventually to Jesus, is a good example of a round, dynamic character. He is complex and develops gradually. He also surprises the reader at several points: when he slays Goliath (1 Sam. 17); when he exhibits grace and mercy toward Saul, despite Saul's many attempts to kill him (2 Sam. 1); and, in a disappointing way, when he falls into sin with Bathsheba and has her husband, Uriah the Hittite, killed (2 Sam. 11).

Authors use several methods to increase readers' understanding of the characters. This is called **character exposition**. Pay attention to these ways of revealing a character as you read.

The most basic method is, of course, through **description**. Vivid character descriptions can tell readers much about a character, especially appearance. The author may also use **character sketches**, which are brief narratives that expand upon a straightforward description by revealing more about a character's personality or particular traits.

Authors may also develop their characters in less explicit ways. For instance, authors may use the **actions** of the character, or what the character does, to add to readers' understanding. As the old saying goes, actions sometimes



speak louder than words. And speaking of words, authors also often use **dialogue** in the same way. How do the characters speak to one another? What does their speech reveal about them?

As you read, think about not only *what* you know about the characters, but *why* you know what you know. Is it because of description? Character sketches? Their actions? Dialogue? Ask yourself: Which type of character exposition is most powerful? Which do you prefer? Why?

## Point of View

You've probably heard the old saying, "It's all a matter of perspective." In terms of literary analysis, perspective—or **point of view**—refers to the way in which a story is told. And, as you'll see, perspective can make all the difference!

Books have a **narrator**, a person who tells the story. When the narrator tells events from an "I" perspective—"I ate the fruit"—this is known as the **first person** point of view. Another popular point of view is the **third person**, which means that the narrator writes about characters outside himself: "Eve ate the fruit." Another possible point of view, although quite uncommon, is the **second person**, which means that the narrator says "you" instead of "I" or "he." Thus, the example sentence would read, "You ate the fruit."

In the Bible, you'll find many examples of both first person and third person perspectives. Genesis, for example, was written by Moses from the third person point of view. As narrator, he writes about many characters outside himself. Philippians, on the other hand, was written by Paul from the first person point of view. He writes a very personal letter based on his experience to the members of the church at Philippi. Read a few chapters from each of these books to get a feel for the difference in the perspectives used by their authors.

Analysis of point of view is more than just identification. Being able to point out and label the correct point of view is just the first step in the process. Once you've identified the point of view used in a story, think about how it affects the story. What can the narrator know if the story is told from this perspective? What can't he know?

For example, a first person narrator can know his own thoughts, whatever he observes, whatever he hears. However, he cannot know the thoughts of others unless they tell him. He also cannot know the future—he can only know as much as you or I in real life.

A third person narrator, on the other hand, can have a wide variety of viewpoints, all along a spectrum. One end of the spectrum is the **camera** point of view, in which the narrator, like a camera, records what happens visibly, but does not record any of the characters' thoughts or feelings. Somewhere in the middle of the spectrum is a **limited omniscient** point of view, in which the narrator knows all the thoughts and feelings of a single character. The other end of the spectrum is the full **omniscient** point of view, in which the narrator knows the thoughts and feelings of all the characters, as well as other information that the characters themselves may not know.

As you analyze the point of view of the books you read, think about why the author used that perspective. Ask yourself: Would a different point of view have made the story better? If so, how? What do I wish I knew that the narrator doesn't (or can't!) know?

## Conflict

**Conflict**, the struggle between the protagonist and the antagonist(s), produces tension and compels readers' interest (and prevents boredom!). The most basic type of conflict is classified as **person vs. person**. This type of conflict can be as quick and simple as the showdown between David and Goliath (1 Sam. 17) or as prolonged and complicated as the struggle between David and Saul (1 Sam. 18-31).

Another common conflict is called **person vs. society**, in which the protagonist struggles against societal constructs, such as social mores, the law, or education. For example, Jesus faced this frequently as he dealt with the religious leaders of his day: They taught the law one way, and he wanted them to see how foolish their understanding was. He was not in conflict with Phil the Pharisee or Sam the Sadducee—He was struggling against his culture's understanding of the law and proper behavior (see Matt. 15:1-20 for a good example).

The protagonist's struggle might also be purely internal—a **person vs. self** conflict. The Apostle Paul wrote about his experience with this type of conflict: "When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members" (Rom. 7:21-23).

In a **person vs. nature** conflict, nature serves as the antagonist. For example, the disciples faced storms on the Sea of Galilee (Matt. 8:23-27) and Noah and his family—and two of every animal—overcame the flooding of the Earth with God's protection (Gen. 6-9).

The final type of conflict is **person vs. God** (or fate). This type of conflict could be as obvious as Jacob wrestling with an "angel" (Gen. 32:22-32) or Job angrily demanding from God an explanation for his sufferings (Job 10). Less obvious examples could include a protagonist fighting against cancer or trying to deal with the death of a spouse.

Some stories may involve all of these types of conflict. Take the story of Jonah for example. Throughout his well-known ordeal, Jonah experiences conflict with: the will of God as directly revealed to him (person vs. God—Jon. 1:1-3); his shipmates bound for Tarshish (person vs. person—Jon. 1:13-16); the sea and a great fish (person vs. nature—Jon. 1:15-17); the societal values (sin) of the people of Nineveh (person vs. society—Jon. 3:1-4); and his own anger at the grace and mercy God showed to the people of Nineveh (person vs. self—Jon. 4:1-3).

Eventually, each conflict needs to have an outcome—or **resolution**—to satisfy the readers and not leave them hanging. Stories with unresolved conflict leave readers with an unpleasant, unfinished feeling. For example, the

story of Job would be incomplete and unsatisfying without Job's repentance and restoration (Job 42).

As you read, track the conflicts. Who struggles against whom (or what)? How would you classify each conflict? Ask yourself: How are the conflicts resolved? Which conflict is primary? Are there any conflicts that mask or hide another conflict? For example, does the protagonist lash out at someone (person vs. person) because of an internal issue (person vs. self)?

## Theme

The **theme** of a book is its central idea, the statement about life that the author wants to express. You may have heard the same idea called the "purpose" of the book. It is the sum total of what the various details of the story—its setting, characters, conflict, etc.—reveal about life.

Identifying a story's theme can be tricky—only occasionally does the author explicitly state the theme. More commonly, readers must piece together what an author tells them implicitly, through subtle clues blended into the story's elements.

Thus, unlike other areas of literary analysis, there is not always a "right" answer when it comes to identifying theme. Instead, there are often several possible answers. For example, what are possible themes of the Gospels? God's abounding grace and mercy are endless. Mankind is sinful at heart and needs to repent. God's forgiveness and salvation are free to those who will repent and put their faith in Jesus. These are all possible themes. If you can clearly and convincingly defend your answer, it's probably "right."

## Structure

Finally, we want to discuss a few terms related to the literary analysis concept of structure. Although you will not be asked to analyze each book's structure, you

should know these terms and understand their use and importance.

The sequence of events in a book is called the **plot**. A standard plot follows a usual pattern. The first element is **exposition**: This is where the author lets the reader know what is going on, i.e. explains the background of the story. Chapters 1-3 of the Gospel of Matthew, for example, provide background information about Jesus' birth, his family's journey to Egypt, and his baptism by John the Baptist.

**Rising action** increases the excitement in a plot. The rising action is often a natural result of the conflict that occurs in the story. Chapters 4-26 of Matthew's Gospel detail Jesus' ministry, which led step-by-step to the climactic events in Jerusalem.

The **climax** is the high point in the excitement, which usually comes near the end of the action. An easy way to identify the climax is to look for a turning point, a decision or an action which completely changes the outcome of the story. Remember: Most stories will have numerous smaller climaxes leading up to the main climax. In Matthew's Gospel, Chapters 27-28 contain the climactic events of Jesus' death and resurrection.

**Falling action** follows the climax of the story. The falling action releases all the tension the reader feels from the climax. Everything else is included in the **resolution**, or **denouement** (pronounced "day new MA"). The author uses the resolution to wrap up all the loose ends of the story. Chapters 20-21 of the Gospel of John recount the post-resurrection events that represent the falling action and resolution of the Gospels.

To get a better grasp of the plot you can draw a sketch of the plot, called a **plot line**: flat for the exposition, mountain peaks for the rising action (since each specific episode or complication has its own climax), the tallest peak for the climax of the entire story, followed by a swift drop (the falling action) to the resolution. See the picture on the next page for an example of a plot line for the Gospels. ■



# The Westminster Shorter Catechism

## Question 1

### *Questions and Suggested Answers (According to the Catechism)*

1. What is meant by the word “chief” in the Catechism? ➔
2. What is meant by the word “end” in the Catechism? ➔
3. What is meant by the word “glorify”? ➔
4. Why is man’s chief end what the Catechism says that it is? ➔
5. Man, as originally created, was \_\_\_\_\_ centered. ➔
6. Man, as he became by sin, \_\_\_\_\_ centered. ➔
7. What do we mean by saying that the true Christian life is God-centered? ➔
8. What would some people put in the center of figure 1.2 rather than the word “self”? ➔
9. Why is this really just as bad? ➔
10. What does “glorify God” not mean? ➔
11. What is the difference between the way in which the heavens glorify God, and the way in which man ought to glorify God? ➔
12. Do the wicked glorify God? Explain. ➔
13. Is it proper for a Christian to have other “ends” besides the end of glorifying God? ➔
14. What departments of life ought to serve the glory of God? ➔
15. Which is more to the glory of God: a person who preaches, or a man who works in a factory? Explain. ➔

## Question 2

1. What is meant by the word “contained” in the Catechism? ➔
2. What is meant by the word “scriptures”? ➔
3. What is meant by the word “rule”? ➔
4. Are the educated and intelligent more certain to know God’s truth than the uneducated and simple? Why? ➔
5. Was man’s knowledge originally supposed to come from nature alone? ➔
6. What are the two sources of “truth”? ➔

7. What is the principle of the so-called “scientific method”? ➔
8. What does natural revelation alone (by itself) now do for all men? ➔
9. What does *Liberalism* mean when it says the Bible “contains” the Word of God? ➔
10. What does *Neo-orthodoxy* mean by saying this? ➔
11. What does *Reformed* Christianity mean by saying this? ➔
12. What do you mean by saying the Bible is *infallible*? ➔
13. What do we mean by saying it is clear? Who (for example) denies this? ➔
14. What do we mean by saying it is *sufficient*? Who denies this? ➔
15. If the Bible is what we say it is, why do we have the Catechisms? ➔

## Question 3

### *Questions and Suggested Answers (According to the Catechism)*

1. What is meant by the word “principally” in the Catechism? ➔
2. Are there things we cannot learn from the Bible? Give an example. ➔
3. Name a subject about which the Bible says nothing whatsoever. ➔
4. How much of the world does the man in figure 3.1 really understand correctly? Why? ➔
5. Why does the man in figure 3.2 understand the world in a true sense? ➔
6. Explain these words from the Bible: “in thy light shall we see light.” ➔
7. What are the two basic parts of the Catechism? Why? ➔
8. Upon what does the Catechism place first emphasis? Why? ➔
9. Is true faith enough? Explain. ➔
10. Would it be wrong if the Catechism treated the law before faith? Why? ➔
11. What are some of the reasons in favor of treating faith before law? ➔
12. What is the most important truth that we can learn from this Catechism question? ➔

## Question 4

1. What is the meaning of the word “spirit”? ➔
2. Define: infinite, eternal, and unchangeable. ➔
3. Why can’t we say that God is spirit? ➔
4. Are there other spirits besides God? Explain. ➔
5. To what might we liken a spirit? ➔
6. What does this Catechism answer teach us to deny as respects God? ➔
7. What are the two kinds of attributes belonging to God? ➔
8. Give a brief definition of each. ➔
9. Are the communicable attributes the same in man as in God? Explain. ➔
10. What does the Bible mean when it speaks of God as having hands, feet, etc? ➔
11. What does the Bible mean when it speaks of God repenting? ➔
12. Be ready to discuss figure 4.1 in this lesson, showing how it illustrates the teaching of the Catechism.

## Questions 5–6

### *Questions and Suggested Answers (According to the Catechism)*

1. State the three essential truths that make up the doctrine of the Trinity. ➔
2. What does “Godhead” mean? ➔
3. What does “substance” mean? ➔
4. What do unitarians believe? What modern cult is unitarian? ➔
5. What do polytheists believe? What modern cult is polytheistic? ➔
6. Is the doctrine of the Trinity easy to understand? If not, then why do we believe it? ➔
7. Cite a text of scripture proving that there is only one God. ➔
8. What four things, which properly belong to God only, also can be proved from scripture to belong to Christ and the Holy Spirit? ➔
9. Give an example of each of these as respects the person of Christ. ➔
10. Give an example of each of these as respects the person of the Holy Ghost. ➔
11. What did “Modalism” teach? What scripture disproves this error? ➔

12. What did “Monarchianism” teach? ➔
13. What scripture could “Monarchianists” try to use to their advantage? ➔
14. What answer could be given against this attempt? ➔
15. Why does Matthew 28:19 require belief in the doctrine of the Trinity? ➔
16. Is the doctrine of the Trinity taught in the Old Testament? Explain. ➔

## Question 7

1. What does “decree” mean? And “counsel”? And “foreordained”? ➔
2. What does the plan of God include? ➔
3. What item in figure 6.1 is like the “decrees” of God? ➔
4. What are some of the differences between our human plans and the great plan of God? ➔
5. Who gave God advice when He worked out His plan? Why? ➔
6. What two kinds of events or happenings do people often think of as being “outside” God’s control? Prove that they are included in His plan. ➔
7. When did God make His plan? ➔
8. For what reason did God make His plan? ➔
9. Does this not mean that God is self-centered? If so, why is this not wrong for God, and yet wrong for man? ➔
10. What are the two (common) false inferences often drawn from this doctrine of the “decrees”? ➔
11. Answer both of these false inferences. ➔

## Questions 8–9

### *Questions and Suggested Answers (According to the Catechism)*

1. In figure 7.1, with what is God’s work of creation compared? ➔
2. In figure 7.1, with what is God’s work of providence compared? ➔
3. What two things in God’s work of creation are not to be compared with the activity of humans? ➔
4. What does the theory of modern science teach as to the origin of the world? ➔
5. Why does this theory “seem” reasonable to unbelieving men? ➔
6. What is the one basic error in this kind of thinking? ➔

# The Westminster Shorter Catechism

## Question 1

### Questions and Suggested Answers (According to the Catechism)

1. *man's one thought and desire is to serve God and take delight in Him*
2. *goals, aims, purposes*
3. *to reflect God's glory*
4. *the Word of God declares it: 1 Corinthians 10:31; Revelation 4:11; Psalm 73:25, 26*
5. *GOD*
6. *self*
7. *only the person who truly believes in the Lord Jesus Christ can glorify God and enjoy Him forever*
8. *the good of man*
9. *it is not God-centered; it is man-centered*
10. *to make God glorious*
11. *the heavens cannot help but declare the glory of God. Man is given the wonderful privilege of doing it because we want to do it*
12. *yes, he still remains subject to God. God's wrath and justice can be seen and honored*
13. *no, the Christian glorifies God at all times and in all activities to do that which is pleasing in God's sight*
14. *the true Christian life cannot be divided up into various departments or compartments separated the one from another. All departments of life ought to serve the glory of God*
15. *faithful work, and wholesome recreation, are just as much a part of glorifying God as the worship of God on the Sabbath, or witnessing to an unbeliever*

## Question 2

1. *the very words, which we find in the Bible, are from God*
2. *special revelation, the Word of God*
3. *that which teaches men what they must believe (in order to be saved from sin) and do (in order to serve God once more)*
4. *no, some of the most intelligent and best-educated people lack true wisdom; true wisdom can be given to any man regardless of his education*
5. *no, nature only taught man that there is a God, the Bible was given to show man how to learn about God*

6. *natural revelation and Special revelation*
7. *the "trial and error" method of discovering truth*
8. *it reveals God and leaves man without excuse*
9. *some parts of the Bible are the Word of God, and that other parts are the word of man; they can decide for themselves which part is true and which part is false*
10. *New Modernism; the whole Bible is the fallible word of man; God somehow uses these words so that through them man receives (in his own mind) the true word of God; one part may "speak" to one man and another part "speaks" to another man*
11. *they believe that the whole Bible (every single word) is the truth of God*
12. *everything that the Bible says is true*
13. *the scriptures were written so that ordinary people and even children could understand*
14. *we do not need something else in addition to the Bible in order to know what we need to know; many false religions deny this, they say we need tradition, the findings of science and other books*
15. *the Catechisms are convenient summaries of the teaching of the Bible*

## Question 3

### Questions and Suggested Answers (According to the Catechism)

1. *the Bible was given to teach us "what man is to believe concerning God, and what duty God requires of man"*
2. *there are many things that we cannot learn from the Bible; examples: complete history of the human race; technical information needed in the various sciences; all the information we might wish about Jesus*
3. *the Bible has something to say about everything*
4. *Fig. 3.1 man is in darkness and does not understand the world at all*
5. *the man in Fig. 3.2 has the light of God's word and is able to understand his place in the world*
6. *the Holy Spirit has regenerated the heart so that God's Word is received and believed*
7. *what the Bible teaches us to believe concerning God; the duty that God requires of man*
8. *what we are to believe; you cannot live a right life with a wrong faith*
9. *no, we also need right practice*

10. *yes, it might be assumed that Christ is less important than the law; careless readers could imagine that salvation comes by our doing what the law commands; the impression might be created that we do not need the law of God after we believe in Christ*
11. *we cannot live a right life without faith; faith will help us do what God commands*
12. *true Christianity is never faith without works*

## Question 4

1. *it is very hard to give a precise definition or description of a spirit; it is the thinking and knowing part of a man. It is non-material: it cannot be seen or felt, or weighed, or measured*
2. **infinite:** *endless; eternal:* *everlasting; unchangeable:* *never changes*
3. *God is not the only spirit and to say He is spirit is not to distinguish Him from other spirits*
4. *yes, one example is angels who are “ministering spirits”*
5. *the thoughts of a man*
6. *that God has any material substance*
7. *incommunicable and communicable*
8. **incommunicable**—*attributes only God possesses; communicable*—*attributes man also possesses*
9. *no, God has all these in a far higher sense than man ever can*
10. *some of the scripture texts, which speak of God in such a way, are simply meant to express in human terms what we could hardly understand in any other way; also, Christ manifested Himself by taking on human form (preludes to His future manifestation) in the Old Testament*
11. *God is always holy, and always has anger against sin; when man changes, God will use the correct manner in dealing with him; God does not change His mind*

## Questions 5–6

### Questions and Suggested Answers (According to the Catechism)

1. *there is one God; the Father is God, the Son is God, and the Holy Spirit is God; each of these persons is distinct from the others*
2. *the unity and plurality of God (Trinity)*
3. *form, matter, element*
4. *they believe there is only one person (the Father, or Jehovah) who is God; they teach that Jesus is a created being*

*and that the Holy Spirit is merely a name for the power of God; Jehovah’s Witnesses*

5. *they believe that there is more than one being that may be called God; Mormons*
6. *no, the scripture allows no other view*
7. *1 Kings 8:60; 1 Cor. 8:5, 6; Isaiah 44:6*
8. *they are everywhere present, they are eternal, they perform the works of God, and they are worshipped as God*
9. *Matt. 28:20; John 1:1; Heb. 1:3; John 20:28*
10. *Acts 5:3, 4; John 6:63; Matt. 12:31; 1 Cor. 2:10*
11. *that God is one person but plays different “parts”. Each time He played a “part” the other parts did not exist; Matt. 3:16, 17–23*
12. *only one person in the Godhead could really be “King”; they did not believe that the three persons were equal in power and in glory*
13. *John 14:28*
14. *Philippians 2:6—it is only in respect of Christ’s human nature, and because He took such humiliation upon Himself, that he can say “my Father is greater than I”*
15. *“Name” refers to one being this scripture distinguishes between these three as having each, His own identity and personality; this is the doctrine of the Trinity*
16. *yes, Genesis 1: 26, 27*

## Question 7

1. **decree:** *the plan of God; counsel:* *reason; foreordained:* *planned from the beginning*
2. *everything*
3. *the blueprint*
4. *God’s plans are: eternal, absolute, perfect and all inclusive; our plans are determined by God*
5. *no one gave God advice; his purpose and plan has always been in God’s mind and has never been changed*
6. *chance or accidental happenings; man’s free will*
7. *He has had this plan forever*
8. *for His own Glory*
9. *no, for God not to do so would be a denial of His being*
10. *that God is the author of sin. That human persons are treated as “pawns” on a chessboard*
11. *God is not the author of sin, Satan is. The Bible teaches that those who are finally lost do not really want to be saved. The decree of God does not in any way weaken or destroy the responsibility of people*

### pp. 17–20—The Irresistible Advance

Tucker says that the Great Commission was probably not well understood by many New Testament Christians, nor was it the primary impetus for the rapid growth of the church during the early centuries. What does she say the impetus was? ➔ Do you agree? Why or why not? How can persecution motivate Christians?

What king ranks above all other kings as the greatest military supporter of the church? ➔ Do you think the Kingdom of God needs military support? Why or why not?

What were the three main orders of “preaching monks” during the medieval period? ➔

#### Vocabulary Development

... where gentile seekers had gotten a head start in **synagogues**.

While **evangelism** and church planting took priority ...

Charlemagne ... was the prime mover in the **Carolingian Renaissance**.

**Celtic** and Arian missionaries conducted noteworthy evangelistic ventures ...

... and **Arian** missionaries conducted noteworthy evangelistic ventures ...

The **Benedictines** were particularly influential through their founding of ...

... **Scholasticism** occupied the best minds of the church.

“... **dialectics** their sword and lance.”

**Pietism** on the continent and the evangelical movements ...

### pp. 21–26—Early Centuries: Evangelizing the Roman Empire

According to Tucker, what circumstances aided the spread of the Christian faith for the early missionaries? (Read Acts 8:4.) ➔

According to Tucker, Christianity penetrated the Roman world through what five main avenues? ➔ Which would you consider to be the most effective in the culture where you live? Explain.

Tucker points out that persecution of Christians was sporadic and localized and that the total number of martyrs was not great, but that no Christian could feel entirely safe from official retribution. If you are a Christian, do you feel safe where you live? Do you know of anyone who has been, or is being persecuted because of their Christian belief? If so, give the details.

What are some of the setbacks the church experienced in its early years, according to Tucker? ➔

According to Tucker, what was the effect on Christianity when it was made the official religion of the state by Constantine? ➔ How would you consider your church today in this picture?

#### Vocabulary Development

... the intellectual reasoning of the early **apologists**.

### pp. 26–30—Paul the Apostle

➤ *Arabia* (map 9)

Tucker tells the story of Thomas. Of all the “missionary disciples,” she says, his story has the most historical support. And, in sum, what is his story? ➔

Tucker says the greatest missionary of the first century church was undoubtedly who? ➔

In what ways does Tucker suggest St. Paul could or should be an example for modern missionaries? ➔

In your opinion, was St. Paul “successful”? ➔

**Note:** Tucker mentions the tradition that Paul was martyred along with Peter and many other Christians during the persecution by Roman Emperor Nero. That is the prevailing tradition, but it is also believed by some that Paul was able to live much longer and do mission work in Europe (particularly Spain—see Romans 15:24, 28).

#### Vocabulary Development

... where he effectively established **indigenous churches**.

### pp. 30–32—Polycarp

**Polycarp** (69?–155?, 80?–166?, 81?–167?, 79?–165?, or 70–156?)

What is your reaction when you read the record of the martyrdom of Polycarp?

In what sense can it possibly be said, as Tucker suggests, that the execution of Polycarp resulted in a victory for the Christians at the time?

### pp. 32–34—Perpetua

**Perpetua** (AD 181–203)

In your own words, briefly tell the story of Perpetua to another person (mom, dad, friend, etc.) and see if you can capture the emotion of it.

# How to Read Church History, Volume 1

## Chapter 2

Mr. Comby lists six reasons—three cited by common people, three by philosophers and politicians—why non-Christians objected to Christianity in the first two hundred years of the church's existence. In a few words, what were these six objections (pp. 30-33)? How did the Christian apologists respond to these charges (pp. 33-37)?

Already by the beginning of the third century Christians were struggling with issues of church-state relations. What was one of the bigger church-state issues at that time (p. 37)?

A personal question: as you read the testimonies of various early Christian martyrs (pp. 38-46), what particularly strikes you? What challenges you or causes you to think? And what are you caused to think about?

## Chapter 3

**About Origen:** Fr. Schmemmann comments:

For Origen martyrdom meant more than confession of Christ in the presence of one's persecutors. It was the whole life of a Christian, which in this world can only be the "narrow way" if he is to strive for evangelical perfection . . . His desire to follow the teachings of the Gospel to the letter led him, as is known, even to emasculation [cutting off his genitals in hopes of ridding himself of sexual desire] . . .

When he was very young he assumed the office of instructor, whose duty was to explain the Scriptures to new converts . . . "I would wish you to use all the strength of your mind for the advantage of Christianity," . . . [he wrote] to his disciple Gregory Thaumaturgus. "To achieve this I desire you to take from Greek philosophy those spheres of knowledge which are potentially an introduction to Christianity, and whatever information from geometry and astronomy may serve to explain the sacred books; that what philosophers say of geometry, music, grammar, rhetoric, astronomy—namely that they are handmaidens of philosophy—may be said as well of philosophy itself in relation to Christianity."

... [In] the interpretation of the Scriptures . . . Origen struck out on new paths . . . According to Origen, . . . the Old Testament reveals the New, and the New reveals the coming kingdom of God "when God will be all in all."

... [Origen] was the first to formulate a systematically Christocentric [Christ-centered] conception of the Old Testament<sup>1</sup>.

... Origen ended his long and righteous life as a "confessor"—one who bore witness to Christ under torture—dying from injuries suffered during the persecutions of Decius. His longing for martyrdom, which had never slackened since his

childhood, was satisfied.<sup>2</sup>

Schmemmann concludes:

While [Origen's] figure is unusually attractive and his example inspiring, . . . we cannot overlook the danger of his approach to the Bible . . . [When he went to the extreme,] each word acquired an incalculable number of meanings, some of them extremely fantastic . . . [Further,] he rejected the clear doctrine of the creation of the world from nothingness . . . According to [him], the world evolves from God and returns to Him . . .<sup>3</sup>

**About Tertullian:** Michael A. Smith writes that "[Tertullian] is the first great Christian in the early history of the church whom succeeding ages would not canonize [declare a saint] but dare not condemn."<sup>4</sup>

As your book points out, Tertullian was one of the Church's leading theologians, providing us with many of the Latin words we use even today: "sacrament," "resurrection," "penitence," "Trinity," and "person" (in relation to God). In fact, the name "New Testament" was coined by him!

But, of course, Tertullian also joined that semi-charismatic and, by his time, ultra-conservative group called the Montanists and "from his vantage-point he scourged the remainder of the churches for their sins (real and imagined). It is said that in his last years he left the Montanists and founded his own sect. The Tertullianists survived as a distinct group until the fourth century, when they were readmitted into fellowship with mainstream Christianity, as their particular opinions were not considered heretical enough to exclude them."<sup>5</sup>

Tertullian is best remembered for his apologetic [defensive] writings, which, to put it mildly, might be called "energetic." Smith writes:

[Tertullian] tears the Roman legal procedure to shreds, pointing out its glaring inconsistencies when dealing with Christians. He demands why Christians alone are not allowed to speak in their own defense. He questions the reasoning of judges who torture other suspects to obtain the truth, but torture Christians to obtain a denial . . . He refutes the allegations of "secret crimes" by describing Christian meetings; yet even here he cannot miss a chance for a sly dig at Roman officialdom. He remarks, in an aside, that Christian church leaders are appointed because of their merit, not because (as with pagan priesthoods) they have paid for the honor!<sup>6</sup>

Tertullian the doctrinal writer . . . uses every weapon in his barrister's [lawyer's] armory . . . He aims to refute [heretics] at every step of their argument,

1. i.e., he was the first to look for images of Christ, or what theologians call "types" of Christ, in the Old Testament. See the examples of such typological preaching in Comby, p. 66—where Jericho becomes "a figure of this world" and "Joshua foreshadowed the coming of Christ. When Christ came, he sent out his apostles, as Joshua had sent out the priests . . ."

2. Schmemmann, pp. 52-55.

3. Schmemmann, p. 55.

4. M. A. Smith, *From Christ to Constantine* (London: Inter-Varsity Press, 1971), p. 100.

5. *Ibid.*, p. 101.

6. *Ibid.*, p. 102.



wanting to win every way—rather like the man facing a charge of defamatory language, who swore that he didn't say it, but that if he did it was privileged conversation, and anyway it was true!<sup>7</sup>

Tertullian's works show clearly the way which North African Christianity would take, a way of enthusiasm, martyrdom and heated controversy. But it was a way with its own particular attractiveness.<sup>8</sup>

How was baptism in the early church similar to, and how was it different from, baptism as you are familiar with it in your own church? Talk not just about the ceremony, but, far more, about the preparation and requirements, the understood meaning of baptism, etc.

To my knowledge, no Protestant denomination has a practice called penance or related to penance. Is this good or bad? Why or why not? (Discuss this question from both a biblical and practical perspective. Also, keep in mind the historical context. The Church faces persecution—or potential persecution. How can you know whether you should trust someone?)

From what you have been taught in the past, how can you tell a true (or the true) church when you see it?

What do you see as the strengths and/or weaknesses of Irenaeus, Bishop of Lyons' statements concerning how you can know the true Church (pp. 62-63)?

What was the key criterion by which the Christians of the second century said they would determine if a book was Scriptural or not (p. 64)?

### Vocabulary Development

On the Friday before their baptism, the **catechumens** ...

... the preparation or **catechumenate**, could last for three years.

... teaching on doctrine and morality, which was given the name **catechesis** ...

The candidate for baptism had to be presented by ... (**godparents**).

The **eucharist**, or the celebration of the Lord's resurrection ...

The development of **penance** during the first three centuries is not very well known.

**Ignatius of Antioch** is the first to testify of this in his letters.

... **Irenaeus**, Bishop of Lyons described a certain number of doctrines which he deemed to be in error.

Coming originally from Alexandria in Egypt, **Origen**, ...

We have already met **Tertullian** and one or other of his famous phrases ...

**Cyprian** (200-258), who was born a pagan, found moral liberation in Christianity.

## Chapter 4, pt. 1 & 2

**About "The Cult of Martyrs and Pilgrimages":** Most of us brought up in Protestant circles have been taught to look with disdain upon the interest Christians seemed to have in relics immediately prior to the Protestant Reformation. I think some of our skepticism and disdain may be well deserved. But is there any legitimate place for relics? In answering, consider 2 Kings 13:21; Matthew 14:36; Mark 6:56. Also, consider why people keep photographs of relatives who died a long time ago, or specially cherish things that once belonged to someone they loved. What do these photographs and belongings do to or for the person who keeps them?

**About Schisms in the Church:** Often we find that when an enemy is removed, groups that were bound together by persecution suddenly resort to in-fighting and bickering among themselves. This certainly seems to have occurred in the early church! Notice that the Council of Nicea was called only 12 years after Constantine declared there would be religious liberty in the empire. Thirty years after Constantine's declaration, there was "a clash between the bishops of the West and those of the East, who parted company angrily." By 366, just 54 years after Constantine's declaration, Christians who used to be known by their common love were suddenly killing each other over differences of opinion.

Can a government ever be truly "neutral" when it comes to religions? In other words, can there be total "freedom of religion" or "religious liberty"? Why or why not? In answering this question, consider especially the first sentence in Augustine's third letter quoted on page 74.

Based on your answer above, do you think Christians should be embarrassed about suggesting or demanding that biblical laws be implemented and enforced? Why or why not?

Do you think you could have been a member in good standing in the church of the fourth and fifth centuries (pp. 76-78)? Why or why not?

What does your book mean when it says "within the boundaries of the empire, the towns had become for the most part Christian" (p. 80)?

Use an atlas, an encyclopedia (if necessary), and your Markable Map of the world to note where the Church had spread by about 500 (see p. 80 for descriptions and place names). Use a different color than you did when you marked the expansion of the church for AD 300.

### Vocabulary Development

**Lent** ... into being a little after the peace of the church.

In the East, **Epiphany** on January 6 celebrated the appearance of God on earth ...

7. Ibid., p. 103.

8. Ibid., p. 105.

# The 100 Most Important Events in Christian History

## pp. 13–15

### Rome burns (AD 64)

What was the significance of the great fire in Rome in AD 64 to Christians? ➔

## pp. 17–19

### Justin Martyr's Apology (AD 150)

### The martyrdom of Polycarp (AD 156)

What two major Christian doctrines did Justin Martyr illuminate? ➔

What Justin Martyr and other apologists did may be seen as the contextualization of the Gospel, i.e., explaining the Gospel in the context of the prevailing culture. They attempted to explain the faith as a reasonable system of belief (one that makes sense and can be explained logically). What pros and cons do you see to a contextualized approach to evangelism? ➔

## pp. 26–28

### Origen (185–254)

Describe Origen's attempt to live an "ascetic life." ➔

What do you think of Origen's asceticism? Do you think his motive was good? Do you think his behavior was right? Why or why not? Origen wrote over 2,000 works; do you think his asceticism may have contributed positively to that output? Why or why not? Suppose his being ascetic enabled him to write more; is it possible that it could have hurt the quality of his message? Why or why not? Do you think Christians today should re-adopt a perspective in which an ascetic lifestyle is valued? Why or why not?

The authors highlight some of Origen's beliefs that show he accepted Greek philosophy. Can you think of any such beliefs that should have been viewed as alien to orthodox Christianity? (that matter and the material world are implicitly evil; the preexistence of the soul and that one's present position in the world is determined by his conduct in the preexistent state; denial of material resurrection; universal salvation; that only the human Jesus died on the cross, not God) Do you think these beliefs are the same heresy the apostle John deals with in 1 John 4:2–3 and 2 John 7–8? What was the result of his espousal of these beliefs? (he was excommunicated) The authors of your text say, "Behind most of [Origen's] errors was the Greek assumption that matter and the material world are implicitly evil." Is this a Greek assumption? If so, what do you make of such Scriptures as Galatians 3:3, 4:29, 5:16–26, etc.? (Note: the New International Version interprets the Greek word *sarx* (*sarx/sarkos*—"flesh") in a decidedly unliteral manner. It replaces "flesh" with "sinful nature.")

## pp. 30–31

When the great persecution ceased, what situation developed in the church that caused men like Anthony to withdraw from the world? ➔ This was the beginning of Monasticism (withdrawal to monasteries to escape the corruption of the world and gain a deeper level of spirituality). What do you think: can a person find deeper spirituality by withdrawing from society? Can one find deeper spirituality by living and serving within society? How? Why? Explain your answers.

### Vocabulary Development

He lived an **ascetic life**, spending much of the night ...

His **Hexapla** was a feat of textual criticism.

## pp. 32–34

The authors state that "God certainly used Constantine to make things happen for the church." What is your take on how God has moved through leaders and governments for the benefit of His church throughout history and how He is moving in today's world? Can you think of any examples?

## pp. 34–38

What two major criteria did the early church use to identify the canon? ➔

Name two early attempts to establish the biblical canon. ➔

Who was the first to present the New Testament canon as we know it today, and when? ➔

## pp. 41–43

What was Augustine's attitude toward Christianity early in his life? ➔

Who changed his mind and why? ➔

Augustine's teachings have affected theologians throughout the centuries to the present day. According to the authors, what two reformers constantly quoted Augustine? ➔

To what does Augustine attribute the fall of Rome in his book *The City of God*? ➔

## pp. 43–45

**Note:** Because of the courage of the martyrs and their impact on the faith of the early church, it is easy to get the idea that persecution was widespread, but, as the authors point out, persecution was actually sporadic and localized. Not until AD 249, during the reign of Decius do we see any

# The Story of Christianity

## pp. 7–11

The authors say, “Today one-third of the world’s population call themselves Christians.” According to most current estimates, the number is 2.7 billion. The rest of the world’s population includes various Muslim sects (1.1 billion), Hinduism (886 million), Buddhism (340 million), Judaism (259 million), Tribal religions (220 million), Chinese folk religions (340 million), or no religion at all (875 million). Why are these numbers important? ➔

According to the authors, what is (and always has been) the source of motivation for Christians to love others and live better lives? ➔ What do they say is the motivation to undertake Christian missions? ➔

Why is it important to know that Christianity “... is a religion with distinctly Jewish origins”? ➔

Why did Mahatma Gandhi say, “I love your Christ, but not your Christians”? ➔

What is the geographical location of the greatest number of Christians today? ➔

### Vocabulary Development

“... the **Messiah**, the son of the living God.”

... most importantly the **Mass**, or the Lord’s Supper ...

... a need to **codify** the basic tenets of the Christian Church ...

... from barbarian invasions and the rise of **Islam** ...

... gaze in awe at Michelangelo’s **frescoes** on the ceiling ...

## pp. 12–19

Put the following major characters in Israel’s history in chronological order: Joseph; Moses; David; Jacob; Adam and Eve; Joshua; Noah; Abraham; Saul. ➔

According to the authors, what are some examples of Old Testament teachings that make up much of the framework of Christian thought, which indicate Christianity’s Jewish heritage? ➔ Can you think of some others? ➔

When did the northern kingdom of Israel fall and to whom? ➔ When did the southern kingdom of Judah fall and to whom? ➔

What role did the Persian king, Cyrus the Great, play in Jewish history? ➔

### Vocabulary Development

These promises, known as the **Abrahamic Covenant** ...

**The Code of Hammurabi**

**The Ark of the Covenant**

... they like the Israelites, were of **Semitic** ancestry ...

The Israelites were forced to build the cities of **Pithom** ...

The Israelites were forced to build the cities of Pithom and **Rameses** ...

Israel and Judah had repeatedly disobeyed the **Torah** ...

... a **shofar** is blown.

## pp. 20–23

➤ **Alexandria** (map 2)

What was Alexander the Great’s greatest influence on the world? ➔ Which of these influences had the greatest impact on the writing of the New Testament? ➔ What did this influence have to do with the writing of the New Testament? ➔

What was the effect of the Maccabean Revolt for the Jews? ➔ What Jewish festival, still celebrated to this day, was established to honor this victory? ➔

What were the five major religious parties of the Jews during the life of Jesus and the beginning of the church? ➔ Write a brief description of each one.

To which of the five major religious parties did the common people among the Jews tend to belong? ➔

Who was Herod the Great? ➔ What is he famous for? ➔

### Vocabulary Development

... when the Jewish **canon** was determined ...

The **Hellenization** of the Eastern world was so complete ...

Their effort is known as the **Septuagint** ...

... collectively known as the Old Testament **Apocrypha**.

... celebrated today by Jewish communities and is called **Hanukkah** ...

## pp. 24–29

List the three temptations of Jesus, as recorded in Matthew 4:1–11. ➔ Do any of these parallel your own experiences in any way? If so, how?

Who was John the Baptist? ➔

According to the authors, into what two categories do all the miracles of Jesus fall? ➔

List the trials of Jesus. ➔ Which of these authorities actually condemned Jesus to death by crucifixion? ➔

What were the “seven final words” (phrases) of Jesus on the cross? ➔ Which holds the most meaning for you? Why?

What is the name by which most Christians know the mandate for evangelism that Jesus gave to his disciples immediately prior to his ascension? ➔ What does it say (Matthew 28:18–20)? ➔ Do you think this mandate is still valid for today? Why or why not? Supposing it is valid, is the church *obeying* it?

### Vocabulary Development

The gifts **the wise men**, or Magi, brought to ...

John also preached an **apocalyptic** message ...

... even those who opposed him referred to him as '**Rabbi**' ...

... the promised Messiah—God **incarnate** ...

This **Eucharist**, or 'thanksgiving' ...

... Jesus was then led before the **Sanhedrin** ...

He was then taken to **Golgotha**, or the 'skull' ...

## pp. 30–35

### Destruction of the Jewish temple in Jerusalem (AD 70)

➤ *Tarsus; Asia Minor; Damascus; Syrian Antioch; Galatia; Macedonia; Greece; Achaia; Rome; Jerusalem; Ephesus* (map 1)

What was the missionary strategy of Paul and his associates? ➔

Where, and by whom, was Paul converted (see Acts 9)? ➔

What general areas did Paul visit on his three missionary journeys? ➔ Where was the first European church established? ➔

What was the Jerusalem Conference about? ➔ And the decision? ➔

Who destroyed the Jewish Temple in Jerusalem, and when? ➔ **Note:** See the reading in *The 100 Most Important Events in Christian History* for more complete information.

Some Christians (primarily Roman Catholics) believe not only that Peter was the first bishop of Rome, but that, based on Matthew 16:18, he was the first in an unbroken line of apostolic succession that extends to the present pope.<sup>1</sup> Others (notably Protestants) disagree. Protestants in general interpret the passage in Matthew differently. As you read Matthew 16:18, do you believe it teaches that Peter was to be the first bishop of Rome (the pope)? (Before you answer this question, take a careful look at the *context*—Matthew 16:13–20, at least.) If you don't believe it teaches that Peter was to be the first pope, then what do you believe it does teach? What proof can you give for your answer one way or the other? **Note to Mom or Dad:** Please assist your student with this answer. Ask your priest, pastor, minister, or other theologically edu-

cated person to help you. This question has generations of debate attached to it. It is a "hermeneutical" (method of interpretation) question, the answer to which seems, in my [Gus'] opinion, based more on culture, tradition, and interpretation of scripture than on the plain teaching of the text. AND ... the answer does *not* affect the deity or lordship of Jesus, nor the salvation of believers. However, it does affect how the church is organized and led. Please be fair in your search. Don't just take the "party line" of your church, but "dig it out." Is there room for both interpretations, or must it be one way or the other?

The authors of your book focus on three major first century cities as primary points from which the Christian faith spread. What are they? ➔

### Vocabulary Development

On the first **Pentecost** after Jesus' resurrection ...

The **Jewish diaspora** had scattered them to most corners ...

... he would debate with Jews, God-fearing Gentiles, and **Epicurean** and Stoic **philosophers** ...

... he would debate with Jews, God-fearing Gentiles, and Epicurean and **Stoic philosophers** ...

... invited Paul to come and speak at the **Areopagus on Mars Hill** ...

Although the **New Testament canon** was not officially recognized until ...

... used much of the same source material as the other two **synoptic Gospels** ...

... Joseph ben Mattathias, better known as Flavius **Josephus** ...

## pp. 36–39

What resources do the authors suggest helped the early Christians to convert pagans who were apathetic or even hostile to their message? ➔ In your view, which of these "reasons for growth" is most important in your time where you live. Why? **Note:** One does not exclude the other, but the Kingdom moves and grows through different means in different times and cultures. This question is about *your* time and *your* culture.

The authors say that the preeminence of bishops and other church leaders was unchallenged in the early church. Read the following passages of New Testament Scripture and give your view, based on these texts, of the importance of bishops, elders, and other church leaders in the early church: Acts 14:23; Acts 20:17, 28–31; 1 Timothy 3:1–13; Titus 1:5–9; Hebrews 13:17 **Note:** You will see in your studies this year how the position and authority of church leaders has been, and continues to be, an issue of controversy in the church. **Note to Mom or Dad:** I want to encourage you to approach this issue with

1. For a list of all the popes and biographical sketches on each one, see [www.newadvent.org/cathen/12272b.htm](http://www.newadvent.org/cathen/12272b.htm) (accessed 2002).

your children. Speak with church leaders to learn what positions they hold, what authority they have, and most importantly, why they believe the Scriptures lead them to their conclusions about church leadership. Caution: this is a *controversial* issue and sometimes emotional. Please do not approach your church leaders in an adversarial or challenging manner. Go to them to learn, to gain understanding, and to compare their beliefs with Scripture.

### Vocabulary Development

The Romans were **culturally eclectic** ...

... others to help in the work of spreading the gospel, known as **presbyters** ...

... others to help in the work of spreading the gospel, known as presbyters or **elders** ...

### pp. 40–43

Briefly describe a worship assembly in the early church. In what ways do you think their assemblies of worship differed from the assemblies of worship where you attend church today?

Who were the Apostolic Fathers? ➔

Write brief descriptions of the following philosophical challenges to the early church: Gnosticism, Marcionism, Montanism, Mithraism.

### Vocabulary Development

Rich insight into the lives of the early Christians is provided by the **Didache** ...

... the form of **liturgy** Justin describes ...

### pp. 44–45

### Vocabulary Development

... a number of local, temporary persecutions and many **martyrs** ...

### pp. 46–47

Who were the apologists? ➔ Why was their work important to the early church? ➔

Name some of the early apologists. ➔

What was Tertullian's main concern about the work of the apologists? ➔ Was his concern founded? ➔ Do you see any problems with such a practice? If so, what and why?

### Vocabulary Development

They were largely **pragmatic** and embraced the attitude ...

### pp. 48–49

According to the authors, the slave trade in the Roman Empire may have played a valuable part in the spread of the Gospel. How so? ➔

What is the location and approximate time of existence of the earliest known Christian church building? ➔

When and where did Christianity first become the official religion of a country? ➔

### pp. 50–53

What were the two main issues of the internal theological debates in the church at the beginning of the third century? ➔ Would you consider these issues *major* or *trivial*? Were they worthy of people getting upset about? Explain. The authors of your book simply *state*, they don't even attempt to *prove*, that "[t]he Bible teaches that God is one, and that Father, Son, and Holy Spirit are God."—Do you have any idea where they could get such ideas? How would you try to "prove" that the idea of the Trinity (*one* God in *three* persons) is found in Scripture? (Check out, for Father: Deuteronomy 6:4; Matthew 6:9; for Son: Matthew 7:21, 11:27, 26:62–65; Romans 9:5; for Holy Spirit: Matthew 28:19; John 14:26 and 15:26; Romans 9:1; etc.)

**Digging Deeper:** Early on in the church's history, the "winning" side in any debate "merely" anathematized (cursed) and excommunicated the "losing" side. Within a few hundred years (after the church became "established"—i.e., supported by the state), "losers" were no longer "merely" anathematized and excommunicated; they were dealt with by the "secular arm" as well and could be banished or even executed.

Nowadays, most Christians (in the United States, anyway!) are very much more laid-back about doctrinal "purity" and "accuracy." Indeed, when we run across someone who seems concerned about doctrinal issues, most of us are shocked and/or offended. (The authors/editors are perfectly in line with conservative Presbyterianism of, say, 200 years ago; but, I expect you would agree, they seem quite "out of step" with the general tenor of modern Christianity... Or what of those who believe that one's belief or teaching about the age of the Earth is of critical importance?)

Clearly, the age of the Earth is not, in itself, a salvation issue. Whether someone believes—or even *knows* to believe—in the concept of the Trinity: that, too, I imagine, is not a salvation issue. (Did the thief on the cross understand, much less know about the concept of the Trinity?)

Yet ... These things matter, don't they? Even if we, ourselves, would be disinclined to argue over some of the matters that the folks at Still Waters Revival or Answers in Genesis hold dear, there has to be *some* point where we will draw the line, doesn't there?

So a few questions: Has the modern church *lost* something by becoming as relaxed as it has over doctrinal matters? Has it *gained* something? Does Jesus' statement in Mark 9:40 have anything to say about the matter: "For whoever is not against us is for us"? How about Matthew 12:30: "He who is not with me is against me, and he who does not gather with me scatters"?

What is Monarchianism? ➔ What are the two schools of thought within Monarchianism? ➔ What does Patripassianism mean? ➔

What is the source of the term "catacombs"? ➔ What famous basilica was built over catacombs? ➔

Name the Alexandrian Fathers. ➔

Where was the first Latin-speaking church established? ➔

**Note:** There is an important statement about church history associated with the picture at the bottom of p. 52, which expresses the thought behind this course of study. Be sure to read it. What do you think that thought is? ➔

### Vocabulary Development

... of these were the attempts to understand the **Trinity** and the **Incarnation** ...

... chambers have since come to be called **catacombs**.

... most famously St. Peter's **Basilica**.

... it was the site of a great school for **catechumens** ...

... ending the **penultimate persecution** of Christians in the Roman Empire ...

## pp. 54–55

What significant theological question emerged as a result of the great persecution initiated by Roman Emperor Galerius? ➔ Why do you think this was such a problem at the time? ➔ What do you think? Should those who deny the faith be forgiven or rejected by the church? Why or why not? What of Peter: didn't he deny Christ? What happened to him? Are there grounds for making a distinction between him and other faithless Christians?

### Vocabulary Development

The **Donatists** saw this as persecution ...

## pp. 56–59

### Edict of Milan (313)

➤ *Constantinople (now Istanbul, Turkey); Milan* (map 1)

Who was the first "Christian" Emperor? ➔ **Note:** Fr. Alexander Schmemmann comments:

The descriptions of [Constantine's conversion] closest to it in time mention no vision of the Cross nor the traditional words, "In this sign conquer." They say merely that he was led in a dream to have a new sign

inscribed on his weapons. This done, he conquered Maxentius and entered Rome.

Later the basic narrative began to grow into a legend, not without the help of Constantine himself. One point is beyond question: the sign he saw and under which he won his decisive victory was in his own mind a Christian symbol, and from that time on he counted himself a Christian.

Did he actually become one?

Not until twenty-five years after the battle of the Milvian Bridge, did he receive baptism, the only symbol the Church accepts of becoming a Christian... [But] then what had he been before? ...

In Constantine's mind the Christian faith, or rather, faith in Christ, had not come to him through the Church, but had been bestowed personally and directly for his victory over the enemy... Consequently the victory he had won with the help of the Christian God had placed the emperor—and thereby the empire as well—under the protection of the Cross and in direct dependence upon Christ.

This also meant, however, that Constantine was converted, not as a man, but as an emperor. [From his perspective,] Christ Himself had sanctioned his power and made him His intended representative,<sup>2</sup> and through Constantine's person He bound the empire to Himself by special bonds.

... All the ambiguity of the "age of Constantine" in Church history result[s] from the primary, initial paradox that the first Christian emperor was a Christian outside the Church, and [yet] the Church silently but with full sincerity and faith accepted and recognized him.[!]<sup>3</sup>

What did the Edict of Milan in 313 do for Christians? ➔

What effects did Constantine's reforms have on the church? ➔ Which of these still remains in effect today ... and where?

Which Roman Emperor officially made Christianity the state religion, and when? ➔ Was that a good thing or a bad thing? Why do you say that?

What was the doctrine of Arius that prompted the Council of Nicea in 325? ➔ Is this a major issue? Why or why not?

### Vocabulary Development

This era also saw the development of **monasticism** ...

... it has since come to be known as the **Byzantine Empire**.

... one son adopted **Arianism**, while the other remained orthodox ...

## pp. 60–63

### Council of Nicea (325)

➤ *Nicea; Cappadocia* (map 1)

2. As Schmemmann points out, the Roman emperor had, in the popular thinking of that day, become "the connecting link between God and the world, while the state was the earthly reflection of divine law."

3. Alexander Schmemmann, *Historical Road of Eastern Orthodoxy* (Crestwood, NY: St. Vladimir's Seminary Press, [1963] 1977), pp. 65–66.



What was the basic message of the Nicene Creed? ➔

Who were the Cappadocian Fathers? ➔ What was their contribution to the Arian controversy? ➔

What is the Nicene Creed? ➔ **Note concerning “heresy” and “orthodoxy”:** Your authors make a slightly strange comment when they say that “[m]any theologians ... veered away from orthodox views ... Such heretical teaching prompted the Council of Ephesus to be convened.”—To make such statements, the authors must speak from the perspective of people who live long after the Council, because before the Council it was not at all clear what was “orthodox” and/or what was “heretical.” We know now which views were declared heretical and which views were declared orthodox. But these declarations were made at the Council itself. It wasn’t as if the Council merely reasserted what other recognized authorities had said before. **Note concerning Nestorius and Nestorianism:** We will be studying the so-called Nestorian Church over the next few weeks. I think you need to understand just a bit of what your authors are saying about what Nestorius is supposed to have taught. They say Nestorius “appeared to argue that there were two persons in Christ, rather than ... that there was a single person, both God and man.”—Please see how complicated this gets! We just read about “persons” vs. “substance.” Part of what came into play in Nestorius’ case was a difference in preferred terminology among various theologians. Some theologians preferred Greek-based words; others preferred Latin-based words. In both cases, the “equivalent” words had a lot of overlap of meaning, but (as is usually the case when one translates from one language into another), the overlap wasn’t perfect. Certain terms held connotations that some people didn’t like ... The crux of the case for Nestorius: he said that the eternal God couldn’t possibly be born, certainly not by a woman. When a person is born, it means they come into being. But God existed before Mary existed, so in what sense could she be said to be the Mother of God? In essence, he said, “If the person who uses the term is very careful to define what he means, I have no objection to the term ‘Mother of God.’ But it would be better,” he said, “if we would normally refer to Mary as the ‘Mother of Christ’—who was both God and man together ...”—The arguments waxed hot. Personalities got involved. I’m afraid both sides in the controversy were more interested in “proving a point” than in expressing or granting Christian charity to their opponents ... —We will learn more about these matters in the days and weeks to come.

### Vocabulary Development

... which corresponds to the final **Canon** ...

... his translation is known as the **Vulgate**.

### pp. 64–65

In what ways were the size, status, and character of the church changed in the 4th century? ➔

According to the authors, what physical change in the worship assembly demonstrated a greater separation between clergy and laity? ➔ **Digging Deeper:** There are obviously differing traditions concerning communion in the churches today. Do you know how your church’s beliefs and practices concerning communion are similar to or different from those of other churches? (For example: who is permitted to partake of the elements? Is anyone in particular not permitted to partake? Is everyone who is permitted, permitted to ingest both bread and wine? Do you use unleavened bread? Cracker/wafers? Leavened bread? What about the drink: is it fermented? Do you drink from the same cup as other members of the congregation or do you each drink from your own cup? How often do you celebrate? Who officiates: only an ordained clergyman? An unordained man? A woman? A young person? What language is used? Do you follow a prescribed form, or can the leader use any words s/he wants? ...) Do you know how your church’s tradition is different from the communion tradition in other churches? Do you have any idea why the various traditions are different?

What did Ambrose of Milan do that demonstrated the church’s power over the state for the first time? ➔ **Digging Deeper:** In the United States, we pride ourselves on the “separation of church and state.” Yet church and state always impact one another one way or another, either directly or indirectly. Since the mutual impact is inescapable, which way would you prefer to have things: church officially over the state, state officially over the church, or neither one over the other, but both affecting one another informally? Why do you say what you do? Do you think your preference is workable?

**Note on Monasticism:** Morton M. Hunt gives us a clear picture of the kind of lives these monks and ascetics lived:

Some lived in huts or caves, but the more devout preferred dry wells, the deserted dens of beasts, and tombs. Most refrained from washing, and prized their crusted, malodorous state. A monk named Arsenius wove palm leaves, and refused to change the nauseous water in which he steeped them year after year, so as to add stench to his other discomforts; the monk Macarius ate nothing but raw desert herbs for seven years; and the monk Besarion did not lie down while sleeping for forty years. The most famous was Saint Simeon Stylites, who, it is often pointed out, spent thirty years on top of a sixty-foot pillar; it is less often mentioned (though equally true) that he also accumulated spiritual credit by allowing himself to become a mass of clotted and ulcerated filth, and that he bound a rope around his waist so tightly as to produce a maggot-infested putrefaction. Worms filled his bed, and fell from him as he walked; sometimes he replaced them, saying: “Eat what God has given you!”

In the *Verba Seniorum*, a collection of anecdotes and maxims of the desert fathers, a young monk tormented by sexual daydreams asks a wise old monk: “I entreat thee to explain to me how thou hast never been harried by lust.” The old man replies: “Since the time that I became a monk I have never given myself my fill of bread, nor of water, nor of sleep, and

tormenting myself with appetite for these things whereby we are fed, I was not suffered to feel the stings of lust.”<sup>4</sup>

## Vocabulary Development

The Roman **basilicas** were a cross between a place ...

Theodosius’ **penance** came at a time when the practice ...

## pp. 66–67

### Anthony of Egypt (251–356)

Who were the Desert Fathers? ➔ Who was one of the first religious hermits? ➔

Who first encouraged the hermits to move from their isolation in the desert into settlements called monasteries? ➔

Who established the Monte Cassino monastery, and when? ➔

## Vocabulary Development

They were to become known as the **Desert Fathers**.

## pp. 68–69

After Augustine became Bishop of Hippo, what two heresies did he have to confront and what did they teach? ➔ What major biblical doctrine did Augustine appeal to in opposing these two heresies? ➔

## Vocabulary Development

... **Monica**, told him that she had once confided her worries about her son ...

... Augustine began to explore the Persian philosophy **Manichaeism** ...

## Pelagianism

## pp. 70–73

### The fall of Rome (410)

### Development of the Christian calendar (near the end of the 5th century)

Who captured and vandalized Rome in 410? ➔ Why did some blame the Christians for the fall of Rome? ➔

Who convinced Attila the Hun not to invade Rome? ➔ Why was this important? ➔ In what sense did Pope Leo I use the title “Pontifex Maximus”? ➔

Dionysius the Short developed the so-called Christian calendar in the late 400s. Why is it called a *Christian* calendar? ➔ So now (or, rather, at least until quite recently), dates are known as BC and AD. What does *BC* stand for? ➔ And *AD*? ➔ **Note:** Secularists in the last five to ten years

have begun to use BCE and CE—Before the Common Era and Common Era—to make the same distinction without reference to Jesus ... yet while maintaining the same year numbers.

What was the significance of Pope Gelasius’ claim that the pope was the ruler of the spiritual sphere, while the emperor was the ruler of the temporal sphere? ➔ Do you think this was an appropriate distinction? Does Scripture have anything to say about the appropriate relationship between church and state? Do the two have *any* business “meddling” in one another’s affairs? Why or why not?

What development gave the church considerable economic influence? ➔

What development gave rise to elaborate church liturgies, music, and art? ➔

## Vocabulary Development

... spoke in languages unintelligible to the Romans and were thus known as **barbarians**.

... the **Vandals** were among the most successful of the tribes ...

... with territories divided up into areas called **dioceses** ...

... a cathedral—where his “**see**” or official seat ...

Christians began to decorate the interiors with frescoes and **mosaics** ...

In Rome, when Leo assumed the title **Pontifex Maximus** ...

## pp. 74–75

What is the origin of the practice of the clerical shaved head? ➔ What title were they given? ➔ If you were a member of the clergy, what privileges did you enjoy or limitations did you suffer under? ➔

What does “Chrysostom” mean, and why was John Chrysostom given that name? ➔

What was the Nestorian controversy? ➔ **Note:** Your authors take a typical Western view of the church that existed (and still exists) in the territories to the east of the Roman Empire. We will be learning more about this in the weeks to come. Let us note here, however, that it is a Western practice to call the Persian or Syrian church “Nestorian.” The so-called “Nestorian” churches themselves have always considered Nestorius a mere footnote in their history. They are “the Church of the East” (not to be confused with the Eastern Orthodox Church, which is the church that has grown out of the Eastern Roman Empire... .

Your authors note that the so-called Nestorian church established Christian settlements in a number of places. Where were those settlements? ➔

Obviously, Christian leaders were willing to kill each other over their theological differences. Do you think

4. Morton M. Hunt, *The Natural History of Love* (New York: Alfred A. Knopf, 1959), pp. 106–107.

## From Jerusalem to Irian Jaya

### pp. 17–20—The Irresistible Advance

What does she say the impetus was? (*persecution*)

What king ranks above all other kings as the greatest military supporter of the church? (*King Charlemagne of the Franks [AD 742–814]*)

What were the three main orders of “preaching monks” during the medieval period? (*Franciscans; Dominicans; Jesuits*)

#### Vocabulary Development

**synagogues** (*a place of meeting for worship and religious instruction in the Jewish faith*)

**evangelism** (*preaching of the gospel, as through missionary work*)

**Carolingian Renaissance** (*a revival of classical art and architecture lasting into the 10th century*)

**Celtic** (*a member of a European people who occupied Britain, Spain and Gaul in pre-Roman times*)

**Arian** (*a believer in the doctrine of Arius, who thought Christ was inferior to God the Father in nature and dignity*)

**Benedictines** (*a religious order of the Roman Catholic Church with a monastic life that replaced severity with moderation [source: The Columbia Encyclopedia, Sixth Ed. 2001]*)

**Scholasticism** (*philosophy and theology of Western Christendom in the Middle Ages characterized by joining faith and reason [source: The Columbia Encyclopedia, Sixth Ed. 2001]*)

**dialectics** (*the art or practice of arriving at the truth by the exchange of logical arguments*)

**Pietism** (*a reform movement which stressed the emotional and personal aspects of religion*)

### pp. 21–26—Early Centuries: Evangelizing the Roman Empire

According to Tucker, what circumstances aided the spread of the Christian faith for the early missionaries? (*mobility in the Roman Empire [good roads]; the universal use of the Greek language [no language barriers]; the availability of the synagogues for teaching; a spirit of openness to new ideas in the Roman Empire*)

According to Tucker, Christianity penetrated the Roman world through what five main avenues? (*preaching and teaching; personal witness; acts of kindness and charity; faith shown in persecution and death; intellectual reasoning of the early apologists*)

What are some of the setbacks the church experienced in its early years, according to Tucker? (*persecution, doctri-*

*nal controversy, the decline in evangelism once Christianity became the state religion*)

According to Tucker, what was the effect on Christianity when it was made the official religion of the state by Constantine? (*the church was filled with “nominal” Christians who had less concern for spiritual matters and more concern for politics and social prestige; elaborate structures replaced the simple house-churches; creeds replaced spontaneous testimonies and prayers; vibrant evangelism waned*)

#### Vocabulary Development

**apologists** (*people who argue in defense or justification of something, such as a doctrine*)

### pp. 26–30—Paul the Apostle

➤ Arabia 7 (map 9)

And, in sum, what is his story? (*that he was carried off as a slave to India and eventually was able to evangelize King Gundaphorus [Gundobar], who converted and was baptized*)

Tucker says the greatest missionary of the first century church was undoubtedly who? (*the Apostle Paul*)

In what ways does Tucker suggest St. Paul could or should be an example for modern missionaries? (*he ministered in major population centers—perhaps we should, too; he established churches fully expecting them to stand on their “own two feet” rather than survive as “mission” churches, requiring “outside” funds and resources; his use of a secular career to fund his ministry [“tentmaking”]; his movement down the socioeconomic ladder; his courage and commitment in the face of physical persecution, mental and emotional travail, and cultural isolation from “his own”*)

In your opinion, was St. Paul “successful”? (*my answer: yes, ultimately, but it took a lot of “failure” [certainly failure by our culture’s standards!] to get to “success”!*)

#### Vocabulary Development

**indigenous churches** (*those comprised of natives in that area*)

### pp. 34–40—Ulphilas and Patrick

What doctrinal “heresy” did Ulphilas, *apostle to the Goths*, learn from Eusebius? (*Arianism*) What does that mean? (*see note*) **Note:** Arius and his followers rejected the idea that the three Persons of the Trinity—the Father, the Son, and the Holy Spirit—were equal. Arius denied that Jesus was completely divine. Instead, he taught that the Son was created by God the Father and was inferior to Him. According to Arius, Jesus was not eternal but was a superior being created by God to redeem the human race. He also believed that both the Father and the Son were superior to the Holy Spirit.

In AD 325, the Council of Nicaea condemned Arius' teachings as heresy and affirmed that Jesus was completely divine. The Council of Constantinople also condemned Arianism as heresy in 381. (Adapted from "Arianism" in the *Worldbook Encyclopedia*—2001 electronic ed.)

Why did Ulfilas omit the Old Testament books of 1 & 2 Samuel and 1 & 2 Kings from his translation of the Bible into the Gothic language? (*because the books tell of the military exploits of Israel; Ulfilas believed the Goths were already too devoted to war*)

## pp. 44–47—Roman Catholic Missions

What were those means? (*it grew by mass conversions rather than by individual conversion*) Can you think of any strengths or weaknesses one might expect to see as a result? (*my opinions: strength: there would have been relatively strong social pressure to conform; weakness: people wouldn't have strong personal convictions; "faith" would be more a social convention than a deeply-felt desire and motivating force in people's lives*)

Who was largely responsible for planting the church in England in the late 6th and early 7th centuries? (*Augustine and his monks; Note: This is not St. Augustine, bishop of Hippo*)

What was Gregory's policy concerning pagan temples and ceremonies? (*they could be—and, indeed, should be—used in Christian service rather than the service of the devil*)

## pp. 47–51—Boniface (Winfried)

According to the author, what was helpful about Boniface's emphasis on founding monasteries? (*they formed the basis for training indigenous clergy*) What aspect of Boniface's ministry does the author say was truly unique? (*he recruited women*) The author faults Boniface for what? (*stressing uniformity so strongly—i.e., to the detriment of relationship*) When she talks about Boniface's emphasis on uniformity, what does the author use by way of illustration? (*everything from the matter of when Easter is to be celebrated, to what foods one may eat, to how often and when one must make the sign of the cross during worship*)

## pp. 51–56—Anskar, Cyril and Methodius

➤ Scandinavia (Norway ❶, Sweden ❸, Finland ❷); Denmark ❹ (map 3)

Why is Anskar known as "the apostle of the North"? (*because he was the one the pope sent to the Scandinavian and Slavic peoples*)

What were some of Anskar's unique emphases in ministry? (*he stressed prayer, fasting, and, even more than those: work; his monks were always at work*) How did he respond when he heard their praise? (*he tried to avoid it and emphasized, by contrast, that he would be most pleased if God ever made a thoroughly pious man out of him*) Did he succeed? (*no*)

For what are Cyril and Methodius remembered even by secularists? (*Cyril is reputed to have developed the Slavic alphabet known today as Cyrillic*) What was their primary work? (*translation of the Bible into the vernacular*)

## Vocabulary Development

**vernacular** (*the standard native language of a country or locality; the everyday language spoken by a people as distinguished from the literary language*)

## pp. 56–60—Lull

How long did the crusades last? (*200 years; 1095–1291*)

Who was Raymond Lull? (*a missionary who, like Francis of Assisi, believed that the Muslims could be won to Christ by love instead of hate and war*) What did he do as a result of this vision and his conversion? (*he began living a monastic life*) What did he do as a result of this vision? (*he began a nine-year study of the Arabic language after which he began mission work among the Muslims*)

What was Lull's three-pronged approach to missions? (*apologetic; educational; evangelistic*) How did he accomplish each of these approaches? (*apologetic—he wrote proofs of Christian theology against Islam and debated Muslim leaders; educational—he established monasteries as sites of education; evangelistic—he tried to win Muslims over to Christ*) **Digging Deeper:** What two subjects was he particularly concerned that the universities would include in their teaching? (*Arabic language; "geography of missions"*)

According to Tucker, what major problem did Lull have in his missionary efforts? (*his message was often offensive and embittered the Muslims*)

## pp. 60–62—Las Casas

According to Tucker, what was the greatest obstacle to missions in the New World? (*the cruel treatment of the native Indians by the colonists*)

What distinction does Las Casas hold as a priest? (*he was the first priest ordained in America [1510]*) How old was he when he was appointed Bishop of Chiapas? (*70*)

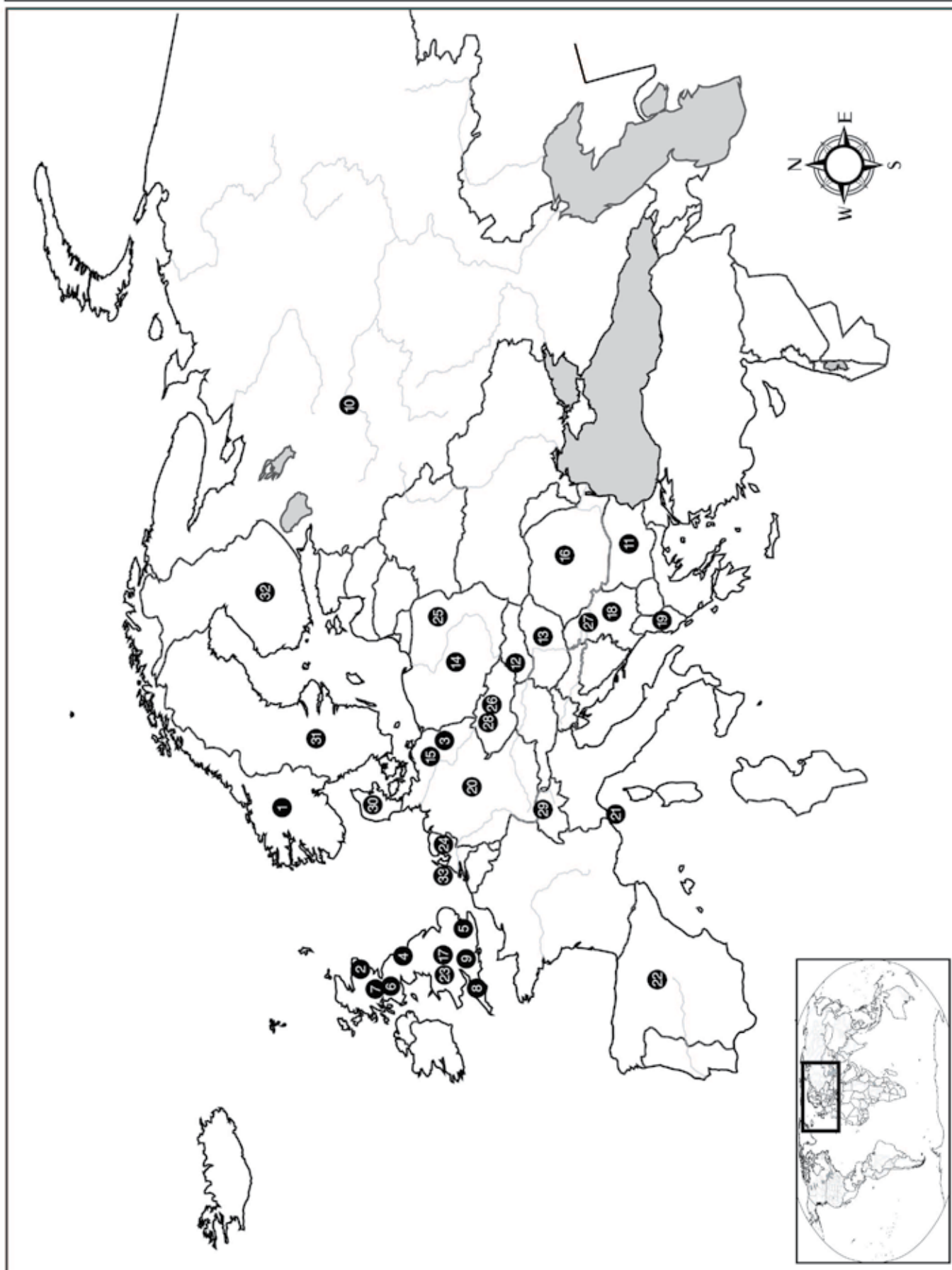
## pp. 62–66—Xavier

According to author Stephen Neill, what is perhaps the most significant event in the missionary history of the Roman Catholic Church? (*the founding of the Jesuits*)

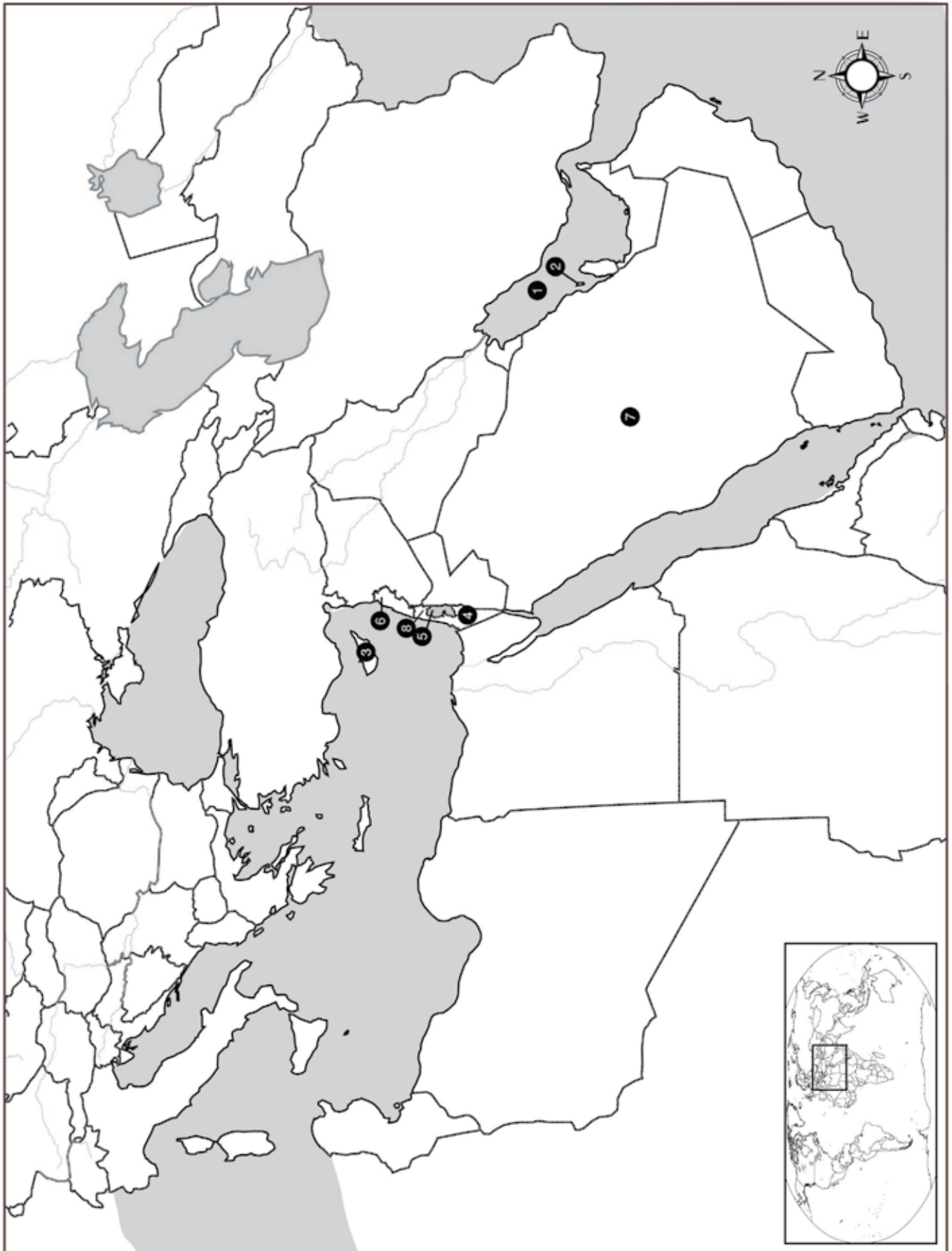
By 1556, when Loyola died, about how many Jesuits were there worldwide? (*about 1,000*) And by the mid-1600s? (*more than 15,000*)

According to Tucker, who was the most famous Jesuit missionary? (*Francis Xavier*) Where and when did he begin his missionary career? (*India in 1541*) How did his missionary call come to him? (*one of two Jesuits chosen to go to India became ill and Xavier was told to take his place*)

## From Jerusalem to Irian Jaya - Map 3



## From Jerusalem to Irian Jaya - Map 9





# How to Read Church History, Volume 1

## Chapter 3

### Vocabulary Development

**catechumens** (those who are being taught the principles of Christianity)

**catechumenate** (the time period when one is receiving instructions in the doctrines of Christianity)

**catechesis** (oral religious instruction usually given before baptism or confirmation)

**godparents** (Christians who would stand sponsor for him and guarantee his good behavior [source: How to Read Church History])

**eucharist** (literally to give thanks; the solemn act of commemorating the death of Christ, in the use of bread and wine)

**penance** (a Catholic sacrament; repentance, confession and absolution; voluntary self-punishment in order to atone for some wrongdoing)

**Ignatius of Antioch** (church leader who was accused of violating an edict to sacrifice to pagan gods, arrested, led before the emperor Trajan, taken to Rome, and martyred. [source: Catholic Encyclopedia])

**Irenaeus** (a church father who had heard Polycarp [the disciple of John] speak, first a priest at Lyons, later the bishop, and who has an exceptional place in Christian literature [source: Catholic Encyclopedia])

**Origen** (generally considered the greatest theologian and biblical scholar of the early Eastern church. He is regarded as the father of the allegorical method of scriptural interpretation. [source: <http://www.island-of-freedom.com/ORIGEN.HTM>])

**Tertullian** (an early Christian author who used Latin instead of Greek in arguments about Christian doctrine and provided Christian thought with new Latin vocabulary [source: <http://www.ntcanon.org/Tertullian.shtml>])

**Cyprian** (martyr who led Christians in North Africa during persecution by the Roman emperors Decius and Valerian)

## Chapter 4, pt. 1 & 2

### Vocabulary Development

**Lent** (the 40 weekdays from Ash Wednesday until Easter observed by Christians as a season of fasting and penitence in preparation for Easter)

**Epiphany** (a church festival commemorating the visit of the Magi to see and worship the child Jesus or the appearance of the star to the Magi)

**parishes** (the local subdivision of a diocese committed to one priest)

## Chapters. 4 & 5, pt. 1

### Vocabulary Development

**monk** (a member of a brotherhood living in a monastery and devoted to a discipline prescribed by his order)

**monastery** (a community of persons bound by vows to a religious life and often living in partial or complete seclusion; the dwelling place of such a community)

**hermit** (a person who has withdrawn from society and lives a solitary existence)

**anchorite** (a person who has retired into seclusion for religious reasons)

**cenobite** (one of a religious order dwelling in a community, as opposed to a hermit or anchorite who lives in solitude)

**abba** (father, religious superior)

**amma** (an abbess or spiritual mother)

**monasticism** (the practice of a spiritual life devoted to God, either in community or seclusion [source: How to Read Church History])

**Arius** (theologian and founder of Arianism, a doctrine that denied that Jesus was of the same substance as God and taught instead that he was only the highest of created beings)

**Council of Nicaea** (a large meeting of bishops called by Constantine to settle questions of doctrine, especially that of the substance of the Son of God [source: How to Read Church History])

**Council of Constantinople** (the council in which the Nicene Creed was reaffirmed, the Holy Spirit included in the substance of God, and several heresies were rejected [source: How to Read Church History])

## Chap. 5, pt. 2 & 3

What was Alexandria's emphasis? (the oneness of Christ; His godhead) What was Antioch's emphasis? (Christ's two natures; His humanity) Besides providing Cyril with a political advantage in the church, what did the Council of Ephesus accomplish? (it condemned Nestorius, and established theotokos—"God bearer" or "Mother of God"—as an acceptable, even preferred, name for Mary)

### Vocabulary Development

**Apollinarius** (bishop who taught that Christ had a human body, human soul, but not a human rational mind [source: Catholic Encyclopedia])

# The 100 Most Important Events in Christian History

## pp. 13–15

What was the significance of the great fire in Rome in AD 64 to Christians? (*Nero blamed the Christians for starting the fire; it was at that time that the first wave of persecution broke out against Christian believers*)

## pp. 17–19

What two major Christian doctrines did Justin Martyr illuminate? (*the Trinity and the incarnation*)

What pros and cons do you see to a contextualized approach to evangelism? (*example—pro: it allows a culture to understand theological concepts; con: it robs the Gospel of its “mystery”—this was Tertullian’s concern*)

## pp. 26–29

Describe Origen’s attempt to live an “ascetic life.” (*he prayed day and night, ate little, slept little, had only one coat and no shoes [as per Matthew 19:12], castrated himself to avoid temptation*)

### Vocabulary Development

**ascetic life** (*denying self, rigidly self-disciplined, especially for spiritual improvement*)

**Hexapla** (*a work by Origen in which 6 parallel columns listed various translations of the Old Testament*)

## pp. 30–31

When the great persecution ceased, what situation developed in the church that caused men like Anthony to withdraw from the world? (*they realized it didn’t take a whole lot of pricey commitment to be a member of the church*)

## pp. 34–38

What two major criteria did the early church use to identify the canon? (*apostolic origin of a writing; the use of the writing in the churches*)

Name two early attempts to establish the biblical canon. (*Marcion’s canon; the Muratorian canon*)

Who was the first to present the New Testament canon as we know it today, and when? (*Athanasius, in 367*)

## pp. 41–43

What was Augustine’s attitude toward Christianity early in his life? (*he rejected it as being for the simple minded*)

Who changed his mind and why? (*Bishop Ambrose of Milan; Augustine recognized that Ambrose was not simple minded, but brilliant*)

According to the authors, what two reformers constantly quoted Augustine? (*Martin Luther and John Calvin*)

To what does Augustine attribute the fall of Rome in his book *The City of God*? (*the plan of God and his working in history*)

## pp. 45–47

According to the authors, why did the Latin Vulgate cause the church to have a worship service and a Bible that laymen could not understand? (*because, over time, Latin became the unpopular language of Europe; but the translation had become so revered that translation of the Bible into other common languages was prohibited*)

### Vocabulary Development

**Vulgate** (*the Bible written in the common language of the time, Latin*)

**divine library** (*the Bible as Jerome referred to it*)

**sacrosanct** (*regarded as sacred and inviolable*)

## pp. 47–48

What ingenious illustration did St. Patrick use to explain the Trinity? (*the shamrock—three leaf clover*) What other physical illustrations can you think of to illustrate this deep spiritual concept? (*an egg—shell, yolk, white; an orange—peel, meat, seed*)

## pp. 49–50

What aspects did they emphasize, and who emphasized what? (*Alexandria tended to emphasize Jesus’ divinity; Antioch tended to emphasize his humanity*)

The article mentions several viewpoints that are regarded as heresies. Among them: Arianism, Manichaeism, Apollinarianism, and Monophysitism. [Notice how the first three “isms” are named for the men who championed those viewpoints: Arius, Mani, and Apollinarius.] You will come across these four terms—especially the terms Arianism and Monophysitism many times in the future. Please make sure you master these two terms, at least. (**Arianism:** *Jesus was created by God the Father before any and everything else; Jesus was [or, rather, is] therefore, above all things, but He is neither equal to nor coeternal with His Father*; **Manichaeism:** *similar to other forms of Gnosticism; it taught that this world—the material world—is radically evil; if one becomes enlightened [i.e., one gains illumination or gnosis], one can be saved from the material world; enlightenment involves realizing the divinity of one’s soul*; **Apollinarianism:** *basically suggests that Jesus took on a human body or human soul, but not a human spirit; the Logos Himself is, or takes the place of, the human spirit*; **Monophysitism:** *almost the same as Apollinarianism, it basically declares that the*

# The Story of Christianity

## pp. 7–11

Why are these numbers important? (*first, because they demonstrate the broad effect of Christianity around the world since the time of Christ; second, because they show the great need for continuing missions around the world today*)

According to the authors, what is (and always has been) the source of motivation for Christians to love others and live better lives? (*gratitude to Jesus Christ; a desire to be like Jesus Christ*) What do they say is the motivation to undertake Christian missions? (*the command to “go make disciples of all nations”<sup>1</sup> Matthew 28:18*)

Why is it important to know that Christianity “... is a religion with distinctly Jewish origins”? (*to understand the beginnings and the history of Christianity, we must know something about Jewish history—the roots of Christianity*)

Why did Mahatma Gandhi say, “I love your Christ, but not your Christians”? (*because self-proclaimed Christians had caused great pain among his people*)

What is the geographical location of the greatest number of Christians today? (*Africa, Asia, and South America*)

### Vocabulary Development

**Messiah** (*the anointed one, expected king, and deliverer of the Hebrews*)

**Mass** (*public celebration of the Eucharist in the Roman Catholic Church and some Protestant churches*)

**codify** (*to arrange or systematize*)

**Islam** (*a religion characterized by the doctrine of submission to the one God and to Muhammad as the chief and last prophet*)

**frescoes** (*art made by painting on fresh, moist plaster*)

## pp. 12–19

Put the following major characters in Israel’s history in chronological order: Joseph; Moses; David; Jacob; Adam and Eve; Joshua; Noah; Abraham; Saul. (*Adam and Eve; Noah; Abraham; Jacob; Joseph; Moses; Joshua; Saul; David*)

According to the authors, what are some examples of Old Testament teachings that make up much of the framework of Christian thought, which indicate Christianity’s Jewish heritage? (*God is active in history; He is not far away and uninvolved; God redeems his people; Scriptures are the Word of God; there is a divine law that all must obey*) Can

you think of some others? (*love for your neighbor; care for the poor; God is love*)

When did the northern kingdom of Israel fall and to whom? (*in 722 BC to the Assyrians*) When did the southern kingdom of Judah fall and to whom? (*in 597 BC to the Babylonians*)

What role did the Persian king, Cyrus the Great, play in Jewish history? (*he freed the Babylonian captives*)

### Vocabulary Development

**Abrahamic Covenant** (*see Genesis 12:1–3; the promises of God made to Abraham in Scripture*)

**The Code of Hammurabi** (*an entire body of laws, arranged in orderly groups, written by the King of Babylon [source: <http://www.fordham.edu/halsall/ancient/hamcode.html> {accessed 2002}]*)

**The Ark of the Covenant** (*sacred chest where the ancient Hebrews kept the two tablets containing the Ten Commandments*)

**Semitic** (*an adjective that describes things originating from the Asian Middle East [source: [www.wikipedia.org](http://www.wikipedia.org)]*)

**of Pithom** (*one of the “treasure” cities built for Pharaoh Rameses II*)

**Rameses** (*one of the “treasure” cities built for Pharaoh Rameses II*)

**Torah** (*the religious laws of the Hebrews at this time*)

**shofar** (*a trumpet made of a ram’s horn*)

## pp. 20–23

➤ Alexandria ⑦ (map 2)

What was Alexander the Great’s greatest influence on the world? (*the spread of Greek philosophy, language, and culture*) Which of these influences had the greatest impact on the writing of the New Testament? (*the spread of the Greek language*) What did this influence have to do with the writing of the New Testament? (*the New Testament was written primarily in Greek [Koine, or “common” Greek]*)

What was the effect of the Maccabean Revolt for the Jews? (*the restoration of religious freedom*) What Jewish festival, still celebrated to this day, was established to honor this victory? (*Hanukkah<sup>2</sup>*)

1. The term “nations” in Greek is *ethné* (ETH-nay), which means “ethnic groups” or “peoples.” That definition is much broader than defining nations by political boundaries. Within each “nation” there are many “ethnic/people groups.” (Depending on how you want to split things up, there are between 3,000 and 10,000 ethnic or people groups in the world today.)

2. Hanukkah is an eight-day festival. It is the only Jewish festival not specified in the Hebrew Bible. Part of the celebration involves a candle being lit each day of the feast until, on the eighth day, a total of eight candles are lit. The word *Hanukkah* means “consecration” or “dedication.” After the destruction of the Temple in AD 70 the feast has been observed by lighting lamps in private homes. Thus, the name Feast of Lights.

What were the five major religious parties of the Jews during the life of Jesus and the beginning of the church? (*Pharisees, Sadducees, Essenes, Herodians, Zealots*)

To which of the five major religious parties did the common people among the Jews tend to belong? (*none—they followed a simple form of Judaism*)

Who was Herod the Great? (*the Roman Empire's "King of the Jews" in Syria, Galilee, and Judea*) What is he famous for? (*he was a competent administrator and builder [he built the Temple that stood in the days of Jesus], but he was ruthless and a murderer [he killed three of his sons, two of his wives, the baby boys in Bethlehem in an effort to kill the baby Jesus, and anyone else whom he saw as a threat to his absolute authority]*)

### Vocabulary Development

**canon** (*the books of the Bible officially accepted as Holy Scripture*)

**Hellenization** (*to make Greek in character, culture, or civilization*)

**Septuagint** (*a Greek version of the Hebrew Scriptures*)

**Apocrypha** (*certain writings which are received by some Christians as an authentic part of the Holy Scriptures, but are rejected by others*)

**Hanukkah** (*an eight-day holiday commemorating the rededication of the Temple of Jerusalem*)

### pp. 24–29

List the three temptations of Jesus, as recorded in Matthew 4:1–11. (*turn stones into bread; jump off the top of the Temple; bow down and worship Satan and receive rulership of the world as a reward*)

Who was John the Baptist? (*cousin of Jesus; the one who prepared the way for the ministry of Jesus by calling people to repent*)

According to the authors, into what two categories do all the miracles of Jesus fall? (*those that demonstrate his compassion by meeting physical and emotional needs, and those that prove his divinity and power over all creation*)

List the trials of Jesus. (*before Caiaphas, the high priest; before the Sanhedrin, the Jewish high court; before Pilate, the Roman governor of Judea; before Herod Antipas, tetrarch of Galilee; once again before Pilate*) Which of these authorities actually condemned Jesus to death by crucifixion? (*Pilate*)

What were the “seven final words” (phrases) of Jesus on the cross? (*Father forgive them [concerning the crowd who crucified him]; today you will be with me in paradise [to the penitent thief who hung beside him]; behold your mother [to ask John to watch after his mother]; I thirst; it is finished; into Your hands I commit my spirit*)

What is the name by which most Christians know the mandate for evangelism that Jesus gave to his disciples

immediately prior to his ascension? (*the Great Commission*) What does it say (Matthew 28:18–20)? (*“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*)

### Vocabulary Development

**the wise men** (*the sages who visited Joseph and Mary and Jesus shortly after Jesus was born*)

**apocalyptic** (*prophetic of devastation*)

**Rabbi** (*Master; lord; teacher, a Jewish title of respect or honor for a teacher*)

**incarnate** (*embodied in human form*)

**Eucharist** (*a Christian sacrament commemorating the Last Supper*)

**Sanhedrin** (*the great council of the Jews, which had jurisdiction of religious matters*)

**Golgotha** (*a hill near Jerusalem where Jesus was crucified*)

### pp. 30–35

➤ Tarsus ❶; Asia Minor ❷; Damascus ❸; Syrian Antioch ❹; Galatia ❺; Macedonia ❻; Greece ❼; Achaia ❽; Rome ❾; Jerusalem ❿; Ephesus ⓫ (map 1)

What was the missionary strategy of Paul and his associates? (*focus on the cities; go to the Jews first, then to Gentiles*)

Where, and by whom, was Paul converted (see Acts 9)? (*on the road to Damascus by the Lord himself*)

What general areas did Paul visit on his three missionary journeys? (*1st journey—Galatia; 2nd journey—Asia Minor, Macedonia, Greece, Achaia; 3rd journey—same as the 2nd journey*) Where was the first European church established? (*Philippi in Macedonia*)

What was the Jerusalem Conference about? (*whether or not Christians must follow Jewish customs to be saved*) And the decision? (*see Acts 15:24–29; in general: no, Christians did not have to follow Jewish customs; however, they should behave in such a way as to avoid offending Jews unnecessarily*)

Who destroyed the Jewish Temple in Jerusalem, and when? (*the Romans under Emperor Titus in AD 70*)

The authors of your book focus on three major first-century cities as primary points from which the Christian faith spread. What are they? (*Jerusalem, Antioch, and Ephesus*)

### Vocabulary Development

**Pentecost** (*a solemn festival of the Jews—so called because celebrated on the fiftieth day after the second day of the Passover*)

**Jewish diaspora** (the dispersion of the Jews from Palestine after the Babylonian exile)

**Epicurean philosophers** (those who believed that the world is a random combination of atoms and that pleasure is the highest good)

**Stoic philosophers** (those who held that men should be unmoved by joy or grief, and should submit without complaint to unavoidable necessity)

**Areopagus on Mars Hill** (the council or court of justice which met in the open air on the hill)

**New Testament canon** (the books of the Bible officially accepted as Holy Scripture)

**synoptic Gospels** (the first three gospels of the New Testament, which share content, style, and order of events)

**Josephus** (Jewish general and historian who took part in the Jewish revolt against the Romans)

## pp. 36–39

What resources do the authors suggest helped the early Christians to convert pagans who were apathetic or even hostile to their message? (the force of Christian teachings; the compelling story of the life, death, and resurrection of Jesus; the unique teaching about God becoming flesh; the impact of the caring and loving community life of the Christians; the unity of the church)

### Vocabulary Development

**culturally eclectic** (selecting what seems best of styles or ideas found in various regions or people groups)

**presbyters** (an elder in the early Christian church)

**elders** (the pastors, overseers and leaders of the Christian church)

## pp. 40–43

Who were the Apostolic Fathers? (the most famous church leaders in the generation immediately following the time of the apostles)<sup>3</sup>

### Vocabulary Development

**Didache** (ancient literature that served as a handbook for new Christian converts, consisting of instructions derived directly from the teachings of Jesus)

**liturgy** (a rite or body of rites prescribed for public worship)

3. The Apostolic Fathers are not mentioned in the Bible. According to the *Holman Bible Dictionary*, electronic ed., five Apostolic Fathers appear in the original seventeenth century list: Barnabas, Clement, Ignatius, Polycarp, and Hermas. Today the list usually adds four manuscripts: *The Didache*, *The Epistle to Diognetus*, *Papias*, and *Apology of Quadratus*. Although scholars dispute whether any of the writers knew the apostles, all but possibly two of the writings, *The Epistle to Diognetus* and the *Apology of Quadratus*, originated before AD 156.

## pp. 44–45

### Vocabulary Development

**martyrs** (one who chooses to suffer death rather than renounce religious principles)

## pp. 46–47

Who were the apologists? (writers who explained and defended Christian beliefs) Why was their work important to the early church? (their writings helped clarify and define Christian belief in view of their culture)

Name some of the early apologists. (Aristedes, Quadratus, Irenaeus, Tertullian; Justin Martyr)

What was Tertullian's main concern about the work of the apologists? (he was concerned that Greek philosophy and Christian theology would be mixed) Was his concern founded? (yes, most of the apologists expressed Christian theology in philosophical terms)

### Vocabulary Development

**pragmatic** (dealing with facts; practical)

## pp. 48–49

According to the authors, the slave trade in the Roman Empire may have played a valuable part in the spread of the Gospel. How so? (many slaves and poor people became Christians and were then traded among Roman citizens throughout the Empire, thus, the Gospel spread as they were moved from place to place)

What is the location and approximate time of existence of the earliest known Christian church building? (modern Syria, in the ancient city of Dura-Europos; it was built in the mid AD 200s)

When and where did Christianity first become the official religion of a country? (in AD 301, in Armenia, under King Tiridates III)

## pp. 50–53

What were the two main issues of the internal theological debates in the church at the beginning of the third century? (the Trinity and the Incarnation of Jesus)

What is Monarchianism? (the belief that to equate Jesus with God is to endanger God the Father's monarchy: His sole [mon-] authority [archia]) What are the two schools of thought within Monarchianism? (1) the belief that Jesus is less than God, i.e. he is a mere man in whom God is especially present; 2) the belief that Father, Son, and Spirit were simply different "modes" of the one God; this latter belief is named Modalism, Sabellianism, or Patripassianism)<sup>4</sup> What does Patripassianism mean? (it comes from the Latin words for

4. For more information on Monarchianism, see [www.newadvent.org/cathen/10448a.htm](http://www.newadvent.org/cathen/10448a.htm) (accessed 2002).

"Father" [Patri-] and "suffering" or "passion" [passion]; so it means that the Father suffered directly when Jesus died on the cross)

What is the source of the term "catacombs"? (it comes from the underground burial chambers at Kata Kumbas, just outside Rome) What famous basilica was built over catacombs? (St. Peter's Basilica)

Name the Alexandrian Fathers. (Clement of Alexandria; Origen)

Where was the first Latin-speaking church established? (North Africa)

**Note:** There is an important statement about church history associated with the picture at the bottom of p. 52, which expresses the thought behind this course of study. Be sure to read it. What do you think that thought is? (when reading the stories of church history, let us not become sidetracked by the outward activity; let us remember that the primary reality [and our primary responsibility!] is to worship Jesus "in spirit and in truth")

### Vocabulary Development

**Trinity, Incarnation (Trinity:** the union of three divine persons, the Father, Son, and Holy Spirit, in one God; **Incarnation:** the doctrine that the Son of God was conceived in the womb of Mary and that Jesus is true God and true man)

**catacombs** (an underground cemetery consisting of chambers or tunnels with recesses for graves)

**Basilica** (a Roman Catholic church that has been accorded certain privileges by the pope)

**catechumens** (one who is being taught the principles of Christianity)

**penultimate persecution** (the next to the last persecution)

### pp. 54–55

What significant theological question emerged as a result of the great persecution initiated by Roman Emperor Galerius? (how should the church respond to those who had temporarily given up the faith during the persecution?) Why do you think this was such a problem at the time? (My opinion: Can you imagine if a member of your family had remained faithful and wound up paying with his or her life? Now this weak-willed, faithless slob, who ran away ... wants to "make amends"? Can you imagine?!? If one could simply and easily disavow then re-avow faith: why should anyone go to the trouble of "holding fast" or bearing the persecution?)

### Vocabulary Development

**Donatists** (those who followed Donatus, who, when he was not supported by Constantine, split from the rest of the north African church)

### pp. 56–59

➤ Constantinople (now Istanbul, Turkey) 13; Milan 14 (map 1)

Who was the first "Christian" Emperor? (Constantine)

What did the Edict of Milan in 313 do for Christians? (it gave them freedom of conscience and worship and restored confiscated Christian property to the church)

What effects did Constantine's reforms have on the church? (they gave higher status to bishops; they effectively made the state and church one; they made money and property available to the church; they allowed Christian symbols to appear on coinage and Roman standards; they made Sunday a day of rest; they made available new copies of the Bible; they practically impacted the laws)

Which Roman Emperor officially made Christianity the state religion, and when? (Theodosius, in 380)

What was the doctrine of Arius that prompted the Council of Nicea in 325? (he denied the full divinity of Jesus)

### Vocabulary Development

**monasticism** (living in seclusion from the world, often with religious vows and having fixed rules of conduct emphasizing asceticism [source: Catholic Encyclopedia])

**Byzantine Empire** (the eastern part of the later Roman Empire, dating from AD 330 when Constantine I rebuilt Byzantium and made it his capital)

**Arianism**<sup>5</sup> (the doctrines of Arius, denying that Jesus was God and stating that he was only the highest of created beings)

### pp. 60–63

➤ Nicea 15; Cappadocia 16 (map 1)

What was the basic message of the Nicene Creed?<sup>6</sup> (that God and Jesus were "two persons" [two hypostases] but "of one substance" [homoousion—ho-mo-OO-see-on]; put another way, it affirmed that Jesus shared the same divinity as His Father)

Who were the Cappadocian Fathers? (Basil the Great, Gregory of Nyssa, Gregory of Nazianzus) What was their contribution to the Arian controversy? (they made a dis-

5. For more information on Arianism, see [www.newadvent.org/cathen/01707c.htm](http://www.newadvent.org/cathen/01707c.htm).

6. The original form of the Creed of Nicea, although amplified since, reads as follows: "We believe in one God, the Father Almighty, maker of all things, both visible and invisible; and in one Lord, Jesus Christ, the Son of God, Only begotten of the Father, that is to say, of the substance of the Father, God of God and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who, for us men and for our salvation, came down and was made flesh, was made man, suffered, and rose again on the third day, went up into the heavens, and is to come again to judge both the quick and the dead; and in the Holy Ghost."



inction between the Greek words for “substance” [ousia] and “person” [hypostasis], enabling them to say that the Father and the Son were one in substance, but distinct in person)

What is the Nicene Creed? (the revised version of the “Creed of Nicea”; it includes a statement about the Holy Spirit;<sup>7</sup> it was revised at a council in Constantinople in AD 381; it is still used in the Christian church to this day)

### Vocabulary Development

**Canon** (the writings officially recognized as Scripture)

**Vulgate** (the ancient Latin translation of the Bible made by Jerome)

### pp. 64–65

In what ways were the size, status, and character of the church changed in the 4th century? (it grew in numbers and wealth; it constructed great church buildings; it established elaborate liturgies; it was open to abuse of money and power by its leaders; it became allied with the state)

According to the authors, what physical change in the worship assembly demonstrated a greater separation between clergy and laity? (the emphasis on the mystery and splendor of the Communion service led to the altar being separated from the people in the church by a curtain or screen)

What did Ambrose of Milan do that demonstrated the church’s power over the state for the first time? (he forced emperor Theodosius to do public penance because he had massacred thousands of civilians in Thessalonica)

### Vocabulary Development

**basilicas** (a public building of ancient Rome, typically oblong with a semicircular area at one or both ends, or a Christian church of a similar design)

**penance** (a means of repairing a sin committed, and obtaining pardon for it, by submitting to a punishment corresponding to the transgression)

### pp. 66–67

Who were the Desert Fathers? (hermits who lived in the deserts to escape the corruptions of the world and meditate on spiritual matters) Who was one of the first religious hermits? (Anthony of Egypt)

7. The additional text reads, “We believe in the Holy Spirit, the Lord and Lifegiver, who proceeds from the Father, who with the Father and Son is worshipped and glorified.”—**Note:** At the Council of Florence (1438–45), the phrase “and the Son” (*filioque*—feel-ee-O-kway) was added after “from the Father.” In other words, the Council of Florence said the Creed should read, “We believe in the Holy Spirit, the Lord and Lifegiver, who proceeds from the Father and the Son . . .” This “filioque clause” has been a major source of contention between the Eastern Orthodox and Roman Catholic churches.

Who first encouraged the hermits to move from their isolation in the desert into settlements called monasteries? (Pachomius)

Who established the Monte Cassino monastery, and when? (Benedict of Nursia, in 529)

### Vocabulary Development

**Desert Fathers** (the earliest Christian monks who inhabited the desert land of the Middle East from the end of the second century AD onwards [source: <http://www.christdesert.org/noframes/fathers/introduction.html>])

### pp. 68–69

After Augustine became Bishop of Hippo, what two heresies did he have to confront and what did they teach? (Donatism, which taught that those who had compromised during the persecutions should not be accepted again as leaders of the church; Pelagianism, which taught that a person could earn his way to heaven) What major biblical doctrine did Augustine appeal to in opposing these two heresies? (the doctrine of grace—all we have is a gift from God)

### Vocabulary Development

**Monica** (Augustine’s devout Christian mother)

**Manichaeism** (a philosophy which considers matter as intrinsically evil and mind as intrinsically good)

**Pelagianism** (the doctrine propounded by Pelagius, a British monk, that denied original sin and claimed that people could be righteous by the exercise of free will)

### pp. 70–73

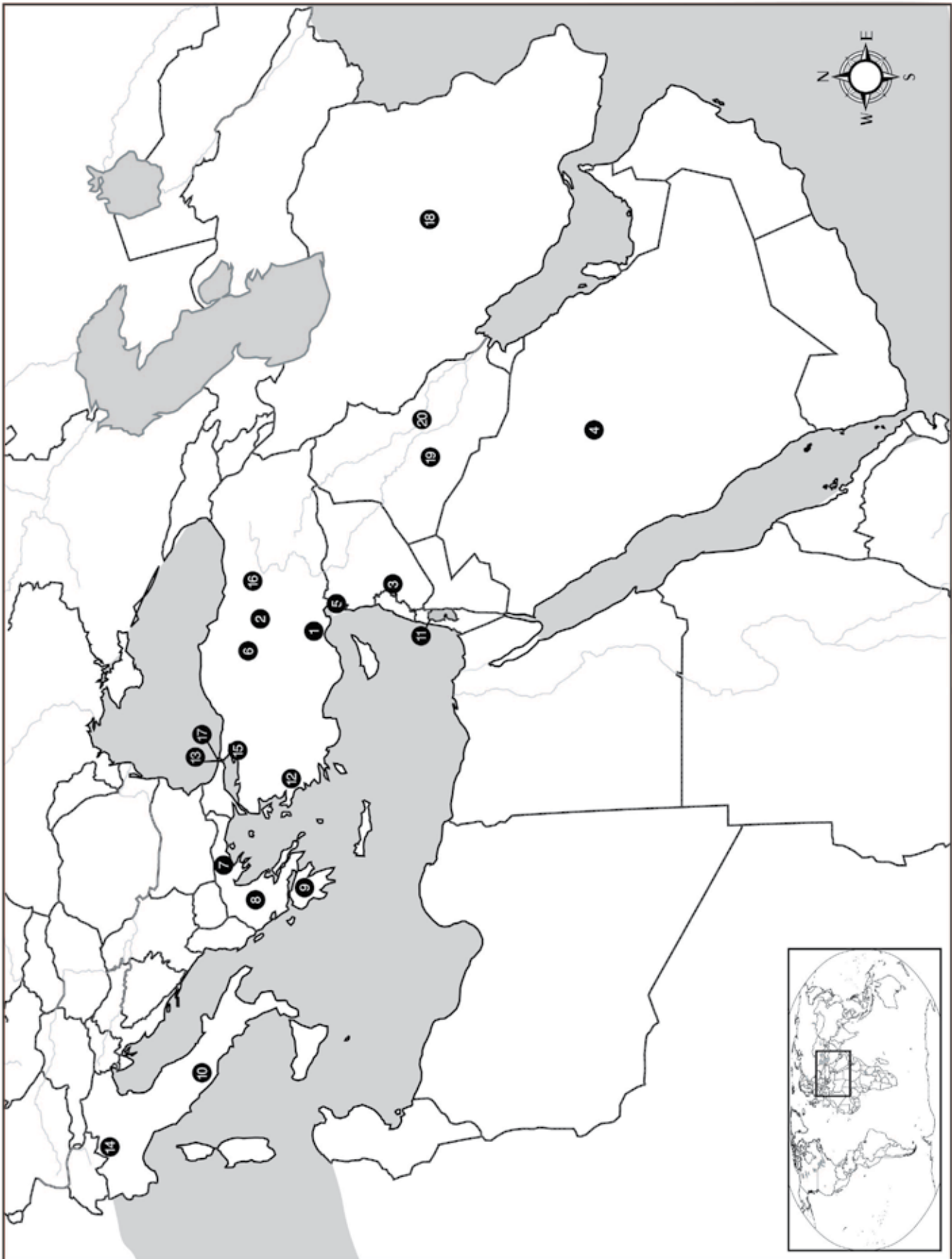
Who captured and vandalized Rome in 410? (the Goths) Why did some blame the Christians for the fall of Rome? (some pagans—and some Christians—believed the Christians had angered the gods and that the gods refused to protect the empire)

Who convinced Attila the Hun not to invade Rome? (Pope Leo the Great) Why was this important? (it increased the political position and power of the papacy) In what sense did Pope Leo I use the title “Pontifex Maximus”? (to refer to the task of the bishop to mediate between God and humanity)

Why is it called a Christian calendar? (it dates events from the birth of Jesus rather than some other event—such as the founding of Rome) What does BC stand for? (Before Christ) And AD? (Anno Domini—Year of Our Lord)

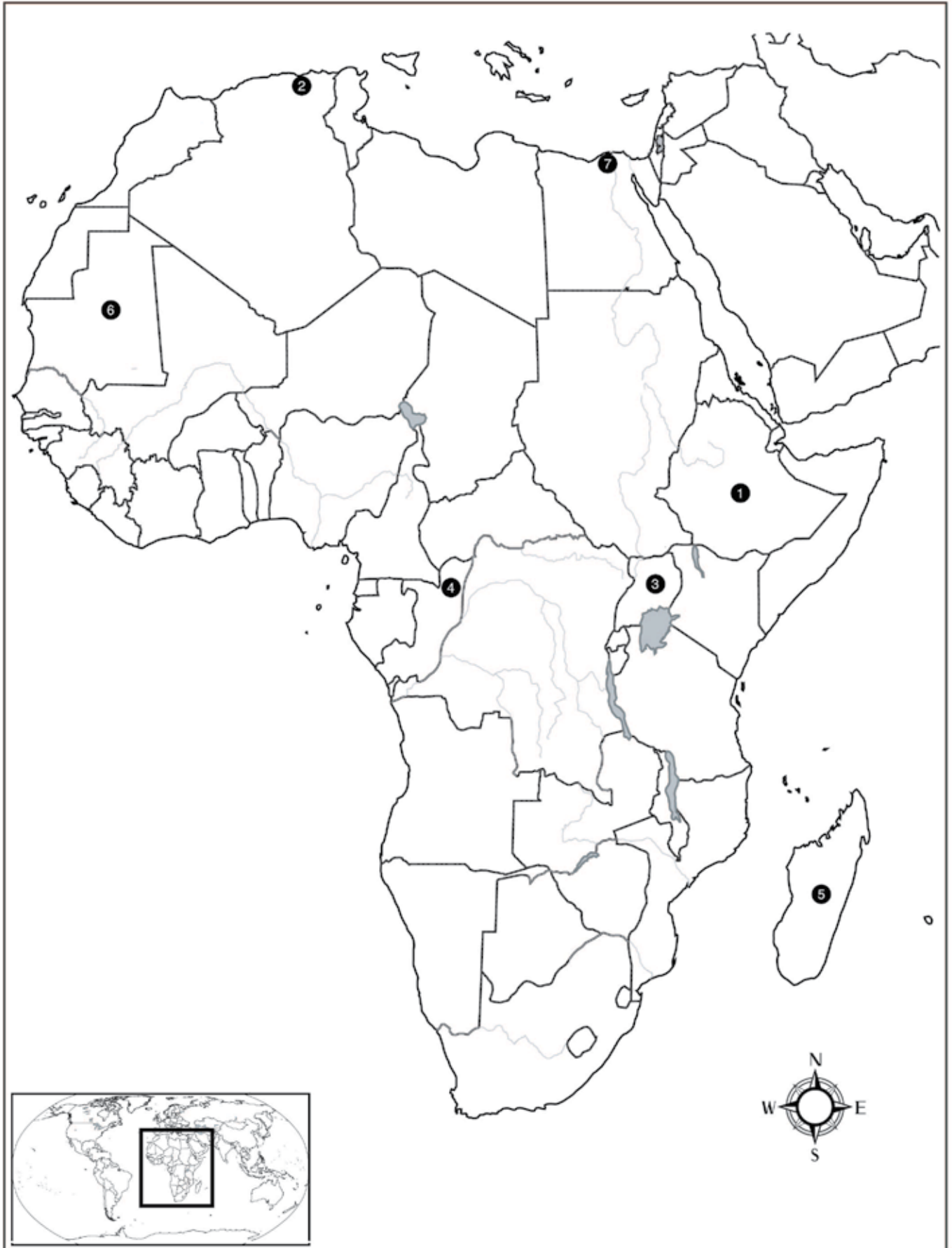
What was the significance of Pope Gelasius’ claim that the pope was the ruler of the spiritual sphere, while the emperor was the ruler of the temporal sphere? (that popes would not accept directions from the emperor on spiritual matters)

# The Story of Christianity - Map 1



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## The Story of Christianity - Map 2



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Creative Expression Topics and Skills	
<b>Week 1</b>	Pictures of You (Description)
<b>Week 2</b>	When in Rome (Comparison/Contrast)
<b>Week 3</b>	The Trial of Your Life (Exposition, Persuasion, Outlining)
<b>Week 4</b>	Why I Do What I Do (Exposition, Point of View, Characters)
<b>Week 5</b>	Here Lies ... (Epitaph)
<b>Week 6</b>	Atonement (Exposition, Theme)
<b>Week 7</b>	SAT Practice (Exposition, Outlining, Theme)
<b>Week 8</b>	Rewriting History (Narration, Description, Characters, Setting, Plot)
<b>Week 9</b>	Word Pictures (Word Choice, Phrases, Metaphors)
<b>Week 10</b>	Allegory (Allegory)
<b>Week 11</b>	A Good Hook (Hooks, Narration)
<b>Week 12</b>	Literary Analysis Snapshots (Exposition)
<b>Week 13</b>	Literary Analysis Snapshots (Exposition)
<b>Week 14</b>	My Favorite Assignment (Description, Settings/Characters)
<b>Week 15</b>	More Literary Analysis Snapshots (Exposition, Conflict, Theme)
<b>Week 16</b>	Describe It (Description, Metaphors, Perspective)
<b>Week 17</b>	More SAT Practice! (Exposition)
<b>Week 18</b>	Motif (Motif, Exposition)
<b>Week 19</b>	Compare/Contrast (Comparison/Contrast)
<b>Week 20</b>	Go Deeper! (Allegory, Description, or Comparison/Contrast)
<b>Week 21</b>	Character Sketch (Exposition, Characters, Description)
<b>Week 22</b>	Research Project or Radio Broadcast
<b>Week 23</b>	Research Project or Radio Broadcast
<b>Week 24</b>	Research Project or Radio Broadcast
<b>Week 25</b>	Research Project or Radio Broadcast
<b>Week 26</b>	Split Personality (Point of View)
<b>Week 27</b>	A Short Story of Mythical Proportions (Narration, Research, Theme)
<b>Week 28</b>	Hear Ye! Hear Ye! Read All About It! (Research, Exposition)
<b>Week 29</b>	Hear Ye! Hear Ye! Read All About It! (Research, Exposition)
<b>Week 30</b>	Your Heart (Exposition, Description)
<b>Week 31</b>	Close Reading (Poetic Structure, Quatrains, Sonnets)
<b>Week 32</b>	Write No Evil (Expository, Conflict, Persuasion)
<b>Week 33</b>	Turn Yourself Inside Out (Description)
<b>Week 34</b>	What Was He Thinking? (Narration, Point of View)
<b>Week 35</b>	What in the World is THAT?!?! (Perspective, Setting, Description)
<b>Week 36</b>	Victory in Defeat (Comparison/Contrast, Theme)



... onto the esplanade in front ...

... exclaimed in peroration ...

Describe Emperor Claudius. ➡

How is Aulus awarded for his achievements? ➡ Describe this. ➡

## chaps. 3–4

**Gemini** (northern constellation)

**The Twin Brothers (Castor and Pollux)** (Gemini's two brightest stars)

**Cato** (Cato the Elder, also known as "The Censor")

**Homer** (author of the Iliad and the Odyssey)

... one of the two bucolic figures ...

... laced with the buskings of the god of drink ...

... long, lugubrious silences ...

Who is Messalina and why is she dangerous? ➡

The physician Valens believes Messalina has kindunophilia. What is it? ➡

## chaps. 5–7

**Tyrian purple** (Royal purple dye first used in Tyre)

**Moesia** (an ancient district of the Roman Empire that was inhabited by a Thracian people; modern day Serbia and Bulgaria)

**Danube River** (the origin of the Danube is in the Black Forest in Germany; it flows through many European countries)

**Provincial Governor** (senator who ruled a Roman province)

**Vulcan's forge** (the workshop where the Roman god Vulcan forged weapons for the gods)

... to be macerating his mind ...

... the ugly role of cuckold ...

... such an imbecilic conspiracy ...

... send her into the peristyle ...

... shuddered viscerally at the prospect ...

... was more than nubile ...

... call it incest ...

... Yesterday's sycophant was today's ...

Why does Messalina's mother encourage her to commit suicide? ➡

What does Pomponia think Jews believe? ➡ What does Aquila believe? ➡

Not according to the Roman laws, but according to the Bible, can an uncle marry his niece? See Leviticus 18:12–13. ➡

## chaps. 8–9

**Ovid** (Roman poet who wrote about women, love, and transformations)

**Seneca** (a Stoic philosopher, born in Spain; after he lived in Rome a time, Messalina accused him of adultery with Caligula's sister, and Seneca went to Corsica an exile; Agrippina recalled him as Nero's tutor; early in Nero's emperors, Seneca rules Rome with his brain; wrote satires, tragedies, and treatises)

**Nero** (Emperor Claudius Caesar)

**The Styx** (the river of hate that separates the world of the living from the world of the dead)

**Naples** (Italy's largest city in the south)

**Strigil** (an instrument used in ancient Greece and Rome for scraping the skin after a bath)

**Pulchritudinous** (people with great physical beauty)

... anxieties as his gout ...

... vacation at the salubrious waters ...

... a swarthy, corpulent woman ...

Why is Claudius' successor uncertain? ➡

How does Claudius die? ➡

## chaps. 10–12

**Plato** (Greek philosopher who was taught by Socrates and taught Aristotle)

**Catullus** (a prominent Roman poet known for erotic poetry)

**Sappho** (a female Greek poet known for erotic poetry)

**Corsica** (the fourth largest island in the Mediterranean Sea; this region of France is located southeast of France and west of Italy)

**Aristotle's Metaphysics** (Aristotle's writing on philosophy; he called it "first philosophy")

**Stoic** (a member of an originally Greek school of philosophy, founded by Zeno about 308 BC, believing that God determined everything for the best and that virtue is sufficient for happiness. Its later Roman form advocated the calm acceptance of all occurrences as the unavoidable result of divine will or of the natural order)

**Hatshepsut** (Egyptian queen who declared herself Pharaoh)

**Cleopatra** (Egyptian queen who was the mistress of Julius Caesar and Mark Antony)

**Ionian** (an ancient region of Anatolia which is now Turkey; located on the Aegean Sea)

**Aphrodite** (Greek goddess of love and beauty)

**Hellenism** (the spreading of Greek culture; Hellas is the name the Greeks called Greece)

**Rhodes** (the largest of the Dodecanese islands, which are located in the Aegean Sea)

**Hercules** (Greek hero known for strength and courage; son of Zeus and a mortal woman)

**Aesop** (Greek slave who wrote fables—Aesop's Fables)

**Blue vitriol** (blue, crystalline liquid solution of copper sulfate)

... whispered to her paramour ...

... and clemency as the hallmarks ...

... have disapproved his syntax ...

... is no cathartic, Caesar ...

What is Seneca's ideal goal? ➡ Plato's Socrates believes that if a person knows the right thing to do, he will do it, for who would prefer the wrong over the right? Do you agree with Socrates? Do you think that Seneca will realize his dream? Why or why not?

What good decisions does Nero make early in his rule? ➡

How does Sabinus double the tax income from Gaul? ➡

Why is Britannicus' cause of death not a mystery? ➡

## chaps. 13–14

**Thames River** (a major river in England; it connects London with the North Sea)

**Fuller's chalk** (used to give a dazzling brilliance to a white toga)

**Talasse** (a wedding cry to invoke Talasslo, the god of marriage)

**Spartacus revolt** (Spartacus, a slave/gladiator, rebelled against Rome with an army of 70,000 men; the revolt was eventually crushed and Spartacus was killed)

**Lictors** (bodyguards who protected the magistrates)

... A phalanx of relatives and friends ...

... it was something esoteric ...

... appearances in the city drew plaudits ...

... In the melange of conversation ...

... was a more exuberant worrier than he ...

How do the Romans celebrate weddings? ➡

What are Sabinus' duties? ➡

## chaps. 15–16

**Oedipus** (a character in one of Sophocles' folk tales who unknowingly killed his father and married his mother)

**Levantine** (a person from one of the countries bordering on the eastern Mediterranean Sea from Turkey to Egypt)

**Feast of Minerva** (celebrated March 19th through the 23rd in honor of the Roman goddess of wisdom and crafts)

... quality of the papyrus he had chosen ...

... said it with obvious animus ...

... fixed on the tessellated floor ...

... dressed in a diaphanous saffron house tunic ...

... answer a fusillade of questions ...

... condoned the matricide ...

... scheming son of a satyr ...

How does Pomponia's defense win an acquittal? ➡ What do you think about this line of defense? Do you agree with the arguments? Do you think of yourself as a subset under Judaism?

Describe Nero's physical appearance. ➡

What sinful choices does Nero make? ➡

## chaps. 17–18

**Malta** (an island nation located south of Italy in the Mediterranean Sea)

**Hippodrome** (an open-air stadium with an oval course for horse and chariot races in ancient Greece and Rome)

**Capri** (an island located off Italy's coast in the Gulf of Naples; the location for a number of Imperial Roman villas)

**Plebes** (the common people of ancient Rome)

**Claque** (a group of persons hired to applaud at a performance)

... took the easy, docile, obsequious course ...

... could not adjudicate it ...

Why does Nero decide not to kill all the victims on his astrologer's list? ➡

Why is Paul satisfied with his life, though he has not had a trial? ➡

What large celebration occurs when a baby is born? ➡

## chap. 19

**Athenian** (of or relating to or characteristic of Athens or its inhabitants)

**Socrates** (Greek philosopher who was sentenced to death for corrupting the young people of Athens with his ideas)

**Quirinal** (one of Rome's seven hills)

**Syrian Magna Mater** (the goddess of fertility)

**Isis** (the Egyptian goddess of fertility and motherhood)

**Osiris** (the Egyptian god of the underworld and king of Egypt)

**Mithras** (the Roman Invincible Sun god)

**Agora** (a place of congregation, especially an ancient Greek marketplace)

... scratched his russet scalp for several moments ...

... refulgent in the rays of the morning sun ...

... tired old calumnies, Caesar ...

... it would be germane, Senator ...

... had not seemed a seditious sort ...

Sabinus argues that “the greatness of Rome lies in her tolerance of many diverse opinions.” Do you find this statement to be true? Why or why not? Many believe that the “greatness” of many modern-day democracies, including the United States, lies on similar grounds, i.e., on its diversity. How would you respond to someone holding this view?

## chaps. 20–21

**Queen Boudicca** (a Celtic queen who led an army of over 100,000 warriors in an attack on a Roman garrison in protest of Roman rule)

**Sulla** (a Roman general who took control of Rome and murdered all his political enemies)

**Marseilles** (the second largest city in France; it is located on the Mediterranean Sea)

**Rubellius Plautus** (Gaius Rubellius Plautus was considered by Nero’s mother to be Nero’s rival)

**Ephesus** (an Ionian Greek city in Asia Minor and the second largest city in the Roman Empire; it is located in present day Turkey)

**Helen of Troy** (Helen of Sparta, known as “the face that launched a thousand ships”; her husband, Menelaus, and his brother declared war on Troy to reclaim her from her lover, Paris of Troy)

**Sardinia** (the second largest island in the Mediterranean Sea; it is located off the western coast of Italy and north of Sicily)

**Pandateria** (the modern name is Ventotene; it is an island off the coast of Italy and located in the Tyrrhenian Sea)

**Carthage** (an ancient city founded by Phoenicians; it is located in present day Tunisia in northern Africa)

**Triumvirate** (a group of three men responsible for public administration or civil authority)

**Citharas** (an ancient instrument resembling the lyre)

... vote impunity ...

... under an amateur esthete masquerading ...

... Seneca’s prescience was richly ...

... his most intimate debauches ...

... and his coterie began a ...

... What’s a catamite ...

Why does the senator urge all 400 slaves to die for the crime of one? ➡ What do you think of his argument?

Why does Sabinus not wish to serve Nero, and how do Seneca and Burrus persuade him otherwise? ➡ Were you in Sabinus’ position, what would you choose, and why?

Sabinus wonders whether the virtuous past actually exists, since throughout history the present generation seems worse than those preceding. Certainly this vein of thought still exists today. What do you think? Do morals degenerate?

## chaps. 22–23

**Sirocco** (a hot, humid south or southeast wind of southern Italy, Sicily, and the Mediterranean islands, originating in the Sahara Desert as a dry, dusty wind but becoming moist as it passes over the Mediterranean)

**Priam’s great city** (the ancient city of Troy)

**Atlantis** (a legendary ancient island which is said to have been destroyed by an earthquake or tsunami)

**Troy** (the ancient city located in present day Turkey; the site of the Trojan War in Homer’s Iliad)

... diverted into declivities between ...

Rulers still use Nero’s ruse to shift blame (and attention) away from him and onto another entity, as when he persecutes the Christians, so no one will remember how they hate him. Can you think of an example from recent history?

## chaps. 24–25

**Mercury** (Hermes, the Roman god of good luck, delegated to be the messenger of the gods)

**Pluto** (Roman god of the dead)

**Daedalus** (imprisoned by King Minos of Crete, he made wings to escape with his son Icarus)

**Icarus** (Daedalus’ son who flew too close to the sun, falling to his death when the sun melted his wings)

**Chlamys** (a short mantle or cape fastened at the shoulder; worn by men in ancient Greece)

... The silver-haired amanuensis ...

Peter instructs the church to “honor the emperor”. Now that you know how evilly Nero acts, does your understanding of this command change? How can you fulfill this command?



## Pictures of Hollis Woods

### Overview

Hollis Woods, a foster child, goes to stay with Josie, an elderly lady. This former art teacher encourages the artistic talent that Hollis has and offers a home of love and kindness. However, Hollis misses the one true home she has ever had—with two kind parents and a loving brother, enjoying a summer in their summer home. The author presents this former home in a series of “pictures,” in which Hollis remembers the love she experienced there, as well as her reason for running away: she believed that her coming destroyed the relationship between father and son, and, not willing to jeopardize the family, ran away right before becoming legally adopted. When Josie’s senility makes another move imminent for Hollis, she and Josie run away to the summer home. While there, Hollis realizes that she was not destroying the father-son relationship, and, with this realization, happily accepts adoption.

### Setting

The setting of a story is the time and place in which the story takes place. *Pictures of Hollis Woods*, for example, takes place during modern times, specifically during fall and winter with flashbacks to earlier times. The primary action of the story takes place in a foster home, with flashbacks to previous foster homes. As you read, think about what you know about Hollis Woods. Consider how much of what you “know” is based upon actual description in the book as opposed to assumptions based upon her surroundings.

### Characters

Characters are the people in the story. We learn about characters through the author’s descriptions, their words, and their actions. Literary characters are usually analyzed in two important ways: how complex they are and whether or not they change over the course of a story. Complex characters are **round**, while one-dimensional characters are **flat**. **Dynamic** characters change or grow over the course of a story, but **static** characters remain the same. You will also often be asked to identify the main character of the story, the **protagonist**, and the character against whom the main character primarily struggles, the **antagonist**. As you read, ask yourself: what kind of character is Hollis Woods?

### Point of View

Point of view is the perspective from which a story is told. *Pictures of Hollis Woods* is told from the first person autobiographical point of view, i.e. the main character Hollis Woods narrates the story. After the first few pages, it is easy to forget to think about the story’s perspective. Readers just get used to the way a story is told. However, it is often enlightening to consider certain events from another character’s perspective. As you read, consider the

following: do you think Hollis Woods’ perspective is always accurate? Or are there events that you think other characters would have described differently if they had the opportunity?

### Conflict

Conflicts are the struggles the protagonist encounters. A story may contain multiple conflicts. Typical types of conflict include: person vs. person, person vs. self, person vs. society, person vs. nature, and even person vs. God. Keep an eye out for the conflicts Hollis Woods experiences.

### Theme

The themes of a story are the author’s overarching observations about human nature. Themes often include a moral lesson. As you read, try to identify the main theme of the story. Feel free to mark passages in your book that you feel most powerfully express that theme.

### First Picture—chap. 3

**kale** (*a form of cabbage*)

**Sargasso Sea** (*a region of the Atlantic Ocean that is surrounded by different ocean currents; the western boundary is the Gulf Stream, the eastern boundary is the Canary Current, the southern boundary is the North Atlantic Equatorial Current, and the northern boundary is the North Atlantic Current*)

... told the woman I was living with in the stucco house ...

Hollis read that if someone looks into your eyes that person can see into your soul. Do you think this is true?

When Hollis asks Josie who invented the spoon, what does Josie’s answer reveal about Josie’s personality? ➡

How do Josie and Henry treat Hollis, and how is such treatment probably different from previous homes Hollis has been in? ➡

The stucco woman says in Hollis’ hearing, “No wonder she hasn’t been adopted. She’s a mountain of trouble, that Hollis Woods.” Is this a fair statement? ➡

**Foreshadowing** gives a hint about something that will either happen or be explained later on in the book. Can you find an example in Chapter 2? ➡

Have you ever fallen in love with water—whether salt water or fresh water—as Hollis falls in love with the Atlantic?

What beauty does Josie see in Hollis? ➡

### Fourth Picture—Eighth Picture

... that had settled around the stanchions of the pier ...

What amazing present does Hollis receive, and what makes it so special? ➡

What does Beatrice, the art teacher, claim art reveals? ➡

Earlier foster parents saw Hollis as a mountain of trouble, why does Beatrice not agree? ➡

Hollis tells the story of how she got her name. Does the story bother her? What evidence can you find in the text to support your opinion? ➡

Why is Hollis' stay with Josie threatened? ➡ In Chapter 7, how does Hollis cope with anger and disappointment? ➡

Why does Hollis want to go to the top of the mountain? ➡

Why does Hollis decide she must "save" Josie? ➡

What is Hollis' concern about joining the family? ➡

## chap. 9–Eleventh Picture

How does Hollis let herself in to Branches? ➡

How is this an example of dramatic irony? **Dramatic irony** occurs when we, the audience, see a character's mistake, although the character does not. ➡

What is your favorite part of the Eleventh Picture? ➡

## chap. 13–Fourteenth Picture

What is the trigger for Hollis to hear many stories from Josie's past? ➡

How does Josie see Hollis, and how does Hollis see herself? ➡

How does Hollis realize that the Old Man loves Steven? ➡

Did any good come of Hollis' running away? ➡

## Review

### Setting

What did you learn about the ways an author uses setting? Was some of what you "knew" about Hollis Woods based upon her surroundings rather than what the author directly described?

## Characters

How would you describe the character of Hollis Woods? ➡ *Hollis Woods is obviously the protagonist of the story. Who would you consider the antagonist?*

## Point of View

What did you think of Hollis Woods as a narrator? Were there any events that you wished you could hear described from another character's perspective?

## Conflict

What conflicts did Hollis Woods encounter? ➡ Did you identify any internal or societal struggles? If so, what were they? Support your answer with examples from the story.

## Theme

What is the main theme of *Pictures of Hollis Woods*? ➡ Were there any other minor themes?

## Creative Expression

### Pictures of You

What is your favorite picture from *Pictures of Hollis Woods*? Why? What qualities make it your favorite? What lasting memory has it left you with?

Using that picture as inspiration, write a picture of your own. It can be as short as one of Hollis' pictures or as long you want it to be. Just make sure your picture reflects the same qualities you value in your favorite.

This first assignment is a modified version of descriptive freewriting. Although you have several samples from the book to guide you, we are intentionally giving you very little additional instruction. Our purpose is to help you assess your writing and your comfort level with the writing process. As you complete this assignment, ask yourself: What did I enjoy? What did I dislike? What was difficult? What was easy? What do I need help with? What am I good at? ■

# The Flames of Rome

## chaps. 1–2

pedant (a person who pays more attention to formal rules and book learning than they merit)

ovation (an ancient Roman victory ceremony of somewhat less importance than a triumph)

quorum (a gathering of the minimal number of members of an organization to conduct business)

sonorous (full and loud and deep)

esplanade (a long stretch of open level ground for walking beside the seashore)

peroration (flowery and highly rhetorical oration)

Describe Emperor Claudius. (wobbly head, halting pace, speech defect, blind to his wife's affairs, pleased with public praise, shrewd mind, white hair, overweight, pock-marked, drooled sometimes)

How is Aulus awarded for his achievements? (the emperor gives him an ovation) Describe this. (thousands of citizens line the streets and cheer for him, a parade starts, music plays, one man comes out to remind Aulus that he is mortal, and the emperor greets him and they do a religious ceremony)

## chaps. 3–4

bucolic (rustic)

buskins (a foot and leg covering reaching halfway to the knee, resembling a laced half boot)

lugubrious (mournful, dismal, or gloomy, especially to an exaggerated or ludicrous degree)

Who is Messalina and why is she dangerous? (Claudius' ambitious wife, she indulges in perpetual affairs until she falls in love with a handsome senator who heads a conspiracy against Claudius; no one wishes to inform the emperor of such treason, though, because he loves Messalina and would rather believe her; besides, since her affairs have gone on for five years, all who know are at fault for not informing him earlier)

What is it? (love of danger; sick of deceiving the emperor easily for years on end, she dreams up greater schemes of danger, greater excess)

## chaps. 5–7

macerating (to cause to waste away by excessive fasting)

cuckold (a man married to an unfaithful wife)

imbecilic (stupid; silly)

peristyle (a court enclosed by columns)

viscerally (dealing with a crude or elemental emotions)

nubile (of marriageable condition or age)

incest (sexual relations between persons who are so closely related that their marriage is illegal or forbidden by custom)

sycophant (a servile self-seeker who attempts to win favor by flattering influential people)

Why does Messalina's mother encourage her to commit suicide? (if one's last act is noble, people will remember that, not the others, and death by one's own hand is preferable to death by executioner)

What does Pomponia think Jews believe? (an invisible god forbids them statues and pork and dislikes the world he created) What does Aquila believe? (God's recent special revelation, a deity crucified in Jerusalem and later rose again)

Not according to the Roman laws, but according to the Bible, can an uncle marry his niece? (Leviticus 18:12–13 forbids sexual relations between a man and his father's sister or his mother's sister, so presumably the woman should not have relations with her father's brother or mother's brother)

## chaps. 8–9

gout (a metabolic disease marked by a painful inflammation of the joints, deposits of urates in and around the joints, and usually an excessive amount of uric acid in the blood)

salubrious (favorable to or promoting health or well-being)

corpulent (excessively fat)

Why is Claudius' successor uncertain? (although he has a son, he also has a step-son [who is his son-in-law and adopted son] a few years older than his birth son; Agrippina continually pushes her son forward and educates him well, while she denigrates the birth son and spreads false rumors about him)

How does Claudius die? (his ambitious wife Agrippina feeds him poisoned mushrooms; when these do not kill him off, the doctor swabs his throat with poison, which his body also overcomes, and finally he dies of a poison enema)

## chaps. 10–12

paramour (a lover, especially one in an adulterous relationship)

clemency (a disposition to show mercy, especially toward an offender or enemy)

syntax (a pattern of formation of sentences or phrases in a language)

cathartic (an agent for purging the bowels, especially a laxative)

What is Seneca's ideal goal? (to create a philosopher-king as envisioned in Plato's ideal government)

What good decisions does Nero make early in his rule? (he refuses the title *pater patriae*, father of the fatherland, because he is too young and has done nothing for Rome yet; he also refuses gold and silver statues of himself, too much praise for his birthday; he restores men to the senate [both with direct order and with funding]; allows freedom of speech and pen, does not try to expand the empire, and grieves when men must die)

How does Sabinus double the tax income from Gaul? (he proclaims that if everyone registers, everyone pays less tribute; this shrewd idea works, as even today, if taxes decrease, more people pay them, and the government's revenues actually increase)

Why is Britannicus' cause of death not a mystery? (his body turns livid from the poison's [cyanide?] effects, and although Nero orders Britannicus' skin covered with chalk, a rainstorm washes the chalk away in front of the horrified Romans)

## chaps. 13–14

phalanx (a compact of close-knit body of people)

esoteric (intended for or understood by only a particular group)

plaudits (enthusiastic expression of praise or approval)

melange (mixture often of incongruous elements)

exuberant (extreme in degree, size, or extent)

How do the Romans celebrate weddings? (the father and bridegroom dress in white, the bride wears an ivory tunic; an augur makes sure of favorable omens, then the couple joins hands and agrees to be the *materfamilias* and *paterfamilias* for each other; the bride's parents and the couple put coarse bread on the household altar and ask for blessings from Jupiter and other gods; after the ceremony, a many-course meal lasts the rest of the day)

What are Sabinus' duties? (keep order in the city with 4,000 troops; fix traffic problems, organize public games, supervise trade associations, keep down the price of food, hear all the city's important trials, help manage the grain supply, oversee firemen and policemen, and keep the infrastructure intact)

## chaps. 15–16

papyrus (paper made from the papyrus plant by cutting it in strips and pressing it flat; used by ancient Egyptians, Greeks, and Romans)

animus (an attitude that informs one's actions; disposition)

tessellated (interlocking pieces in small squares)

diaphanous (of such fine texture as to be transparent or translucent)

fusillade (a rapid outburst or barrage)

matricide (the act of killing one's mother)

satyr (a man lacking moral discipline or ignoring legal restraint)

How does Pomponia's defense win an acquittal? (first an explanation of Christian practices, then tie-ins with Judaism: Jews do not worship Roman deities and Jews are legal, Judaism and Christianity are not mutually exclusive, Paul tells the Christians to be subject to the governing authorities; Jesus and Paul are both Jewish and more Jews are counted Christians than Gentiles; thus, Christians are merely a sect within Judaism, with a few more beliefs than the standard Jew, thus they are legal)

Describe Nero's physical appearance. (average height, pimples, dark blond hair in curls, body odor, effeminate features, slate-blue eyes, thick squat neck, protuberant belly, spindly legs)

What sinful choices does Nero make? (bad friends, orders the senator who struck him defending his wife to commit suicide, takes his close friend's wife, almost allows his mother to seduce him, plots to kill his mother)

## chaps. 17–18

obsequious (compliant)

adjudicate (to hear and settle by judicial procedure)

Why does Nero decide not to kill all the victims on his astrologer's list? (Seneca reminds him that no matter how many people he kills, he will never kill his successor, and this stays Nero's hand)

Why is Paul satisfied with his life, though he has not had a trial? (free custody allows him to teach, to receive visitors, to correspond with distant places, and to convert guards)

What large celebration occurs when a baby is born? (the *lustratio*, the ninth day after birth, when the baby receives a name [if named before, the baby might die and take the family name]; a nurse brings the baby and puts it at the feet of the father, who, when he lifts it, declares it a legitimate offspring, then calls it by name; relatives put little toys around the baby's neck)

## chap. 19

russet (brown with a reddish tinge)

refulgent (shining radiantly)

calumnies (false statements maliciously made to injure another's reputation)

germane (being both pertinent and fitting)

sedition (arousing to action or rebellion)

## chaps. 20–21

impunity (exemption from punishment or loss)

esthete (one whose pursuit and admiration of beauty is regarded as excessive or affected)

prescience (the power to foresee the future)

debauches (acts of moral corruption)

coterie (an exclusive circle of people with a common purpose)

catamite (a boy who has a sexual relationship with a man)

Why does the senator urge all 400 slaves to die for the crime of one? (the one could not have acted alone, but the other slaves could have warned the master; in order to prevent future murders, some innocent must die with the “guilty”)

Why does Sabinus not wish to serve Nero, and how do Seneca and Burrus persuade him otherwise? (vile Nero commits all sorts of sins, but Seneca and Burrus know the people need an advocate, a good man to stand between Nero and the citizens)

## chaps. 22–23

declivities (a downward slope, as of a hill)

## chaps. 24–25

amanuensis (one who is employed to take dictation or to copy manuscript)

## chaps. 26–28

misanthrope (one who hates or mistrusts mankind)

styptics (a drug or substance used to contract the tissues or blood vessels)

Why is the female ex-slave Epicharis able to resist torture, when the terror-stricken senators fearfully report all their co-conspirators? (probably because she cares for Rome and wants to see Nero deposed, no matter what the cost; the senators, who perhaps joined for their own happiness and well-being, now wish to protect both any way they can)

## chaps. 29–30

ostentatious (intended to attract notice and impress others)

uxoricide (the killing of a wife by her husband)

pederast (a man who has sexual relations with a boy)

voluptuary (a person whose life is given over to luxury and sensual pleasures)

parricide (a person who murders his or her mother or father or sometimes a close relative)

How does he envision the one true God coming in the form of man? (Sabinus believes the “Jesus figure” should have been born in Athens or Rome. Furthermore, he believes such a figure would have enlisted the great intellects of the day to argue their case before “the Senate, the philosophers, and the masses”)

## chaps. 31–Historical Note

prefecture (the office or authority of a prefect)

sarcophagus (a stone coffin, often inscribed or decorated with sculpture)

porphyry (any igneous rock with crystals embedded in a finer groundmass of minerals)

## Review

### Point of View

From what point of view is this story told? (third person omniscient)

### Conflict

How would you characterize the central conflict of the story? (person v. society: The Roman government controls many people’s lives. As a result, many Christians suffer persecution at the hands of Roman leaders) ■

## Pictures of the Hollis Woods

### First Picture—chap. 3

stucco (a finish made of cement, sand, and lime used for the outer walls of a building)

When Hollis asks Josie who invented the spoon, what does Josie's answer reveal about Josie's personality? (*good sense of humor, intelligent and quick on her feet, able to deal with kids*)

How do Josie and Henry treat Hollis, and how is such treatment probably different from previous homes Hollis has been in? (*Josie and Henry treat Hollis as best company, which means with kindness, respect, and enjoyment; in the past, it seems, Hollis has not been treated well, and she treats others as she is treated*)

Is this a fair statement? (*no; none of us are sons or daughters of God because of our actions—as children, we are all disobedient sometimes, and all unpleasant sometimes. To say that Hollis is not adopted because she's trouble is a horrible burden to put on a child*)

Can you find an example in Chapter 2? ("You could tell her a story about [learning to drive], couldn't you?" *is one example; we don't know what happened, but will probably be told at some point*)

What beauty does Josie see in Hollis? (*the grown-up beauty that she will soon grow into*)

### Fourth Picture-Eighth Picture

stanchions (upright pole or supports)

What amazing present does Hollis receive, and what makes it so special? (*the Old Man gives Hollis dozens of colored pencils, paper, erasers, and a pencil sharpener; this present shows that he knows Hollis' drive to draw, but also that he values her ability enough to support her in it*)

What does Beatrice, the art teacher, claim art reveals? (*the thoughts and intentions of the head and heart—it shows the world who the artist is*)

Where other foster parents saw Hollis as a mountain of trouble, why does Beatrice not agree? (*Beatrice loves what Hollis says in her paintings—it shows that Hollis has a good heart*)

What evidence can you find in the text to support your opinion? (*answers will vary: she speaks of how she was found in a fake tone, which is a clue that the story bothers her; the echoing question, "Didn't a baby deserve a blanket?"; shows just how deeply this story hurts*)

Why is Hollis' stay with Josie threatened? (*Josie, presumably suffering from some sort of senility, doesn't remember things, such as school; the social worker starts to clue in to that*)

In Chapter 7, how does Hollis cope with anger and disappointment? (*she makes mean comments in order to hurt the social worker—which surely can't endear her to the woman*)

Why does Hollis want to go to the top of the mountain? (*she's been a "mountain of trouble," and wants to proclaim to the mountain that she's a new person, that she's a daughter; sort of a rebirth*)

Why does Hollis decide she must "save" Josie? (*she is selflessly loving Josie and Beatrice; she keeps Josie from living by herself—which Josie is incapable of doing; she doesn't call Beatrice, so she won't spoil Beatrice's dream vacation; she also keeps herself from another foster home*)

What is Hollis' concern about joining the family? (*she worries that she'll ruin relationships—Steven and the Old Man already don't get along well, and she thinks she'll be the wedge between them*)

### chap. 9—Eleventh Picture

How does Hollis let herself in to Branches? (*breaking and entering—she smashes the kitchen window with her shoe*)

How is this an example of dramatic irony? (*Hollis "owns" the house; she could be entering it as a daughter, not as a thief and trespasser*)

What is your favorite part of the Eleventh Picture? (*answers will vary: Steven recognizes right away that the picture of the family is a wishing picture; Hollis' realization: "He knew all about me, and he didn't mind."*)

### chap. 13—Fourteenth Picture

What is the trigger for Hollis to hear many stories from Josie's past? (*Josie takes out all her Christmas ornaments and talks about how she got them*)

How does Josie see Hollis, and how does Hollis see herself? (*Hollis sees herself as tough and a mountain of trouble; Josie sees Hollis as a sad young lady, but good, kind, there when she's needed, and anxious to be loved—a beautiful young lady*)

How does Hollis realize that the Old Man loves Steven? (*she looks at her drawings and sees things she'd never noticed: the Old Man with his hand on Steven's shoulder; his eyes looking approvingly at Steven; Hollis had drawn all these "snapshots," but hadn't really noticed what she was drawing—the Old Man loves his son*)

Did any good come of Hollis' running away? (*yes: she realized that the Old Man and Steven love each other and that she wasn't disturbing that or tearing apart their family—she was building it up*)

## Review

### Characters

How would you describe the character of Hollis Woods?  
(*Hollis Woods is a round, dynamic character*)

### Conflict

What conflicts did Hollis Woods encounter? (*primarily person v. person, as she struggled with others as she sought for*

*acceptance in multiple foster home situations. Also person v. self as Hollis learns she is worthy of being a family member.*)

### Theme

What is the main theme of *Pictures of Hollis Woods*?  
(*children desire a strong family unit, because they need to belong*) ■