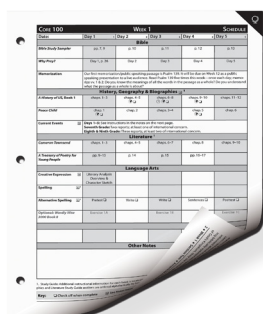


# Quick Start Guide

## Instructor's Guide: Core 200

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

Your Instructor's Guide (IG) gives you the structure and flexibility to homeschool with confidence. Each upper-level IG comes in two parts: a Parent Guide and a Student Guide. These guides help children become more independent in their learning and equip you to be their learning coach.



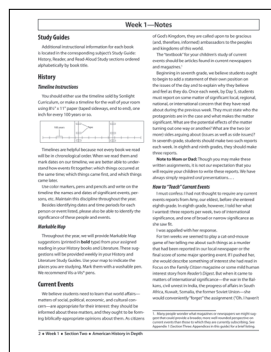
**Note:** The Parent Guide is formatted and numbered the same as the corresponding Student Guide. The only difference between them is that the Parent Guide has the answers written in and provides extra notes about books' plots and literary elements

(e.g., themes and styles). This allows you to discuss the reading with your children and check their answers even if you haven't read the books yourself. Your students don't see these extra helps or answers unless you want them to.

Before you dive into your new Sonlight materials, familiarize yourself with these vital tools. Remember that you are in control of your homeschool; the wealth of information in your IG is here to help you.

### 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 and Creative Expression assignments directly behind your Schedule pages. Use these Notes to spark discussions with your children.

### 3 Find Help with Study Guides & Appendices

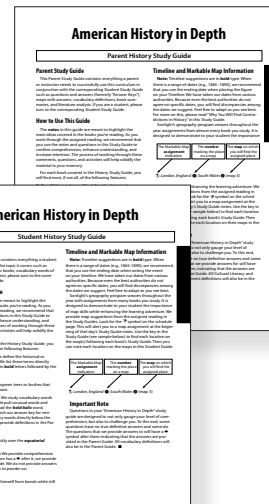
You have helpful Study Guides for most of the books you read. Find them after the large section of Schedule pages. The Study Guides feature vocabulary words, cultural literacy notes, and map and timeline activities to help solidify what your children are learning.

You can use the comprehension questions to be sure your children understand what they read. Find answers and learning objectives in your Parent Guide.

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, you can easily 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 [www.sonlight.com/help](http://www.sonlight.com/help) or call (303) 730-6292.



## Subjects for Core 200

- **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.

## Three options for teaching your teens

- **Option 1, Hands-on Teaching:** Give your students the Student Guide and keep the Parent Guide yourself. You can do as much of the reading together as you want and give the scheduled assignments as you see fit. You and your students can follow along together each day. Using the extra notes in your Parent Guide, you can discuss the reading, comprehension questions and notes and enjoy the dialogue with your teen.
- **Option 2, Guided Independent Study:** Give your student the Student Guide and keep the Parent Guide yourself. As your students handle their own schedule and assignments, you can check their answers and discuss any points of interest. The extra notes in your Parent Guide help you discuss reading and ideas even if you haven't read the books yourself.
- **Option 3, Full Independent Study:** Give your student both the Parent and Student Guides. Your students can work independently from the Student Guide and then check their answers in the Parent Guide. You can check their progress and discuss their learning as you see fit.

History of God's Kingdom—Schedule for Topics and Skills			
Week	Bible	History and Biographies	Literature
1	<i>Westminster</i> : Q. 1, 2; Matthew 1:21; Mark 10:45 (Luke 19:10)	<i>The Story of Christianity</i> —The Old Testament: The Story of Israel; Between the Old and New Testaments; “For Unto Us a Child Is Born”; The Infant Church; <i>The 100 Most Important Events</i> —Titus; <i>From Jerusalem to Irian Jaya</i> —Paul the Apostle; <i>How to Read Church, vol. 1</i> —The Birth of the Church ( <i>The Early Church</i> )	<i>Till We Have Faces</i> (Myth/Novel); <i>Flames of Rome</i> (The Great Fire of Rome); <i>A Child's Anthology of Poetry</i> (Poetry)
2	<i>Westminster</i> : Q. 3, 4; The God-Man; John 1–4 (John 1:14)	<i>The Story of Christianity</i> —A New Religion; Worship and Leadership; Challenges to the Early Church; Persecution; Defending the Faith; The Triumph of Faith; <i>The 100 Most Important Events</i> —The Fire in Rome; Polycarp; Justin Martyr; Irenaeus; <i>From Jerusalem to Irian Jaya</i> —The Irresistible Advance; The Early Centuries: Polycarp; Perpetua; <i>How to Read Church, vol. 1</i> —Christians in a Hostile World ( <i>The Early Church</i> )	<i>Till We Have Faces</i> (Myth/Novel); <i>Pontius Pilate</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
3	<i>Westminster</i> : Q. 5–7; John 5–9 (John 6:29)	<i>The Story of Christianity</i> —The Developing Church; The Great Persecution; Christianizing the Empire; Crisis in the Empire; The Church Gains Power; <i>The 100 Most Important Events</i> —Origen; Cyprian; Anthony; Constantine; The Council of Nicea; New Testament Canon; Bishop Ambrose; <i>How to Read Church, vol. 1</i> —Being a Christian in the Early Centuries ( <i>The Early Church</i> )	<i>Pontius Pilate</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
4	<i>Westminster</i> : Q. 8, 9; John 10–14 (John 14: 1–3)	<i>The Story of Christianity</i> —Monasticism; Augustine: The Victory of Grace; Barbarians in the West; The Church in the East; Byzantium in its Glory; <i>The 100 Most Important Events</i> —Benedict of Nursia; Augustine; Jerome; John Chrysostom; The Council of Chalcedon; <i>How to Read Church, vol. 1</i> —The Church in the Christian Empire ( <i>The Church in the East</i> )	<i>Pontius Pilate</i> (Novel); <i>Romeo &amp; Juliet</i> (Tragic Play); <i>A Child's Anthology of Poetry</i> (Poetry)
5	<i>Westminster</i> : Q. 10, 11; John 15–19:16 (John 20:30–31)	<i>The Church of the East</i> —The Church of the East; The Church in Persia; Persecution; The Church in Arabia; Expansion in Central and Eastern Asia; <i>How to Read Church, vol. 1</i> —The Church in the Christian Empire; The Formation of the Creed ( <i>Christianity in the East</i> )	<i>Romeo &amp; Juliet</i> (Tragic Play); <i>Jane Eyre</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
6	<i>Westminster</i> : Q. 12–15; John 19:17–21:25; the Unfinished Story; Acts 1 (Acts 1:8)	<i>The Church of the East</i> —Syrian Christians of Southwest India; The Missionary Enterprise in Further Asia; The Spread of Christianity in China and Japan; Cemetery Inscriptions from Southern Siberia; Factors in the Decline of the Church in the East; <i>How to Read Church, vol. 1</i> —The Formation of the Creed ( <i>Christianity in the East</i> )	<i>Jane Eyre</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
7	<i>Westminster</i> : Q. 16–18; Acts 2–6 (Acts 4:12)	<i>Church of the East</i> —Additional Factors in the Decline of the Church in the East; The Easter Church's Lasting Legacy; The Church of the East Today; The Name; The Bible of the Church of the East; Customs and Practices of the Church in the East; Was Nestorius a Heretic? <i>How to Read Church, vol. 1</i> —The Church Fathers ( <i>The growth of the Church</i> )	<i>Jane Eyre</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
8	<i>Westminster</i> : Q. 19; Acts 7–11 (Acts 11:19–21)	<i>The Story of Christianity</i> —An Era of Missions; Civilizing the Barbarians; Mission and Reform; <i>The 100 Most Important Events</i> —Patrick; Columba; Gregory I; Synod of Whitby; Boniface; Bede; <i>From Jerusalem to Irian Jaya</i> —The Early Centuries: Ulfilas; Patrick; Columba; Roman Catholic Missions: Boniface (Winfried); Anskar ( <i>The growth of the Church</i> )	<i>Jane Eyre</i> (Novel); <i>The Shining Company</i> (Saxon invading Britain in the 600s); <i>A Child's Anthology of Poetry</i> (Poetry)

## History of God's Kingdom—Schedule for Topics and Skills (cont.)

Week	Bible	History and Biographies	Literature
9	<i>Westminster</i> : Q. 20–21; Acts 12–16 (Acts 14:27)	<i>The Story of Christianity</i> —Invasions in the East; A New Empire and a Christian Culture; Western Europe Returns to Chaos; Church, State, and Monks; Splendor and Schism; <i>The 100 Most Important Events</i> —Charles Martel; Charlemagne; Cluny; Cyril and Methodius; <i>From Jerusalem to Irian Jaya</i> —Cyril and Methodius ( <i>The growth of the Church</i> )	<i>The Shining Company</i> (Saxon invading Britain in the 600s); <i>Gammage Cup</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
10	<i>Westminster</i> : Q. 22–23; Acts 17–21 (Acts 20:20–21)	<i>The Story of Christianity</i> —Splendor and Schism; The Gregorian Reformers; The Crusades; Revival in Faith, Art, and Learning; <i>The 100 Most Important Events</i> —Vladimir, Prince of Russia; The East-West Schism; Pope Urban II; The Monastery at Clairvaux; The Fourth Lateran Council; The Waldensians; <i>From Jerusalem to Irian Jaya</i> —Raymond Lull ( <i>The growth of the Church</i> )	<i>Gammage Cup</i> (Novel); <i>The Outlaws of Sherwood</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
11	<i>Westminster</i> : Q. 24, 25; Acts 22–26; (Acts 26:22–23)	<i>The Story of Christianity</i> —Revival in Faith, Art, and Learning; Friars and Faith; Devotion and Division; <i>The 100 Most Important Events</i> —Anslem; Universities of Paris and Oxford; Thomas Aquinas; The Divine Comedy; Francis of Assisi; Catherine of Siena; Wycliffe; John Hus; <i>How to Read Church, vol. 1</i> —The Middle Ages ( <i>The growth of the Church</i> )	<i>The Outlaws of Sherwood</i> (Novel); <i>Ramsey Scallop</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
12	<i>Westminster</i> : Q. 26; Acts 27–28; Letters to the Church: the Epistles of Paul; the Master Key to Scripture; Romans 1–2 (Romans 1:17; Review)	<i>The Story of Christianity</i> —The Eastern Churches; The Renaissance; Europe at the Time of the Reformation; The Reformation in Germany; <i>The 100 Most Important Events</i> —Johann Gutenberg; The Spanish Inquisition; Savonarola; Michelangelo; Martin Luther; <i>How to Read Church, vol. 1</i> —Christendom: The Foundations of a Society ( <i>The growth of the Church</i> )	<i>Ramsey Scallop</i> (Novel); <i>Parcel of Patterns</i> (The Plague that devastated England in 1665); <i>A Child's Anthology of Poetry</i> (Poetry)
13	<i>Westminster</i> : Q. 27; Romans 3–7 (Romans 5:6–8)	<i>The Story of Christianity</i> —The Reformation in Switzerland; The Radical Reformation; The Spread of the Reformation; <i>The 100 Most Important Events</i> —Ulrich Zwingli; John Calvin; Anabaptist; John Knox; St. Bartholomew's Day Massacre; Henry VIII; The Book of Common Prayer; John Smyth; <i>How to Read Church, vol. 1</i> —Christendom: Expansion, Challenges and Defense ( <i>The growth of the Church</i> )	<i>Parcel of Patterns</i> (The Plague that devastated England in 1665); <i>Pilgrim's Progress</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
14	<i>Westminster</i> : Q. 28, 29; Romans 8–12 (Romans 12:1–2)	<i>The Story of Christianity</i> —The Spread of the Reformation; the Catholic Reformation; Early World Missions; <i>The 100 Most Important Events</i> —King James Bible; Mayflower Compact; Ignatius of Loyola; Council of Trent; <i>From Jerusalem to Irian Jaya</i> —Roman Catholic Missions: Francis Xavier; Matthew Ricci; Bartholomew de Las Casas; <i>How to Read Church, vol. 1</i> —The Autumn of Christendom ( <i>The growth of the Church</i> )	<i>Pilgrim's Progress</i> (Novel); <i>Robinson Crusoe</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
15	<i>Westminster</i> : Q. 30, 31, 86, 87; Romans 13–16; the Epistle to the 21st Century (Romans 15:1–3)	<i>The Story of Christianity</i> —The Close of the Reformation; The Impact of the Enlightenment; Catholic Movements; Arminianism and Pietism; <i>The 100 Most Important Events</i> —Jan Amos Comenius; John Bunyan; The Westminster Confession of Faith; George Fox; Rembrandt; Philip Jacob Spener; <i>From Jerusalem to Irian Jaya</i> —The Moravian Advance: Dawn of Protestant Missions; <i>How to Read Church, vol. 2</i> —Renaissance and Reformation ( <i>The Growth of the Church</i> )	<i>Robinson Crusoe</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
16	<i>Westminster</i> : Q. 32–34; 1 Corinthians 1–5 (1 Corinthians 1:18)	<i>The Story of Christianity</i> —Churches Under Attack; Revival Fires; <i>The 100 Most Important Events</i> —Moravian Brethren; Johann Sebastian Bach and George Frederic Handel; Isaac Watts; John Wesley; <i>From Jerusalem to Irian Jaya</i> —The Moravian Advance: Count Nicolaus Ludwig von Zinzendorf; Christian David and Hans Egede; George Schmidt; <i>How to Read Church, vol. 2</i> —Catholic Reform in the Sixteenth Century; The Seventeenth Century: Toleration out of Conflict ( <i>The growth of the Church</i> )	<i>Robinson Crusoe</i> (Novel); <i>A Christmas Carol</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
17	<i>Westminster</i> : Q. 35–36; 1 Corinthians 6–10 (1 Corinthians 9:19)	<i>The Story of Christianity</i> —Revival Fires; the Orthodox Church in the Age of Reason; <i>The 100 Most Important Events</i> —Jonathan Edwards; <i>From Jerusalem to Irian Jaya</i> —American Indian Missions: Paul Le Jeune; John Eliot; The Mayhews; David Brainerd; Eleazer Wheelock; David Zeisberger; Isaac McCoy; Marcus and Narcissa Whitman; <i>How to Read Church, vol. 2</i> —Religious Flowering of the Seventeenth Century; Reformation of the Sixteenth Century ( <i>The growth of the Church</i> )	<i>A Christmas Carol</i> (Novel); <i>Treasure Island</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)

©2012 by Sonlight Curriculum, Ltd. All rights reserved.

History of God's Kingdom—Schedule for Topics and Skills (cont.)			
Week	Bible	History and Biographies	Literature
18	<i>Westminster</i> : Q. 37, 38; 1 Corinthians 11-15 (1 Corinthians 13:13)	<i>The Story of Christianity</i> —New World of Freedom; Christianity Attacked, Divided, and Flourishing; New Movements in Protestantism; a New Era for Missions; <i>The 100 Most Important Events</i> —William Wilberforce; John Keble; Søren Kierkegaard; Robert Raikes; William Carey; <i>From Jerusalem to Irian Jaya</i> —South Central Asia: William Carey; <i>How to Read Church</i> , vol. 2—The Seventeenth Century: Tolerance out of Conflict ( <i>The growth of the Church</i> )	<i>Treasure Island</i> (Novel); <i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
19	<i>Westminster</i> : Q. 39–44; 1 Corinthians 16; When I Am Weak, I Am Strong; 2 Corinthians 1–3 (2 Corinthians 1:3–4)	<i>The Story of Christianity</i> —American Christianity; <i>The 100 Most Important Events</i> —Campbells/Disciples of Christ; Adoniram and Ann Judson; Charles G. Finney; John Nelson Darby; Dwight L. Moody; Richard Allen; <i>From Jerusalem to Irian Jaya</i> —South Central Asia: William Carey; Adoniram and Ann Judson; George and Sarah Boardman; Alexander Duff; James and Isabella Thoburn; <i>How to Read Church</i> , vol. 2—Evangelization of the World ( <i>The growth of the Church</i> )	<i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
20	<i>Westminster</i> : Q. 45–48; 2 Corinthians 4–9:5 (2 Corinthians 4:5–6)	<i>The Story of Christianity</i> —The Eastern Churches; Christianity in Industrial Society; World Evangelization; <i>The 100 Most Important Events</i> —Charles Spurgeon; Elizabeth Fry; William Booth; David Livingstone; <i>From Jerusalem to Irian Jaya</i> —Black Africa: Robert and Mary Moffat; <i>How to Read Church</i> , vol. 2—Evangelization of the World ( <i>The growth of the Church</i> )	<i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
21	<i>Westminster</i> : Q. 49–54; 2 Corinthians 9:6–13 (2 Corinthians 10:17–18)	<i>From Jerusalem to Irian Jaya</i> —Black Africa: David Livingstone; George Grenfell; William Sheppard; Alexander Mackay; Mary Slessor; China: Robert Morrison; Liang Afa; Karl F. A. Gutzlaff; <i>How to Read Church</i> , vol. 2—New Worlds: Britain and North America ( <i>The growth of the Church</i> )	<i>Oliver Twist</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
22	<i>Westminster</i> : Q. 55, 56; How to Be Free; Galatians 1–5 (Galatians 2:20–21)	<i>The Story of Christianity</i> —World Evangelization; <i>The 100 Most Important Events</i> —Hudson Taylor; <i>From Jerusalem to Irian Jaya</i> —China: J. Hudson Taylor; Jonathan and Rosalind Goforth; Mildred Cable; The Pacific Islands: Henry Nott; <i>How to Read Church</i> , vol. 2—The Church in the Age of Enlightenment and Revolution ( <i>The growth of the Church</i> )	<i>Oliver Twist</i> (Novel); <i>Pride &amp; Prejudice</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
23	<i>Westminster</i> : Q. 57–59; Galatians 6; Calling of the Saints; Ephesians 1–4 (Ephesians 1:3)	<i>From Jerusalem to Irian Jaya</i> —The Muslim World: Hiram Bingham; John Williams; John G. Paton; John Coleridge Patteson; Florence Young; <i>How to Read Church</i> , vol. 2—The Shock of the Revolution ( <i>The growth of the Church</i> )	<i>Pride &amp; Prejudice</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
24	<i>Westminster</i> : Q. 60–66; Ephesians 5–6; Christ, Our Confidence and Our Strength; Philippians 1–4:1 (Philippians 2:1–2; Review)	<i>From Jerusalem to Irian Jaya</i> —The Muslim World: Henry Martyn; Samuel Zwemer; Temple Gairdner; Constance Padwick; Maude Cary; <i>How to Read Church</i> , vol. 2—Restoration and Liberalism ( <i>The growth of the Church</i> )	<i>Pride &amp; Prejudice</i> (Novel); <i>Dr. Jekyll and Mr. Hyde</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
25	<i>Westminster</i> : Q. 67–72; Philippians 4:2-23; Power and Joy; Colossians 1-4 (Colossians 3:1-3)	<i>From Jerusalem to Irian Jaya</i> —Korea and Japan: Horace Allen; Henry Appenzeller; Horace and Lillias Horton Underwood; John L. Nevius; Protestant Mission Initiatives in Japan; William Smith Clark and Kanzo Uchimura; Charles and Lettie Cowman; Mabel Francis; <i>How to Read Church</i> , vol. 2—The British Experience ( <i>The growth of the Church</i> )	<i>Dr. Jekyll and Mr. Hyde</i> (Novel); <i>Wise Woman and Other Stories</i> (Short Stories); <i>A Child's Anthology of Poetry</i> (Poetry)
26	<i>Westminster</i> : Q. 73–75; Hope for a Hopeless World; 1 Thess. 1-5; Holding Back Lawlessness; 2 Thess. 1 (1 Thess. 2:13)	<i>From Jerusalem to Irian Jaya</i> —Single Women Missionaries: Adele Marion Fields; Charlotte (Lottie) Diggs Moon; Amy Carmichael; <i>How to Read Church</i> , vol. 2—A World Wide Christianity	<i>Twelfth Night</i> (Comedic Play); <i>A Child's Anthology of Poetry</i> (Poetry)
27	<i>Westminster</i> : Q. 76–81; 2 Thess. 2-3; How to Build a Church; 1 Timothy 1-3 (2 Thess. 3:3-5)	<i>The 100 Most Important Events</i> —Student Volunteer Movement; <i>From Jerusalem to Irian Jaya</i> —Single Women Missionaries: Johanna Veenstra; Gladys Aylward; Student Volunteers: C. T. Studd; John R. Mott; Robert E. Speer; <i>How to Read Church</i> , vol. 2—The Weight of Modernity ( <i>The growth of the Church</i> )	<i>Screwtape Letters</i> (Satire); <i>A Child's Anthology of Poetry</i> (Poetry)



## History of God's Kingdom—Schedule for Topics and Skills (cont.)

Week	Bible	History and Biographies	Literature
28	<i>Westminster</i> : Q. 82–88; 1 Timothy 4–6; Sturdy Christians in a Collapsing World; 2 Timothy 1–2 (1 Timothy 4:12–14)	<i>From Jerusalem to Irian Jaya</i> —Student Volunteers: Fletcher Brockman; E. Stanley Jones; “Faith” Missionaries: A. B. Simpson; Fredrik Franson; Rowland Bingham; Peter Cameron Scott; C. I. Scofield ( <i>The growth of the Church</i> )	<i>Going Solo</i> (Autobiographical story of WWII pilot, Roald Dahl); <i>A Child's Anthology of Poetry</i> (Poetry)
29	<i>Westminster</i> : Q. 89–93; 2 Timothy 3–4; Hope for the Future, Help for Today; Titus 1–3 (Titus 2:11–13)	<i>The Story of Christianity</i> —Fortress Rome; Facing the New Century; A World at War and A New Theology; <i>The 100 Most Important Events</i> —Papal Infallibility; Pentecostalism; Karl Bath; <i>From Jerusalem to Irian Jaya</i> —“Faith” Missionaries: Jim Eliot; Eliza Davis George ( <i>The growth of the Church</i> )	<i>Separate Peace</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
30	<i>Westminster</i> : Q. 94–97; Philemon; Hebrews 1–4:13 (Hebrews 1:1–2)	<i>The Story of Christianity</i> —The Orthodox Church in Communist Russia; The West Between the Wars; <i>The 100 Most Important Events</i> —The Fundamentalist Movement; <i>From Jerusalem to Irian Jaya</i> —Innovation and Ingenuity: Medical Missions; Ida Scudder; Carl Becker ( <i>The growth of the Church</i> )	<i>Separate Peace</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
31	<i>Westminster</i> : Q. 98, 99; Hebrews 4:14–9:28 (Hebrews 4:14)	<i>The Story of Christianity</i> —World War II and After; <i>The 100 Most Important Events</i> —Cameron Townsend; Christian Radio Broadcast; Dietrich Bonhoeffer; <i>From Jerusalem to Irian Jaya</i> —Innovation and Ingenuity: William Cameron Townsend; Elizabeth “Betty” Greene ( <i>The growth of the Church</i> )	<i>Mrs. Frisby &amp; the Rats of NIMH</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
32	<i>Westminster</i> : Q. 100, 101; Hebrews 10–13; Faith in Action; James 1 (Hebrews 12:1–2)	<i>From Jerusalem to Irian Jaya</i> —Twentieth-Century Martyrs: Betty and John Stam; Paul Carlson; Betty Olsen; Chet Bitterman; William Donald McClure ( <i>The growth of the Church</i> )	<i>What Hearts</i> (Novella); <i>Pictures of Hollis Woods</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
33	<i>Westminster</i> : Q. 102, 103; James 2–5; Living Stones; 1 Peter 1–2:3 (1 Peter 1:3–5)	<i>The Story of Christianity</i> —Developing Churches; Ecumenical Movements; <i>The 100 Most Important Events</i> —World Council of Churches Is Formed; <i>From Jerusalem to Irian Jaya</i> —Third World Missions: Pandita Ramabai; William Wade Harris; Semisi Nau; John Sung; Elka of the Wai Wai ( <i>The growth of the Church</i> ) <i>Sphere Four</i> : Indigenous Missions Defined	<i>What Hearts</i> (Novella); <i>Best of Father Brown</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
34	<i>Westminster</i> : Q. 104, 105; 1 Peter 2:4–5:14; Faith in the Face of Falsehood; 2 Peter 1 (2 Peter 1:3–4)	<i>The Story of Christianity</i> —Social Issues and Activism; Changing Catholicism; the New Evangelicals; the Pentecostal Movement; World Christianity ( <i>The global Church</i> ) <i>The 100 Most Important Events</i> —Martin Luther King Jr.; Second Vatican Council; Billy Graham; Modern Charismatic Renewal	<i>Best of Father Brown</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
35	<i>Westminster</i> : Q. 106; 2 Peter 2–3; Authentic Christianity; 1 John 1–3:24 (1 John 2:1–2)	<i>The 100 Most Important Events</i> —Chinese Church Grown Despite Cultural Revolution; <i>From Jerusalem to Irian Jaya</i> —New Methods and Strategy: R. Kenneth Strachan; Orlando Costas; Donald McGavran; Ralph and Roberta Winter; Lesslie Newbigin ( <i>The growth of the Church</i> )	<i>Enchantress from the Stars</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)
36	<i>Westminster</i> : Q. 107; 1 John 4–5; the Vital Balance; 2 John; Believers and Bosses; 3 John; Contending for the Faith; Jude (2 John 1:6; 3 John 1:11; Revelation 5:12, 22:7; Review)	<i>From Jerusalem to Irian Jaya</i> —Saints and Celebrities: Bob Pierce; Bruce Olson; Mother Teresa; Brother Andrew and Open Doors; Helen Roseveare; Jackie Pullinger; Don Richardson; Postscript ( <i>The growth of the Church</i> )	<i>Enchantress from the Stars</i> (Novel); <i>A Child's Anthology of Poetry</i> (Poetry)

©2012 by Sonlight Curriculum, Ltd. All rights reserved.

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible/Apologetics: See Study Guide <sup>N</sup> 1					
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 <sup>N</sup> 2	Matthew 1:21		Mark 10:45		Luke 19:10
History and Biographies <sup>1</sup>					
Special	Day 1: Parents and Students: Read the History and Biographies—Introduction notes in Section One of this guide.				
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	Parents and Students: please read the notes for Current Events in Section One of this guide.				
Literature <sup>1</sup>					
Till We Have Faces	Part I, chaps. 1–5	Part I, chaps. 6–9	Part I, chaps. 10–13	Part I, chaps. 14–17	Part I, chaps. 18–21
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 <sup>N</sup> 3	A Short Story of Mythical Proportions <sup>N</sup>				
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
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 <sup>N</sup> symbol means there is a note for this book in the notes section immediately following the schedule page.

3. Please look for your Creative Expression assignment in the Notes section immediately following the schedule page.

**Key:** □ Check off when complete    <sup>N</sup> See Notes following Schedule    ⌚ Map Assignment    ⌚ Timeline Suggestion

## 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.

## Current Events

We believe students need to learn that world affairs—matters of social, political, economic, and cultural concern—are appropriate for their interest: they should be informed about these matters, and they ought to be forming biblically-appropriate opinions about them. As citizens of God's Kingdom, we are called upon to be gracious (and, therefore, informed) ambassadors to the peoples and kingdoms of this world.

The "textbook" for your study of current events should be articles found in current newspapers and magazines (see Section Three: Appendix 1). We believe you should be able to make three verbal reports per week on some matter of significant local, regional, national, or international concern that you have read about that week. You should recount the details of the story and understand what the authors are talking about. But you should also be able to state who the protagonists are and *what makes each matter significant*: why we should care. What are the potential effects of the matter turning out one way or another? What are the two (or more) sides arguing about (issues as well as side issues)?

We believe you should be able to add a statement about your own position on the issues of the day (how you would like to see the matter turn out) and you should be able to explain why you believe and feel as you do.

## 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 Hollis Woods*. **Note to Parent or Student:** Because the Creative Expression assignments are tied closely to the books you will be reading, each week's Creative Expression assignment can be found directly behind the Schedule Pages in the week it is assigned.

For clarity and ease of use, Sonlight calls all writing

assignments "Creative Expression." The actual assignments, however, encompass a wide variety of writing tasks, styles, and skills. For example, you will encounter traditional composition practice (formal essays, informal thank-you notes), research, poetry, book reports, analysis, and fun creative writing assignments. We believe that the breadth and variety of Creative Expression assignments will improve your writing—and that you'll have a lot of fun in the process.

## Creative Expression

### Day 1: A Short Story of Mythical Proportions

Your assignment this week is to use *Till We Have Faces* as inspiration to write your own short story based upon a Greek myth or, if you prefer, a favorite fairy tale. You can retell the story (as C. S. Lewis did in *Till We Have Faces*) or expand upon it in a new and interesting way. You should also include a moral theme or Christian angle as C. S. Lewis did.

If you want or need to, do a little research on Greek myths. You'll be surprised by the number of myths that you're already familiar with. In fact, as you think about what myth or fairy tale to use, evaluate the possibilities critically.

Is there something about a particular myth or fairy tale that you disagree with? Is there something that jumps out at you as being particularly inconsistent with modern-day Christianity? Or maybe something will strike you as being remarkably similar to beliefs today. It is our goal that this thought process would not only help you to choose a myth or fairy tale as inspiration, but also to develop an interesting angle or theme to guide your story.

If you're wondering how long exactly a short story is, that will depend upon several things: the myth or fairy tale you choose, what you want to say in your version, how inspired you are, etc. By this point in your studies, we expect that technical issues, like formatting, length, etc., will naturally resolve themselves as you get caught up in the creativity and excitement inherent in the writing process.

Enjoy the freedom we've given you with this assignment. You never know when your unique vision of an old classic will inspire you to become the next C. S. Lewis! ■



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>					
Westminster Shorter Catechism	Question 3, plus answer all the questions (#1–12)			Question 4, plus answer all the questions (#1–12)	
More Than a Carpenter	Day 1–Day 5: Read chap. 3				
Adventuring Through The Bible	chap. 52				
Bible Reading		John 1	John 2	John 3	John 4
Memorization	John 1:14				
History and Biographies <sup>1</sup>					
The Story of Christianity	pp. 36–39	pp. 40–43	pp. 44–45	pp. 46–47	pp. 48–49
The 100 Most Important Events in Christian History			pp. 13–15 Nero; 19–21 Polycarp ⌚📄	pp. 17–19 Justin Martyr ⌚📄	pp. 22–23 Irenaeus
From Jerusalem to Irian Jaya	pp. 17–20	pp. 21–26 Romans	pp. 30–34 Polycarp/Perpetua ⌚📄		
How to Read Church History, Volume 1	Optional: read chap. 2				
Current Events	Same instructions.				
Literature <sup>1</sup>					
Till We Have Faces	Part II, chap. 1–end				
Pontius Pilate		chaps. 1–2	chaps. 3–4	chaps. 5–6	chaps. 7–8
A Child’s Anthology of Poetry	“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 Sportsmanship” p. 20 “Pachycephalosaurus” p. 21
Language Arts					
Creative Expression	Response Paper 📄				
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
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.

**Key:** ☐ Check off when complete    📝 See Notes following Schedule    🌐 Map Assignment    🕒 Timeline Suggestion

## Week 2—Notes

### Creative Expression

#### *Day 1: Response Paper*

Please write a response to Lewis's book. Whether you are confused, agreed, challenged, inspired; whether you like his point or don't understand it, write a page in response. ■

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible/Apologetics <sup>1</sup>					
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 <sup>1</sup>					
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 <sup>1</sup>					
Pontius Pilate	chaps. 9–10	chaps. 11–12	chaps.13–14	chaps. 15–16	chaps. 17–18
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 Writer’s Craft 📖				
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
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.

**Key:** ☐ Check off when complete    📖 See Notes following Schedule    🌐 Map Assignment    🕒 Timeline Suggestion

### Creative Expression

#### *Day 1: The Writer's Craft*

While I appreciate the much clearer understanding I have of Israel under Roman jurisdiction at the time of Christ (especially the difference between Judea and Galilee), and while I certainly understand Pilat's background more for having read this book, I think Paul Maier overwrites.

Find three short passages and reword them to be more congenial.

For example:

Moments later he was caught by a shove from behind which nearly toppled him into the pool.

"I've been watching you the whole time from behind that column," Procula chirped.

*(Birds chirp. Women speak.)*

Moments later he heard footsteps approach, and the cheerful voice of his betrothed greeted him.

"Welcome, Pilate, I'm glad to see you," Procula said. ■

# The Westminster Shorter Catechism

## Question 1

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

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

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

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? ➡
7. How much time did it take God to create the world? Explain. ➡
8. How do the miracles of Christ help us to “understand” the creation of the world? ➡
9. Why is it important to believe that when God created the world all things were “very good”? ➡
10. What is the reason that this is so often forgotten? ➡
11. What happens when men forget this? ➡
12. What text of the Bible can be cited to refute the teaching that material things are evil? ➡
13. Be ready to explain orally how the pictures on p. 33 illustrate God’s decree, and His works of creation and providence.

# The Story of Christianity

## pp. 7–11

### 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 ...

### Questions and Comments

1. The authors say, “Today one-third of the world’s population call themselves Christians.” The rest of the world’s population includes various Muslim sects, Hinduism, Buddhism, Judaism, Tribal religions, Chinese folk religions, or no religion at all. Why is this important? ➡
2. According to the authors, what is (and always has been) the source of motivation for Christians to love others and live better lives? ➡
3. What do they say is the motivation to undertake Christian missions? ➡
4. Why is it important to know that Christianity “... is a religion with distinctly Jewish origins”? ➡
5. Why did Mahatma Gandhi say, “I love your Christ, but not your Christians”? ➡
6. What is the geographical location of the greatest number of Christians today? ➡

## pp. 12–19

### 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.

### Questions and Comments

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

8. 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? ➡

9. Can you think of some others? ➡

10. When did the northern kingdom of Israel fall and to whom? ➡

11. When did the southern kingdom of Judah fall and to whom? ➡

12. What role did the Persian king, Cyrus the Great, play in Jewish history? ➡

## pp. 20–23

### 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** ...

### Questions and Comments

13. What was Alexander the Great’s greatest influence on the world? ➡
14. Which of these influences had the greatest impact on the writing of the New Testament? ➡
15. What did this influence have to do with the writing of the New Testament? ➡
16. What was the effect of the Maccabean Revolt for the Jews? ➡
17. What Jewish festival, still celebrated to this day, was established to honor this victory? ➡
18. Give a brief description of the five major religious parties of the Jews during the life of Jesus and the beginning of the church: the Pharisees, Sadducees, Essenes, Herodians, and Zealots.
19. To which of the five major religious parties did the common people among the Jews tend to belong? ➡
20. Who was Herod the Great, and why is he famous? ➡

### Timeline and Map Activities

📍 *Alexandria* (map 2)

### 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' ...

### Questions and Comments

21. List the three temptations of Jesus, as recorded in Matthew 4:1–11. ➡
22. How do these compare with the lust of the flesh, the lust of the eyes, and the pride of life (from 1 John 2:16)? ➡
23. Who was John the Baptist? ➡
24. According to the authors, into what two categories do all the miracles of Jesus fall? ➡
25. List the trials of Jesus. ➡
26. Which of these authorities actually condemned Jesus to death by crucifixion? ➡
27. What were the "seven final words" (phrases) of Jesus on the cross? ➡
28. Which holds the most meaning for you? Why? ➡
29. What is the name by which most Christians know the mandate for evangelism that Jesus gave to his disciples immediately prior to his ascension? ➡
30. What does it say (Matthew 28:18–20)? ➡

### 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** ...

### Questions and Comments

31. What was the missionary strategy of Paul and his associates? ➡
32. Where, and by whom, was Paul converted (see Acts 9)? ➡
33. What general areas did Paul visit on his three missionary journeys? ➡
34. Where was the first European church established? ➡
35. What was the Jerusalem Conference about? ➡
36. And the decision? ➡
37. 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.

38. 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 educated 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."

39. Is there room for both interpretations, or must it be one way or the other?
40. The authors of your book focus on three major first century cities as primary points from which the Christian faith spread. What are they? ➡

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).

## Timeline and Map Activities

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

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

## pp. 36–39

### Vocabulary Development

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

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

### Questions and Comments

41. What resources do the authors suggest helped the early Christians to convert pagans who were apathetic or even hostile to their message? ➡
42. In your view, which of these “reasons for growth” is most important in your time where you live. Why? After all, the Kingdom moves and grows through different means in different times and cultures.
43. 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. 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. ➡

## pp. 40–43

### Vocabulary Development

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

### Questions and Comments

44. 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? ➡
45. Who were the Apostolic Fathers? ➡
46. Write brief descriptions of the following philosophical challenges to the early church: Gnosticism, Marcionism, Montanism, Mithraism.

## pp. 46–47

### Vocabulary Development

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

### Questions and Comments

47. Who were the apologists? ➡
48. Why was their work important to the early church? ➡
49. Name some of the early apologists. ➡
50. What was Tertullian’s main concern about the work of the apologists? ➡
51. Do you see any problems with such a practice? If so, what and why?

## pp. 48–49

### Questions and Comments

52. 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? ➡
53. What is the location and approximate time of existence of the earliest known Christian church building? ➡
54. When and where did Christianity first become the official religion of a country? ➡

## pp. 50–53

### 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 ...

### Questions and Comments

55. What were the two main issues of the internal theological debates in the church at the beginning of the third century? ➡
56. Would you consider these issues *major* or *trivial*? Were they worthy of people getting upset about? Explain. ➡
57. 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.” How would you try to “prove” that the idea of the Trinity (*one* God in *three* persons) is found in Scripture? (Check out, for one God, Deuteronomy 6:4; for all three persons mentioned: Luke 3:21–22. And there are certainly verses about the Father, Son, and Holy Spirit individually.)

**Note:** 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 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.

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

58. Yet ... These things matter, don't they? The concept of the Trinity, or the age of the earth (a more current debate): shouldn't there be *some* point where we will draw the line? Has the modern church *lost* something by becoming as relaxed as it has over doctrinal matters? Has it *gained* something? ➡
59. What is Monarchianism? ➡
60. What are the two schools of thought within Monarchianism? ➡
61. What is the source of the term "catacombs"? ➡
62. What famous basilica was built over catacombs? ➡
63. Name the Alexandrian Fathers. ➡
64. Where was the first Latin-speaking church established? ➡
65. The statement associated with the picture at the bottom of p. 52 expresses the thought behind this course of study. What is it? ➡

## pp. 54–55

### Questions and Comments

66. What significant theological question emerged as a result of the great persecution initiated by Roman Emperor Galerius? ➡
67. Why do you think this was such a problem at the time? ➡
68. Can you imagine having fellowship with an idolater who turned their back on the truth for a season? Should those who deny the faith be forgiven or rejected by the church? Why or why not?
69. 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? ➡

## pp. 56–59

### 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 ...

### Questions and Comments

70. 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>

71. What did the Edict of Milan in 313 do for Christians? ➡
72. What effects did Constantine's reforms have on the church? ➡
73. Which Roman Emperor officially made Christianity the state religion, and when? ➡
74. What was the doctrine of Arius that prompted the Council of Nicea in 325? ➡
75. Is this a major issue? ➡

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.



## Timeline and Map Activities

### 🕒 Edict of Milan (313)

📍 Constantinople (now Istanbul, Turkey); Milan (map 1)

## pp. 60–63

### Vocabulary Development

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

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

### Questions and Comments

76. What was the basic message of the Nicene Creed?<sup>4</sup> ➡
77. What was the Cappadocian Fathers' contribution to the Arian controversy? ➡
78. 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

4. 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.”

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.

## Timeline and Map Activities

### 🕒 Council of Nicea (325)

📍 Nicea; Cappadocia (map 1)

## pp. 64–65

### Vocabulary Development

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

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

### Questions and Comments

79. In what ways were the size, status, and character of the church changed in the 4th century? ➡
80. According to the authors, what physical change in the worship assembly demonstrated a greater separation between clergy and laity? ➡
81. **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 speak according to whim? ...) 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?
82. What did Ambrose of Milan do that demonstrated the church’s power over the state for the first time? ➡

83. 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? 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>5</sup>

## pp. 66–67

### Vocabulary Development

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

### Questions and Comments

84. Who were the Desert Fathers? ➡
85. Who was one of the first religious hermits? ➡
86. Who first encouraged the hermits to move from their isolation in the desert into settlements called monasteries? ➡
87. Who established the Monte Cassino monastery, and when? ➡

## pp. 68–69

### Vocabulary Development

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

### Pelagianism

### Questions and Comments

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

## pp. 70–73

### 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** ...

### Questions and Comments

90. Who captured and vandalized Rome in 410? ➡
91. Why did some blame the Christians for the fall of Rome? ➡
92. Who convinced Attila the Hun not to invade Rome? ➡
93. Why was this important? ➡
94. In what sense did Pope Leo I use the title “Pontifex Maximus”? ➡
95. Dionysius the Short developed the so-called Christian calendar in the late 400s. Why is it called a *Christian* calendar? ➡
96. So now (or, rather, at least until quite recently), dates are known as BC and AD. What do these stand for? ➡

**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.

97. 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? ➡

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

## *The Story of Christianity—Map 1*



©2012 by Sonlight Curriculum, Ltd. All rights reserved.

## *The Story of Christianity—Map 2*



©2012 by Sonlight Curriculum, Ltd. All rights reserved.

# The 100 Most Important Events in Christian History

## pp. 13–15

### Questions and Comments

1. What was the significance of the great fire in Rome in AD 64 to Christians? ➡

### Timeline and Map Activities

- 🕒 **Rome burns (AD 64)**

## pp. 17–19

### Questions and Comments

2. What two major Christian doctrines did Justin Martyr illuminate? ➡
3. 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? ➡

### Timeline and Map Activities

- 🕒 **Justin Martyr's Apology (AD 150)**
- 🕒 **The martyrdom of Polycarp (AD 156)**

## pp. 26–29

### Vocabulary Development

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

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

### Questions and Comments

4. Describe Origen's attempt to live an "ascetic life." ➡
5. What do you think of Origen's asceticism? Do you think his motive was good? Do you think his behavior was right? ➡
6. Origen wrote over 2,000 works; do you think his asceticism may have contributed positively to that output? ➡
7. Do you think Christians today should re-adopt a perspective in which an ascetic lifestyle is valued? ➡
8. 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? ➡
9. 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? ➡
10. What was the result of his espousal of these beliefs? ➡

### Timeline and Map Activities

- 🕒 **Origen (185–254)**

## pp. 30–31

### Questions and Comments

11. When the great persecution ceased, what situation developed in the church that caused men like Anthony to withdraw from the world? ➡
12. 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?

## pp. 32–36

### Questions and Comments

13. 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. 36–38

### Questions and Comments

14. What two major criteria did the early church use to identify the canon? ➡
15. Who was the first to present the New Testament canon as we know it today, and when? ➡

## pp. 38–40

### Questions and Comments

16. "[A] different kind of pattern began to develop between the church and state." How would you summarize it? ➡

## pp. 41–43

### Questions and Comments

17. What was Augustine's attitude toward Christianity early in his life? ➡
18. Who changed his mind and why? ➡
19. Augustine's teachings have affected theologians throughout the centuries to the present day. According to the authors, what two reformers constantly quoted Augustine? ➡



## pp. 17–20—The Irresistible Advance

### 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 ...

### Questions and Comments

1. 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? ➡
2. How can persecution motivate Christians? ➡
3. What king ranks above all other kings as the greatest military supporter of the church? ➡
4. Do you think the Kingdom of God needs military support? ➡

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

### Vocabulary Development

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

### Questions and Comments

5. According to Tucker, what circumstances aided the spread of the Christian faith for the early missionaries? (Read Acts 8:4.) ➡
6. According to Tucker, Christianity penetrated the Roman world through what five main avenues? ➡
7. Which would you consider to be the most effective in the culture where you live? ➡

8. 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.
9. What are some of the setbacks the church experienced in its early years, according to Tucker? ➡
10. According to Tucker, what was the effect on Christianity when it was made the official religion of the state by Constantine? ➡
11. How would you consider your church today in this picture? ➡

## pp. 26–30—Paul the Apostle

### Vocabulary Development

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

### Questions and Comments

12. 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? ➡
13. Tucker says the greatest missionary of the first century church was undoubtedly who? ➡
14. In what ways does Tucker suggest St. Paul could or should be an example for modern missionaries? ➡
15. 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).

### Timeline and Map Activities

📍 Arabia (map 9)

## pp. 30–32—Polycarp

### Questions and Comments

16. What is your reaction when you read the record of the martyrdom of Polycarp? ➡
17. 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? ➡

## Timeline and Map Activities

- 🕒 Polycarp (various possible dates, but Wikipedia says 69–155)

### pp. 32–34—Perpetua

#### Questions and Comments

18. In your own words, briefly tell the story of Perpetua. ➡

## Timeline and Map Activities

- 🕒 Perpetua (AD 181–203)

### pp. 34–40—Ulphilas and Patrick

#### Questions and Comments

**Note:** Ulphilas, apostle to the Goths, learned Arianism from Eusebius. 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.

19. Why did Ulphilas omit the Old Testament books of 1 & 2 Samuel and 1 & 2 Kings from his translation of the Bible into the Gothic language? ➡
20. Tucker quotes from V. Raymond Edman's *The Light in Dark Ages* to show the heart and the evangelistic spirit of Ulphilas' successors who continued the work after his death. For example, he says, "Their doctrine, perhaps, was defective; but their hearts were not."—Do you think that's possible? Supposing it is possible, do you think it's okay to have defective doctrine if your heart is right? Why or why not? Can you think of any Scriptures that would back up your opinion? Then: "They sought service, not security; comradeship in Christ, not a cathedral; discipleship, not domination."—Are these valid goals? ➡

## Timeline and Map Activities

- 🕒 Ulphilas (ca. AD 310–383)

- 🕒 Patrick (early AD 400s–491)<sup>1</sup>

1. Dr. Tucker says Patrick was born "around A.D. 389." According to the *Wikipedia*, however,

It is unknown on what date he was born but it would have been at the beginning of the 5th century. He died in 491 AD according to the latest reconstruction of the old Irish annals ([www.cs.tcd.ie/Dan.McCarthy/chronology/synchronisms/annals-chron.htm](http://www.cs.tcd.ie/Dan.McCarthy/chronology/synchronisms/annals-chron.htm)). It is believed that March 17 was his death date (according to the *Encyclopedia Britannica*) and

- 🕒 Columba (AD 521–591)

### pp. 44–47—Roman Catholic Missions

**Note:** Your author repeatedly refers to the "Roman Catholic Church" when she talks about events that occurred even as far back as the late 6th century. There was no "Roman Catholic" church during the early Middle Ages. The Western ("Roman") church and the Eastern ("Orthodox") churches were, at least officially, one and the same. They were slowly growing apart in social structure and language; and the patriarchs of Rome and of Constantinople weren't exactly bosom buddies; they each claimed primacy and received primary allegiance from the residents in their respective geographical territories; but the fact is, the two primates maintained fellowship with one another and, in general, their bishops consulted with one another across jurisdictional bounds. It wasn't until 1054 that what are now recognized as two distinct churches officially broke fellowship one with the other. It was only then that the archbishop of each of these two cities gained a kind of singular authority over his territory without reference to the other. But even after its break with Constantinople, we do not really come upon what we now call the "Roman Catholic Church" until the Council of Trent in the mid 1500s.

#### Questions and Comments

21. According to Bruce Shelley, the main method by which the church in the West expanded during the Middle Ages tended to be by one means *rather than* another. What were those means? ➡
22. Can you think of any strengths or weaknesses one might expect to see as a result? ➡
23. Who was largely responsible for planting the church in England in the late 6th and early 7th centuries? ➡
24. As he and his companions headed toward Britain, Augustine turned back because he was afraid of the "dangerous, toilsome and uncertain journey" and the "barbarous, fierce, and unbelieving" people who surrounded them.—Do you think these are good reasons not to proclaim the Gospel? How do you think the Apostle Paul would have responded to Augustine's letter in which he explained why his band was turning back?
25. What was Gregory's policy concerning pagan temples and ceremonies? ➡
26. Agree? Disagree? Why? ➡
27. **Digging Deeper:** The author keeps speaking of "the church," and especially the "Roman Catholic Church." She also seems to favor talking about men who helped establish "the church" almost *in contrast to* discussions

it is the date popularly associated with him as his feast, known as St. Patrick's Day).

—From [http://en.wikipedia.org/wiki/St\\_Patrick](http://en.wikipedia.org/wiki/St_Patrick) found 1 November 2004.

## From Jerusalem to Irian Jaya—Map 9



©2012 by Sonlight Curriculum, Ltd. All rights reserved.

# How to Read Church History, Volume 1

## Chapter 2

### Questions and Comments

1. 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)?
2. How did the Christian apologists respond to these charges (pp. 33–37)?
3. 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)?
4. 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?

## Chapter 3

### Cultural Literacy

**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.

**Irenaeus:** the disciple of John] speak, first a priest at Lyons, later the bishop, and who has an exceptional place in Christian literature.

**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 📖.

**Tertullian:** an early Christian author who used Latin instead of Greek in arguments about Christian doctrine and provided Christian thought with new Latin vocabulary 📖.

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

### 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.

### Questions and Comments

**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

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.

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, 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>

5. 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.
6. To my knowledge, no Protestant denomination has a practice called penance or related to penance. Is this good or bad? (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?)
7. From what you have been taught in the past, how can you tell a true (or the true) church when you see it?
8. 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)?
9. 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)?

## Chapter 4, pt. 1 & 2

### 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 ...

The evangelization of the countryside resulted in the creation of a large number of **parishes** ...

### Questions and Comments

10. **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

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

5. *Ibid.*, p. 101.

6. *Ibid.*, p. 102.

7. *Ibid.*, p. 103.

8. *Ibid.*, p. 105.



## Introductory Comments

Lewis writes with such ease and grace that it's easy for me to be carried along with the lovely words, the interesting plot, and forget the depths in this story.

This is a lovely book, but not an easy one. On its first reading, you won't get as much as you will the second time, should you choose to read it again.

Watch for references to faces: the book is sprinkled with them.

As I understand it, Lewis wrote this book to illustrate his theory of love in his book *The Four Loves*. Lewis believes, "that just as Lucifer—a former archangel—perverted himself by pride and fell into depravity, so too can love—commonly held to be the arch-emotion—become corrupt by presuming itself to be what it is not" (from Wikipedia). And, indeed, the main love in this book twists on itself, as you will read.

For what it's worth, Wikipedia explains the four loves thus: "1) affection: or fondness through familiarity; 2) friendship: between family and friends, a weak bond between those who share common interest or activity; 3) romance: the emotional connection, "being in love" (Lewis: Venus demands sexuality, while Eros wants connection); 4) unconditional love: "love that brings forth caring regardless of circumstance. Lewis recognizes this as the greatest of loves, and sees it as a specifically Christian virtue. The chapter on the subject focuses on the need of subordinating the natural loves to the love of God, who is full of charitable love."

**Note:** At the very back of this book, the author retells the story of Cupid and Psyche. If you don't have an idea of their story already, it would be good to begin your reading with that.

## Setting

*Till We Have Faces* takes place during the Greek mythological era in the imaginary city of Glome, found at the foot of the Grey Mountain on the banks of the Shennit River. As a retold myth, the story naturally features many details borrowed from the Hellenistic world and Greek culture.

## Characters

Many mythical characters, especially gods, are "larger than life," perhaps because they are not—and do not have to resemble—real people! In fact, mythical characters are often "types," representing certain qualities in their purest form. For example, Hercules, the Greek god of strength, is strength. That's all he's about. In that sense, many mythical characters are flat (one-dimensional) and static (unchanging). In *Till We Have Faces*, Orual is the main character (protagonist). As you read, consider whether she is round or flat, dynamic or static. Does she fit the bill as a "typical" mythical character?

## Point of View

The story is told from the first person autobiographical point of view. As you read, think about why C. S. Lewis chose to retell this myth from such a personal viewpoint.

## Conflict

C. S. Lewis uses a surface conflict between Orual and the gods to bring from darkness to light the real conflict: Orual's inner struggle with recognizing who she really is.

## Theme

In *Till We Have Faces*, C. S. Lewis retells an old, polytheistic Greek myth to teach a lesson to modern-day monotheistic Christians: we can hide our sin even from ourselves, only seeing it when we "have faces."

## Part I—Chapters 1–5

### Cultural Literacy

**Aphrodite:** the Greek goddess of love and beauty; the Roman goddess Venus.

**byre-door:** the door to a cow barn.

**Babylonian:** relating to the ancient Mesopotamian state of Babylonia; located in modern-day Iraq.

**Psyche:** the beautiful mortal wife of the Greek god of love, Eros; she was eventually made immortal.

**Helen (of Troy):** the beautiful wife of Menelaus, the king of Sparta; fell in love with Paris, a Trojan prince, and escaped with him to Troy; known as "the face that launched a thousand ships."

**Andromeda:** the beautiful daughter of the king and queen of Ethiopia; her father was told to sacrifice her to the sea monster sent by Poseidon; Perseus, the son of Zeus and Danae, rescued Andromeda and married her.

**trull:** a female prostitute.

**quean:** disreputable woman.

**bodkin:** a dagger.

### Vocabulary Development

...My body, this lean **carriion** that still has to be washed ...

... and one was putting up a **fetter**, so we knew they ...

You're all peddlars and **hucksters** down in the ...

... into our elements. Shall I accept birth and **cavil** at ...

... **Lecherous** rascals! Anyone'd think this was Ungit's ...

...The child was very big, not a **wearish** little thing as ...

... the strangest and, I thought, **unchanciest** love for all ...

... always been feather-headed and now grew **wanton** ...  
 ... old **dotards** as eager to save their lives as if their lives ...  
 ... and a **chaplet** on her head and opened the door ...  
 ... of the hall into the hot, **pestilential** glare of that day ...  
 ... That time the King gave them a **dole** ...  
 ... It took me endless **contrivance** to get anything good ...  
 ... without cause, and it never ceases without **expiation** ...  
 ... "You're **dotting**," he said. "The Brute's a tale of my ...

### Questions and Comments

1. Orual begins her book stating that she is old and has no fear. There is much fear in these first few chapters, though. What fear do you find? And do you think she is truly free from fear? ➡

2. Orual wants to present her case against the gods, to have her day in court. This sounds much like Job, who also wanted his story told, his righteousness vindicated. How does the book of Job end? ➡

**Note:** Orual claims that terrors and plagues are no answer. These are negatives that a god might use to get a person's attention. I suppose laughter and flowers and joy might also be used to get a person's attention, but I think we humans tend to believe the happy things are ours by right, not by gift.

3. Note Orual's words, wondering whether "the god could have defended himself if he had made an answer" (4). What God did not defend himself when he could have made an answer? ➡

4. What does Orual claim about the god of the Grey Mountain? ➡

5. The Fox cheers himself with maxims, like "Everything is as good or bad as our opinion makes it." How helpful are his philosophical arguments? ➡

6. If Aphrodite demands human sacrifice, is she meant to be a picture of good or evil? ➡

7. The Fox tells the story that if a human sees a mortal, he would beg to be killed quickly: "Not in accordance with nature" (8). Is he right? ➡

There are three actual poems referenced on pp. 8-9. The lines about virtue are by Simonides: interesting that Psyche is Virtue personified, without any of the Stoic plodding after it. The poem of the apple-laden land comes from line 742 of *Hippolytus* by Euripides. Aphrodite, offended by Hippolytus' virginity, afflicts his stepmother with violent lust for him, until she commits suicide. The father blames the son, curses him, and brings about his death. The chorus sings this line, longing for a world beyond human sex and love. "The moon's gone down" is by the Ancient Greek lyric poet Sappho, apparently writ-

ten to Aphrodite. (The Fox would have looked at Orual in pity because, with her face, he expects she will always go to bed alone.)

8. Orual describes her fear of the Priest, particularly his smell—"a temple-smell of blood ... and burnt fat and singed hair and wine and stale incense." Although the Priest's dress certainly was pagan ("It looked as if there were a bird growing out of his body" (11)), how do the sacrifices alluded to compare to those set forth in the Old Testament? ➡

9. How was the wedding in this section: a joyful affair, or not? ➡

10. In the Christian tradition, we know of God as Father. How is Orual's father? A good picture of the god she fears, or a benevolent figure she loves? ➡

11. What references to faces can you find in this section? ➡

12. In the story, Psyche represents the Christian saint. What Christian characteristics does she have? ➡

**Note:** The priest's description of finding the Accursed in order to reverse the plague is almost identical with the description of Achan, who steals from Jericho and thus makes the Israelites suffer defeat.

13. As Orual writes her complaint against the gods, assume that her motives are perhaps not as clear as she wants to believe, that she doesn't know herself as well as she wishes. Find one or two examples in which she reveals (accidentally) how she feels about her sister. Keep a record of these as you read Part I. ➡

14. The Fox states several times that the divine nature knows no envy, thus Orual should not worry that people worship Psyche. In your understanding, both of the God of the Bible and the gods of Greek myths, what do you think about this claim? ➡

15. The Fox also tries to have clear and logical thoughts about the gods. What does the Priest say about this? ➡

16. Do you agree more with the Fox or the Priest?

## Part I—Chapters 6–9

### Cultural Literacy

**Zeus:** leader of the Greek gods; the god of the sky and thunder.

**Iphigenia:** the daughter of Agamemnon, the king of Mycenae; her father sacrificed her to Artemis when the moon goddess stilled the waters keeping Agamemnon from reaching Troy.

**Clytemnestra:** the wife of Agamemnon and mother of Iphigeneia, Orestes, Chrysothemis and Electra. She is also believed to have been born of a union between Zeus and Leda.

**Orestes:** the son of Agamemnon and Clytemnestra. Orestes was absent from Mycenae when father Agamemnon returned from the Trojan War and was murdered by Clytemnestra's lover Aegisthus. Eight years later Orestes returned from Athens and avenged his father's death by slaying his mother and her paramour.

**Antigone:** the daughter of Oedipus; she was to be buried alive for attempting to disobey King Creon's order to leave her brother unburied; she killed herself before learning that Creon had recanted her punishment.

**eft:** an immature newt.

**spectre:** a phantom.

### Vocabulary Development

... are eaten piecemeal by the crows and **catamountains** ...  
 ... said I, "that the King was such a **mountebank**?" ...  
 ... Chastity, temperance, prudence, meekness, **clemency** ...  
 ... I'll not feed **drones** in my hive forever." ...  
 ... flung at me like frolic or **insolence**, there came as if it ...  
 ... bony limbs, one is soft, fresh, **lissom** and desirable ...  
 ... who can be yet again deceived by his **doxy's** fawning ...  
 ... dark peat-bogs, **shingle**, great boulders, and **screes** of ...  
 ... to dip my hands and face in the swift, **amber** water of ...

### Questions and Comments

**Note:** Wikipedia sums up the story the Fox tells the King (58) thus: "Orestes was absent from Mycenae when his father, Agamemnon, returned from the Trojan War with the Trojan princess Cassandra as his concubine, and thus not present for Agamemnon's murder by his wife, Clytemnestra, in retribution for his sacrifice of their daughter Iphigenia to obtain favorable winds during the Greek voyage to Troy. Seven years later, Orestes returned from Athens and with his sister Electra avenged his father's death by slaying his mother and her lover Aegisthus. ... Orestes goes mad after the deed and is pursued by the Erinyes, whose duty it is to punish any violation of the ties of family piety. He takes refuge in the temple at Delphi; but, even though Apollo had ordered him to do the deed, he is powerless to protect Orestes from the consequences."

17. The King decides the story of Agamemnon is consistent with his understanding of the gods, that they "Drive you to do a thing and then punish you for doing it" (58). What do you think of this statement, especially in light of the Greek myth? Did Agamemnon have to sacrifice Iphigenia? Did the gods drive him to do so? ➡
18. "You're not asking me to believe that any woman, let alone such a fright as you, has much love for a pretty half-sister? It's not in nature" (60-61). What do you think this means? ➡

**Note:** "I wonder do the gods know what it feels like to be a man" (66). Bardia makes an unconscious but clear reference to Jesus, the God who became man, was tempted in every way as we are, and sympathizes with our weaknesses.

**Note:** Maia was a beautiful goddess of spring.

19. Psyche says, "Today I shall meet cruel men, cowards and liars, the envious and the drunken. They will be like that because they do not know what is good from what is bad. This is an evil which has fallen upon them not upon me. They are to be pitied, not—" (68). This seems like good advice, but it is a bit ambiguous: taught by the Fox, who doesn't quite believe his own philosophy, but spoken by Psyche, the saint. Is this a good way to think of the world? ➡
20. The Fox thinks there are no gods. Orual thinks there are gods, but much worse than humans. What does Psyche think? ➡
21. Before Psyche departs, Orual shows some more examples of her selfish love (?) for Psyche. How so? ➡
22. What is the best defense against the gods? ➡
23. "And because it was so beautiful, it set me longing, always longing. Somewhere else there must be more of it" (74). Psyche feels that, and that, "All my life the god of the Mountain has been wooing me" (76). Who else is wooed, a bit? ➡
24. How do Orual's dreams show that she has great bitterness to Psyche? ➡
25. Even when every trauma and horror is corrected as soon as Psyche goes to the mountains, how does the Fox persist in disbelieving about the gods? ➡
26. The Fox wishes he could stoically greet both love and loss. Is that the highest ideal? ➡

**Note:** Iphigenia, daughter of Agamemnon, allows herself to be sacrificed in order to let the Greeks sail to Troy, thus winning glory for self-sacrifice (as opposed to Helen, remembered for her love affair). Antigone, daughter of the accidentally incestuous relationship between Oedipus and Jocasta, buries her dead brother against the express wishes of the king. When the king arrests her, she defends herself, and either ends her life in tragedy or in marriage, depending on the storyteller.

The description of Orual's grief sounds quite accurate: "I was like water put in a bottle and left in a cellar: utterly motionless, never to be drunk, poured out, spilled or shaken. The days were endless" (89).

27. As Orual approaches the mountain, she thinks, "Why should your heart not dance?" (96). How does she fight this inclination? ➡

## Part I—Chapters 10–13

### Cultural Literacy

**hellebore:** flowers used for healing purposes.

**Odysseus:** character in both the *Odyssey* and the *Iliad*; the king of Ithaca who was the mastermind of the Trojan Horse during the Trojan War.

**Hermes:** the messenger of the gods, and Greek god of merchants, thieves and oratory.

**Oedipus:** the mythical king of Thebes who received the throne of Thebes after answering the riddle of the Sphinx.

**Alcibiades:** a man of great physical beauty; he was an Athenian politician and general who changed his alliances between the Athenians, Spartans, and Persians to suit his purposes.

**Artemis:** the beautiful, virgin goddess of fertility and child-birth; she assisted in the birth of her twin brother, Apollo.

**hoplites:** ancient Greek foot soldiers.

### Vocabulary Development

... Careful, Lady. It may be her **wraith**....  
... was a thing I could not like, unnatural and **estranging** ...  
... the world has so little reason as I to be **chary** in such ...  
... arch and **architrove**, acres of it, a **labyrinthine** beauty ...  
... the gods themselves to send the whole **ferly** for a ...  
... and sickening thing, ghostly or demonlike or **bestial** ...  
... honest people if they had no **tincture** of his Greek ...  
... "Pah! He's as **amorous** as Alcibiades. Why, the fellow ...  
... shall not be left to the **felon** who has abused her ...  
... it is not to be named beside such detested **impieties** ...  
... "Wife! You mean his trull, his **drab**, his ...  
... it will wake you the moment the body's **sated**....  
... my love must be grave and **provident**, not slip-shod ...

### Questions and Comments

28. Psyche asks the same question Orual wondered as she came up the mountain: "Why should our hearts not dance?" (105). Why not? ➡
29. Psyche asks Orual, "Don't you think the things people are most ashamed of are the things they can't help?" (111). Orual thinks about her ugliness and says nothing. Is this true for you? ➡
30. For me, the most powerful moment in this section comes when Psyche admits that, "all the time I was afraid there might be some bitter mockery in it and that at any moment terrible laughter might break out ... but I was wrong, Sister. Utterly wrong. That's part of

the mortal shame" (114). Yet Orual relates to the fear. Do you have Psyche or Orual's understanding of God?

31. What indications does Orual have that Psyche's story is the truth? ➡
32. Why does Orual choose not to believe Psyche's story? ➡
33. What hints of Orual's dislike of her sister come through in this section? ➡
34. Do you see any communication from the gods to Orual in this section? ➡
35. Speaking of the gods, Orual asks, "If they had an honest intention to guide us, why is their guidance not plain?" (134). Most Christians have probably asked the same question of God at one time or another! What answer would you give to someone asking this question today? ➡
36. Orual justifies her intent to meddle by saying "there is a love deeper than theirs who seek only the happiness of their beloved. Would a father see his daughter happy as a whore? Would a woman see her lover happy as a coward?" (138). Do her examples make sense? ➡
37. As Orual decides that either Bardia's account or the Fox's account must be true, what presupposition does she maintain? ➡

## Part I—Chapters 14–17

### Vocabulary Development

... even in its **implacable** sternness it was golden ...  
... with the storm there had come a **tyrannous** pelting ...  
... physical parts of philosophy, about the **seminal** fire ...  
... and that Batta was playing **bawd** as well as jailer ...

### Questions and Comments

38. As Orual heads up the mountain for the second time, what external signs are there that this trip is not a good idea? ➡
39. What prophetic proof does Psyche offer that she is wife to a god? ➡
40. Orual persuades Psyche that her husband must not be a god, or at least not wonderful and good in several ways: if he was beautiful, he would not hide himself; if he was slandered, he would want to clear his name; if he inspires awe and fear, he is no better than a domineering father. How would you respond? ➡
41. Psyche looks at Orual as "a lover—I mean, a man who loved—might look so on a woman who had been false to him" (165). What does that look like? ➡
42. How does the god look at her later on? ➡
43. Orual says, "I'd proved for certain the the gods are and that they hated me" (175). Is she accurate? ➡

44. What change does Orual make that ties in with the title of the book? ➡

## Part I—Chapters 18–21

### Cultural Literacy

**Siren:** sea nymphs who lived on an island surrounded by rocks and cliffs; their beautiful voices drew sailors toward them and the cliffs where the ships drowned.

**Orpheus:** an expert at song and the lyre; Jason and the Argonauts brought Orpheus on their expedition for the purpose of passing the island of the Sirens unharmed; Orpheus played his lyre, drowning out the beautiful voices of the Sirens.

**Homer:** the Greek poet who wrote the *Iliad* and the *Odyssey*.

**Euripides:** one of three great Athenian tragedians; he wrote *The Bacchae* about Dionysus.

**Dionysus:** the son of Zeus and the mortal woman, Semele; he punished his mother's family because they did not believe that his father was Zeus and would not worship Dionysus.

**Socrates:** one of the great Greek philosophers; he was a teacher to Plato.

**Hesias Stesichorus:** the first literary celebrity in Greece; he wrote long poems of myth.

**Heraclitus:** a Greek philosopher before the time of Socrates; he is known for saying "No man can cross the same river twice, because neither the man nor the river are the same."

**tunnies:** tuna fish.

**hauberk:** a long tunic of chain mail.

### Vocabulary Development

... the killing, baking and dressing, and the **swilling** and ...  
... had no doubt been Argan's chief **partisans** ...  
... answering to Trunia's **daffing**, as if her veil hid the face ...  
... and without a thought, doubtless, of the **pother** he ...  
... It was a **prodigious** charge to get such an image as ...

### Questions and Comments

45. "I have often noticed since how much less stir nearly everyone's death makes than you might expect" (214). Have you seen death? Do you think Orual is correct? ➡
46. What does Orual believe is the pleasure of wine? ➡
47. "The best story was that I had no face at all; if you stripped off my veil you'd find emptiness" (228). Does Orual have a face? ➡
48. How does Orual spend her life? ➡

49. Why do you think the sacred story claims that Psyche's sisters could see the palace and, out of jealousy, wanted her to ruin her life? (Notice what the priest says about the jealous sisters: "You may be sure that they would have plenty to say for themselves... The jealous always have.") What might this have to do with the book? ➡

## Part II—Chapters 1–4

### Cultural Literacy

**Eleusis:** also named Eleusina and Elefsina; a small town near Athens; the location of the Eleusinian Mysteries, which celebrate the rebirth of the goddess Persephone.

**Minos:** a semi-legendary Cretian king; the son of Zeus and Europa, a mortal; he had the deciding vote in judging the souls of the Asians and the Europeans.

**Rhadamanthus:** his brother was Minos, who exiled him from Crete after gaining the throne; he judged the souls of the Asians.

**Persephone:** became queen of the underworld when Poseidon kidnapped her.

**Tartarus:** the world below Hades; the wicked were sent there as punishment for their evil deeds.

**cockchafer:** a large European beetle.

### Vocabulary Development

... To leave it as it was would be to die **perjured** ...  
... We are **bunglers**, we of Glome. It seems to me that ...  
... but I had endless **sleights** and contrivances ...  
... when there had been **censing** and slaughtering ...  
... embraces, the smothering, engulfing **tenacity** of her ...  
... would not, save in **spate**, have drowned even a crone ...  
... what blending of misery and **buffoonery** it would ...  
... the heavy bars or mighty **obelisks** of sound ...  
... throat rough with sand—**unmitigated** noon above ...  
... Never in peace or war have I seen so vast a **concourse** ...  
... It was all a **vile** scribble—each stroke mean and yet ...  
... But to hear a **chit** of a girl who had ...  
... The woman is a **plaintiff**, not a prisoner. It is the gods ...  
... I've **battened** on the lives of men. It's true. ...  
... Grandfather, she was all but **unscathed**. She was ...  
... from a deep, doubtful, quaking and **surmise** in my ...

### Questions and Comments

50. What revelation did Orual have about Redival? ➡
51. What does Ansit claim of the respective strengths of men and women? ➡

52. Why did Ansit not demand Bardia retire? ➡
53. Having met Ansit, former beauty, do you think Bardia loved Ansit only for her looks? ➡
54. In the house of Ungit, Orual thinks of how the temple devours and gives nothing back. What other house does this in the book? ➡
55. Does Orual have any difficulty recognizing the voice of the god? ➡
56. Orual tries, briefly, to make her character beautiful. Does she succeed? ➡
57. How might Orual's attempt translate to the life of a Christian? ➡
58. What is the point of the dream where golden rams knock Orual down? ➡
59. Orual makes her complaint against the gods, reading a vile scribble that looked nothing like her writing, speaking in a voice not her own, reading words she had not written. What is the point of this complaint? ➡
60. What does it mean, in this story, to have a face? ➡
61. What part of Ungit's house was true? ➡
62. Are the gods just? ➡
63. Why is Orual happy to find that she bore Psyche's anguish? ➡
64. Earlier, Orual wondered, "if they can indeed change the past, why do they never do so in mercy?" (173). Does the Fox have an answer? ➡
65. Orual claimed the gods would take and leave nothing. Is that proven true or false? ➡
66. On the first page, Orual writes that "there is no judge between gods and men, and the god of the mountain will not answer me" (3). Is she correct? ➡

## Review

67. In the first chapter, the Fox tells the story of the sexual union of Aphrodite and the man Anchises (8). When the man realizes what he's done, he begs for a quick death. Is the story of Psyche and Eros similar or different? ➡

## Setting

68. What details about the setting of *Till We Have Faces* give the story a mythical quality? ➡

## Characters

69. How would you characterize Orual? ➡
70. Who is Orual's antagonist? ➡

## Point of View

71. Could C. S. Lewis have used another point of view and been as effective or as powerful a storyteller? ➡

## Conflict

72. Arnom describes the late Queen: "the most wise, just, valiant, fortunate and merciful of all the princes known in our parts of the world" (308-9). How is this description defied by the previous book? ➡
73. Have you ever noticed that an internal struggle manifests in external conflict only slightly related to the "real" issue? ➡

## Theme

74. In the end, Orual sees both her lack of love, and the magnificence of the god. He is the answer to all her questions, and she needs no other answer. Is this the theme of the book? ➡
75. As for love: When Orual goes to Psyche to persuade her to betray her husband, she claims, "We might have been two images of love, the happy and the stern—she so young, so brightface, joy in her eye and limbs—I, burdened and resolute, bringing pain in my hand" (157). How might this also be a theme of the book? ➡ ■

## Introductory Comments

*The Creed says, "I believe in Jesus Christ ... who ... suffered under Pontius Pilate." Who was this man?*

*Pontius Pilate* tells the larger story behind the man who ordered Jesus put to death. It gave me a new view of the Gospel story. After all, I have the New Testament, and can read the full story of Jesus, from four different perspectives, whenever I want. Pilate, though he lived at the same time as Jesus, had to rely on rumors and scattered tidbits, reports bizarre and unbelievable. Healings, mass feedings: the crazy ideas of some overwrought fanatics.

I hope it improves your understanding of how Rome affected Jerusalem at the time of Christ. And I hope it increases your gratitude, for the ease with which we can hear the whole Gospel.

### Setting

The events of *Pontius Pilate* take place from AD 26-42, primarily in Rome, Italy and Judea, now Israel

Note that the back of the book has two detailed maps with most of the places mentioned in the book. Refer to those for a better understanding of Pilate's travels and rule.

### Characters

1. The author calls *Pontius Pilate* a "documented historical novel," because there is too little source material to write an accurate biography, but too much to be simply historical fiction. He takes no liberties with the facts: the proper names are all real names, and nothing contradicts historical fact (to the best of his ability). As you read, think about his characters: are they primarily round (complex) or flat (one-dimensional)? Do they change over the course of the story (dynamic) or remain the same (static)?

### Point of View

2. As a "documented historical novel," how is this story told? Does one primary character tell the story? Or is the narrator not even part of the story? Evaluate the pros and cons of telling a historical story from this perspective.

### Conflict

3. As you read, watch for the central conflicts in the story. Are they between individuals? Within individuals? Or do they mainly involve individuals against their circumstances?

### Theme

Some themes I see in this book: the search for truth; the difficulty of obeying a capricious ruler; purposeful condemnation of an innocent man.

## Chapters 1–2

### Cultural Literacy

**Palatine Hill:** the most important of the seven hills of ancient Rome; location of Tiberius' imperial palace.

**The Forum:** the Roman meeting place located between Capitoline Hill and Palatine Hill.

**Etruscan:** civilization that flourished around 500 BC; before being conquered by the Romans; they also influenced Roman culture.

**Tarquin:** Etruscan king famous for his cruelty, he was expelled and the republic was founded.

**Skepticism:** an ancient Greek school of philosophy that taught real knowledge of things is impossible.

**Stoicism:** an ancient Greek school of philosophy founded at Athens by Zeno of Citium. The school taught that virtue, the highest good, is based on knowledge, and that the wise live in harmony with the divine Reason (also identified with Fate and Providence) that governs nature, and are indifferent to the vicissitudes of fortune and to pleasure and pain. an ancient or modern philosopher who denies the possibility of knowledge, or even rational belief, in some sphere.

**Platonists:** the theory that numbers or other abstract objects are objective, timeless entities, independent of the physical world and of the symbols used to represent them.

**Epicureans:** disciple or student of the Greek philosopher Epicurus, devoted to sensual enjoyment, especially that derived from fine food and drink.

**Aristotle:** Greek philosopher and scientist; a student of Plato and tutor to Alexander the Great, he founded a school (the Lyceum) outside Athens. He is one of the most influential thinkers in the history of Western thought, with surviving works on a vast range of subjects, including logic, ethics, metaphysics, politics, natural science, and physics.

**Cynics:** a member of a school of ancient Greek philosophers founded by Antisthenes, marked by an ostentatious contempt for ease and pleasure.

**Pompey:** 106-48 BC, Roman General and statesman who founded the First Triumvirate, later quarreled with Julius Caesar, and fled to Egypt, where he was murdered.

**Hecate:** a goddess of dark places, often associated with ghosts and sorcery.

**Rape of the Sabine Women:** the first generation of Romans acquired wives by kidnapping the daughters of neighboring Sabine families ("rape" from the Latin for "abduction," not sexual violation).

**distaff:** a stick or spindle onto which wool or flax is wound for spinning.

### Vocabulary Development

... not to mention the **perquisites**.

... Palestine had been **restive** ...

... the first commandment in Sejanus' **decalog**.

They strolled through the **peristyle** ...

... he lifted the **lissome** little figure ...

### Questions and Comments

**Note:** I would recommend reading the Preface, and checking the notes at the back of the book when you finish reading each chapter. Fascinating information.

**Note:** Though the scholarship and storyline in this book is most excellent, the writing itself makes me roll my eyes at times. The author sometimes forgets the adage to just make his characters say things, preferring to have them "chirp" or "object," "snap" or "snarl." Don't let this loss of good form throw you too much: just roll your eyes, too, and make sure you don't make the same mistake in your writing.

4. Pilate justifies his allegiance to Sejanus. What does he say? ➡
5. Procula hates politics because "it's too difficult to know good from evil in your affairs of state" (18). Has that changed since the time of ancient Rome?

### Chapters 3–4

#### Cultural Literacy

**Campania:** a region in southern Italy around the Gulf of Naples and Gulf of Salerno, including Capri.

**Capri:** an island across the Bay from Naples, where Tiberius built a palace.

**Sicily:** a self-ruling region of Italy; the largest island in the Mediterranean Sea.

**Homer:** author of the *Iliad* and the *Odyssey*.

#### Vocabulary Development

Popilius took his **swagger stick** ...

#### Questions and Comments

6. Why was Judea important to Rome? ➡
7. What was the interesting information Thrasyllus learned from the stars? ➡

**Note:** The beautiful lighthouse at Pharos, so well described here, and in such excellent working condition, apparently shone on for almost another millennium, for centuries the tallest manmade structure in the world. According to Wikipedia: The lighthouse was badly damaged in the earthquake of 956, then again in 1303 and 1323. The two earthquakes in 1303 and 1323 damaged the lighthouse to the extent that the Arab traveler Ibn Battuta reported no longer being able to enter the ruin. Even the stubby remnant disappeared in 1480, when the then-Sultan of Egypt, Qaitbay, built a mediæval fort on the former location of the building using some of the fallen stone." In 1994, archaeologists went diving in the harbor and discovered some of the ruins.

8. Was the relationship between Roman and Jew perpetually combative? ➡
9. Why didn't Pilate have all the Roman troops needed to keep down rebellions in Judea? ➡

### Chapters 5–6

#### Vocabulary Development

... he fashioned a great **mole** ...

... the brilliant **Levantine** sun ...

... securely **ensconced** in the semicircular city wall ...

#### Questions and Comments

10. What language does Pilate use to communicate with his subjects? ➡
11. What made Caesarea a civic work of art? ➡
12. Why was the Magi's question not well received by Herod? ➡
13. How does Gratus summarize the reign of Herod the Great? ➡
14. Should the Jews revolt, what would be the outcome? ➡
15. How was the High Priest, head of the Jewish church, chosen? ➡
16. How loyal were Pilate's troops to Rome? ➡
17. How were the Jews different from all the people Caesar encountered in his wars? ➡

### Chapters 7–8

#### Vocabulary Development

... Herod-Philip seemed a trifle **uxorious** ...

... virtually thundered at the **ingenuous** query.

... the palace was **sybaritic** in its luxury.



## Questions and Comments

18. What made Herod's building on par with Egypt's? ➡
19. Describe the public utilities available in Caesarea. ➡
20. What was the problem with the marriage between Antipas and Herodias? ➡
21. What was happening in the Old Testament around the time Rome was founded? ➡
22. What city improvement project did Pilate implement in Jerusalem? ➡

## Chapters 9–10

### Cultural Literacy

**Demosthenes:** Athenian orator and statesman, known for his political speeches on the need to resist the aggressive Philip II of Macedon.

### Vocabulary Development

... **quaffing** the news from Rome ...  
 ... Pilate's report of the aqueduct **imbroglio** ...

### Questions and Comments

23. Why did Pilate feel he had to use force against the Jews? ➡
24. What do you think of Procula's alternative suggestion? Do you think that could have worked instead? ➡
25. What strikes you about the report of John the Baptist? ➡
26. What is the *jus gladii*? ➡
27. What other people, besides the Jews, were granted a festival amnesty of a condemned criminal? ➡

## Chapters 11–12

### Vocabulary Development

... enrolled in the Julian **gens** ...  
 ... to stop his **haranguing** him ...  
 Her **mien** spoke eloquently ...  
 ... these were mere **foibles** compared with executing a prophet ...  
 ... the old **thaumaturge** phenomenon.

### Questions and Comments

**Note:** Damascus of Syria is often claimed to be the oldest continually inhabited city, but Jericho is the earliest walled city, but was destroyed several times and rebuilt. The Essenes came to fame in the 1900s with the discovery of what was probably their library, the Dead Sea Scrolls. The Dead Sea is the lowest point, not only of the Roman empire, but on the earth's surface. During the First Jewish

Revolt, Jewish rebels took control of Machaerus. They surrendered to besiegers before the Romans attacked, and the rebels left as the Romans dismantled the fortress.

28. Why did Antipas follow through with his oath, despite how its interpretation was being abused? ➡
29. How long did most marriages last in Rome? ➡
30. As the romance between Procula and Pilate wanes, what keeps them together? Would that be true for modern couples, also? ➡

**Note:** I am surprised to find that Pilate and Cornelius may have known each other. If only 500 Roman soldiers were in Judea, it is quite likely that the prefect would have known the five centurions. The Gospel stories seem more human-sized, with this little fact.

31. What is ironic of Sejanus' comment, "Rome will hear more of Pontius Pilate"? ➡
32. Does Jesus teach revolution? ➡
33. What surprised Pilate about the miracles of Jesus? ➡

## Chapters 13–14

### Cultural Literacy

**Cataline:** a Roman politician of the 1st century BC who is best known for the Catiline (or Catilinarian) conspiracy, an attempt to overthrow the Roman Republic, and in particular the power of the aristocratic Senate.

### Vocabulary Development

... led a file of magistrates to **curule** chairs ...  
 ... clutching a spiral-headed **crosier** ...  
 ... for the **prolix** ramblings to reach their theme ...  
 ... angry **fusillades** of oratory ...  
 ... the gleaming **escutcheons** were a public demonstration ...  
 ... daring to **impugn** my veracity?

### Questions and Comments

**Note:** The way the crowd turns suddenly against Sejanus, all willing to cry against him at a moment's notice, reminds me of John 2:24-25, in which Jesus did not accept the testimony of any man about himself, because "he knew what was in man": not much steadfastness.

34. With all the intrigue and death threats in Rome, why would anyone want to rise through the ranks of the government? ➡
35. In the latest dispute between Pilate and the Jews, who do you side with? ➡

## Chapters 15–16

### Cultural Literacy

**Sword of Damocles:** in the court of a fourth century BC tyrant of Syracuse, Italy, a pandering courtier named Damocles exclaimed that, as a great man of power and authority surrounded by magnificence, the tyrant was truly extremely fortunate. The tyrant offered to switch places with Damocles, who eagerly agreed. Damocles sat down in the king's throne surrounded by every luxury, but the king arranged that a huge sword should hang above the throne, held at the pommel only by a single hair of a horse's tail. Damocles finally begged the tyrant that he be allowed to depart, because he no longer wanted to be so fortunate. The king had successfully conveyed a sense of the constant fear in which the great man lives.

### Vocabulary Development

... the latest example of the imperial **spleen**.

... in the process of assigning **toparchial** quotas ...

... bear the popular **opprobrium** for arresting ...

### Questions and Comments

36. Why does Procula approve of Judaism more than the Roman religion? ➡
37. What practical reason did Jesus have to deny kingship from the people? ➡
38. Two schools of thought came out of the Old Testament study of the Messiah. What two ideas were there? ➡
39. What do you think of Caiaphas' statement: "Is it not more expedient that one man die for the people, rather than the entire nation perishing?" ➡
40. What are the charges laid to Jesus, based on the historic tradition? ➡
41. When Tiberius finally executed most of those associated with Sejanus, who else did Tiberius order killed? ➡
42. Why did the people wave palm branches during the Triumphal Entry? ➡

**Note:** Although I have not been able to substantiate it, one Bible study leader mentioned that the Court of the Gentiles had not been used as a center of predatory trade for very long, but that commerce used to take place at a location outside the Temple. If Annas (high priest from 6-15 AD) or Caiaphas began it, it would be possible that when Jesus first went to the Temple that the trade was not there, or had just recently begun. Note, too, that in the Bible Jesus' accusation is that God's house should be a house of prayer for all nations, but the Jews had taken the Court of the Gentiles, the one place available to Gentiles ("all nations") and ruined it for worship. They were behaving opposite to the heart of God.

43. Why was the question, "what is the greatest commandment in the Torah" so dreadful? ➡
44. What made Judas necessary? After all, Jesus taught openly in the Temple daily? ➡
45. Several New Testament characters are mentioned in these chapters. Who do you notice? ➡

## Chapters 17–18

### Vocabulary Development

Stung by the **intransigence** ...

... they were a hired **claque** ...

... would so **immolate** himself ...

... political rebellion under his **aegis** ...

### Questions and Comments

46. What six trials did Jesus undergo? ➡
47. What charge eventually condemns Jesus? ➡
48. How were Jesus' eyes different than the eyes of all other men that Pilate has tried? ➡
49. Why did Jesus do no signs for Antipas? ➡
50. What two bits of defense did Jesus offer for himself? ➡
51. Ananias refers to a specific part of Pilate's dress as he wraps up his arguments. What? ➡
52. Why did Pilate put up a sign reading, "the King of the Jews"? ➡

## Chapter 19–20

### Vocabulary Development

... but the almost sympathetic **ebullience** with which Procula ...

### Questions and Comments

53. What secular author wrote lines predicting Jesus' death? ➡
54. During the trials, people demanded a sign from Jesus, who gave no sign. What signs happened during his crucifixion? ➡
55. Pilate says, "Sometimes a little evil is necessary to bring about a greater good" (248). Do you think he's correct? ➡
56. How often did the Sanhedrin seek the death penalty? ➡

## Chapters 21–22

### Vocabulary Development

... an unscrupulous demagogue who specialized in **mendacity** ...

**Incipient** insurrection ...