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The Growth of the Christian Church (Chapter 2 of "Expressions of Faith")

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No time machine will transport you to faraway places and times, but through this chapter, you can come to understand something of the history of the Christian Church. In doing so, you will gain a better sense of how there came to be a variety of ways of interpreting this faith, which has had a major impact on Canadian society and on the character of Newfoundland and Labrador. As you explore the five scenarios presented here, you will learn how various Christians struggled to live as persons of faith.

This chapter begins about 300 years after Paul wrote his letter to the Galatians, telling them to focus on faith, not rules. Through missionary efforts such as Paul's, the Christian Church spread throughout the Mediterranean portions of the Roman Empire.

As followers of a brand-new faith, Christians did not readily understand what it meant to be Christian. Representatives of the first Christian communities met repeatedly to agree on a core of central Christian beliefs and practices. The first scenario is set in 325 C.E. at the Council of Nicaea (nigh-SEE-a), a council of influential Christian leaders from both the East and West sections of the Roman Empire who met together to hammer out a mutual statement of Christian beliefs.

After 180 C.E., the Roman Empire was increasingly plagued by internal and external unrest. As the empire foundered, Ireland, which was largely
outside the empire's influence, played a vital role in keeping Christianity and its scriptures alive. In the fifth century, a missionary named Patrick brought Christianity to the island country, and Irish missionaries later carried it back to the rest of western Europe. The second scenario focuses on Patrick, missionary to Ireland.

Over time, disagreements split the Christian Church (see Fig. 2.15 on page 66). The Great Schism (SKI-zem) in 1054 divided the church between the Eastern (Orthodox) churches that followed the Bishop of Constantinople and the Western (Roman Catholic) churches that followed the Bishop of Rome. When, in the 1500s, individuals such as Martin Luther presented a new way to understand Christian faith, the Reformation occurred. Protestant churches were created, and the Roman Catholic Church reformed from within. The third and fourth scenarios highlight these divisions in the Christian Church.

Finally, new ways of understanding Christianity can be seen by looking at England, where the Anglican Church began. Just as the Anglican Church represented a break from the Roman Catholic Church, the Methodists represented a break from the Anglican Church. Every new branch understood Christianity differently. The last scenario looks in on John Wesley and the Methodist movement.

Get ready for a journey through Christian history—maybe not through time, but through your imagination.

Who's Who at a Glance

**Emperor Constantine I**, Constantine the Great; the Roman emperor who reunited the Eastern and Western halves of the empire and who legalized and supported Christianity (306–37 C.E.)

**Saint Patrick**, missionary or apostle to Ireland (5th century C.E.)

**Martin Luther**, German reformer (1483–1546) who led the Protestant Reformation

**John Wesley**, English evangelist, originally an Anglican preacher, and founder of the Methodist movement (1703–91)

**Charles Wesley**, Anglican preacher and hymn writer (1707–88)
Hammering Out Common Beliefs: The Council of Nicaea

The bell rang, announcing the end of math class and the beginning of Religious Education. After a certain amount of paper shuffling and soft talking, the students in Mr. Trevey's class looked up at their teacher expectantly. Not only did Sara, Kelsey, Darcy, and Jonathan, today's travellers, wonder where they would be going, but the rest of the class wondered where their imaginations would carry them.

With a flourish, Mr. Trevey rolled down the map showing Europe and Asia. "Does anyone know where Asia Minor was?" he asked.

No one raised a hand.

"A few of you have recently travelled there," the teacher prompted.

Kristopher sat up straight. His earlier trip began to come back to him. "That's the old name for Turkey, isn't it? One of the places

Fig. 2.1 Setting for the Council of Nicaea
where the apostle Paul travelled and began some early Christian churches."

"Right. Around where you and Katie and Julia went," said Mr. Trevey.

Darcy leaned forward and blurted out, "My aunt went to Turkey as a civilian employee of the Canadian Forces. She was part of a NATO training exercise held near Istanbul."

"NATO means North Atlantic Treaty Organization, an association of states that have banded together to defend one another," Mr. Trevey explained to the rest of the class. "Today we're looking at a time when some of those countries were part of the Roman Empire." He paused. "You must remember Istanbul, Nicole?" he asked meaningfully.

Nicole, the class's James Bond fanatic, smiled. "In the movie The World Is Not Enough, someone meant to explode a submarine in the Bosporus Strait, which runs right through the middle of Istanbul," she noted.

The class could always count on Nicole to connect course materials to James Bond films.

"Our time travellers will be checking in on something even more significant than that," announced Mr. Trevey. "They'll be going to Nicaea, which isn't that far from Istanbul. Has anyone heard of Nicaea?"

The class's knowledge of James Bond movies was much better than it was of ancient cities.

"Nicaea, now called Iznik, is a small city on the eastern shore of this lake," he said, pointing to his map. "Lake Iznik is about 80 km southeast of Istanbul. In 325 C.E., though, Istanbul was called Byzantium [bi-ZAN-tee-um]. The emperor Constantine made Byzantium the capital of the Roman Empire instead of Rome, and after his death, the city was renamed Constantinople in his honour."

Kelsey raised her hand. "Does Nicaea have some connection with the Nicene [NIGH-seen] Creed?"

"It does indeed." Mr. Trevey beamed. "You, Sara, Darcy, and Jonathan will be making an appearance at the Council that decided on the wording of that creed. You'll just be able to catch

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DEFINITION

Nicene Creed: a formal statement of core Christian beliefs that came out of the Council of Nicaea, sponsored by Roman Emperor Constantine, in 325 C.E.; the creed is still accepted by many Christians today.
DEFINITIONS

Council of Nicaea: in this instance, the first of two Christian councils that met in Nicaea, in what is now Turkey. It produced the Nicene Creed and rejected a fairly widespread idea that Jesus Christ was not part of, or equal to, the God that Christians believe in.

bishops: in some Christian branches, officers of the Church who oversee certain districts and provide spiritual guidance and care.

a small part of the event, though—with all the discussion and debate that took place, even the Time Pilgrim would have trouble getting you back by the end of class!”

“Does that emperor you mentioned have something to do with the creed?” asked Darcy.

“Very much so,” said Mr. Trevey, nodding. “He was the first Roman emperor to become a Christian, and he brought many influential members of the Church together at the Council of Nicaea. When you arrive, keep in mind that although Latin may be a dead language now, it wasn’t then. You’ll be hearing and understanding people who speak both Latin and Greek, and unlike some of them, you won’t need a translator! You’re off to visit 325 C.E.!”

The four time travellers withdrew to the Time Pilgrim, while the rest of the class prepared to do research in the school library. Faster than you could say “Council of Nicaea,” the Time Pilgrim landed in a discreet corner of Nicaea, and the travellers clambered out of the machine.

Hearing a babble of voices, the four students soon found themselves among a crowd of several hundred men. Kelsey and I are the only girls here, thought Sara. For once I wish I were a boy! But then she noticed that she and Kelsey could pass for boys. They were dressed just like Darcy and Jonathan, with loose cotton cloaks that hung to their knees, baggy cotton pants, and sandals. She noticed, too, that instead of her usual pony tail, Kelsey had much shorter hair. The Time Pilgrim sure gets it right, she thought.

Darcy took charge. Noticing a youth not too much older than he was—perhaps the assistant to someone important—he said: “Hello! There are far more people here than I expected. Could you tell us where they’ve all come from?”

“All over the empire, Western and Eastern, since both parts are under Emperor Constantine’s control now,” said the youth impressively. “Most of the delegates are bishops, but there are people like me to help smooth things over, to deliver messages, and to take care of details.”
"Must have been expensive for them all to get here," commented Jonathan. Jonathan was notoriously frugal.

"Emperor Constantine paid for everyone to come. Didn’t you know? The bishops sure know," snorted the youth, who introduced himself as John. "When Emperor Constantine converted to Christianity, he granted Christians many legal rights and even gave state funds for the building of churches. The last thing he wants is for the bishops to bicker over the nature of Christ."

That’s what this is all about! marvelled Jonathan. Who would have thought a government would care!

"The emperor believes that Christianity can be an important source of peace within the empire," continued John. "But we’re not there yet. The bishops have to hammer out an agreement—and deal with what their followers have come to believe."

"Hey, John," cried another youth, heading toward the group. "Willing to admit that Jesus Christ is separate from God the Father?"

"No! Haven’t you come to your senses yet, Gregory?" said John good-naturedly. "Christ is both fully human and fully God. He’s part of God—begotten, not made. Good thing you’re here, so I can set you straight."

"Nonsense! Christ isn’t equal to God. He was created by God," said Gregory. "My bishop says so."

"Don’t mind him," said John to the time travellers. "We’ve argued about this every day since the Council began. He’s from the East. He doesn’t know any better."

Gregory laughed. "But a lot more bishops are here from the East than from the West."

"How long do you think it will take the bishops to come to an agreement?" asked Kelsey. "Will majority rule, do you think?"

"I don’t know how long," said John, "but I feel sure that the Holy Spirit is guiding us, and with Emperor Constantine here, there’ll be an agreement. He’ll want it accepted in both parts of the empire, too." He looked at Gregory. "That may mean that my view is right."

"I’m with the emperor," said Gregory agreeably. "Whatever the Council decides is fine by me. I think it’s more important to move on and enjoy peace than to keep arguing."

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DEFINITIONS

convert(ed): changed beliefs (v); a person who has changed beliefs or opinions (n)

begotten: created; born of parents

Holy Spirit: believed by Christians to be the unseen power and presence of God in the Christian Church; a helper, comforter, and teacher about God (see pages 34–35)

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Fig. 2.2 Before Emperor Constantine legalized Christianity, times were harsh for followers of the Christian faith. To survive and keep in touch with other believers, Christians developed a number of signs so they could recognize one another. The symbol of the fish was particularly important. In Greek, the word for “fish,” ichthys (ik-THEES), spells the first letters of the words that mean “Jesus Christ, God’s Son, Saviour.”
“Glad you feel that way,” said John. “We have to run.”

“Please! I’ve one more question,” said Darcy. “What can you tell us about what it was like living as a Christian before and after Constantine became emperor?”

“My short answer is that before Constantine it was very hard,” answered John. “Church buildings were destroyed, holy books were burned, congregations had to meet in secret, some bishops were imprisoned and tortured, and Christians had no legal rights. During the worst of the persecutions, thousands of Christians died in mass executions or were thrown into arenas to be destroyed by wild animals in front of bloodthirsty mobs. Some emperors even demanded that Christians make sacrifices to them!”

“That’s terrible!” said Sara.

“You probably already know that Constantine became a Christian just over 12 years ago. The night before he defeated Maxentius, a rival emperor, at the Milvian Bridge in Rome, he dreamed that Christ’s initials appeared to him with the words ‘Under this sign you shall conquer.’”

“Cool,” interjected Jonathan.

“When he won the battle,” John continued, “Constantine decided that Christ must have helped him win. So he became a Christian. A year later, he legalized the Christian Church, and a few years later he made Sunday a legal holiday and day of prayer. The change has been amazing.”

“I think it’s amazing that we’re here, at the empire’s expense, to discuss the nature of God,” said Gregory. “Speaking of which, we’ve got to go.”

With that, the two young men hurried into the meeting hall, and the four time travellers left for a fast trip home.

Moments later, the time travellers emerged from the coatroom, to be warmly greeted by their classmates.

“What have you learned that might help us understand the importance of the Nicene Creed?” asked Mr. Trevey. “Why did it matter?”

“Why does it matter, you could say,” said Kelsey. “In some of my friends’ churches, they still say the creed. I think it says
enough about the Christian faith that many Christians still see it as an expression of core beliefs. Or,” added Kelsey thoughtfully, “perhaps, as people have read it and said it over the centuries, it has helped to shape their faith.”

Sara spoke slowly. “A friend we made said that after a big battle against his rival, Constantine became the one and only Roman emperor, head of both the Western and Eastern halves of the empire. But, as we also heard, citizens in the two halves of the empire had been taught to believe very different things on certain issues. Probably not many of us today lie awake wondering what Jesus was like and where he came from, but back then, it seemed that people did. Christians seemed to have a lot of questions. The Nicene Creed provides answers.”

“Maybe Constantine thought it was worth the trouble—and the expense—to get an agreement on certain religious issues so he’d have more peace in his empire,” said Jonathan, always pragmatic. “He could offer people peace in return for coming to an agreement. Getting the Council to agree on the nature of Jesus was important to him. I’d have to say he put his money where his mouth was!”

“I suspect Constantine didn’t care what they agreed on as long as they agreed on something,” said Mr. Trevey. “And eventually, no doubt believing that the Holy Spirit was guiding them, they did.”

**Excerpt from the Nicene Creed**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; He suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**
“I don’t think that most people who say the Nicene Creed today have any idea how hard it was for the Church to come up with it,” said Kelsey. “One person we met believed that God and Christ were one person. Another said he’d been taught that God made Christ and they were two persons. Can you imagine trying to agree on that? What a struggle!”

“But apparently well worth the effort,” said Mr. Trevey.

CHECKPOINTS

1. List three things you have learned from reading this scenario.
2. What were the two opposing views on the nature of Christ presented in this scenario?

Activities

1. What does the Nicene Creed mean to Christians today?
2. Why might it be important for people of faith to have a common set of beliefs? Suggest what might happen if people of one faith do not share the same beliefs.
3. In small groups, debate the following statement: “Without Emperor Constantine’s influence, the early Christian Church would not have been able to arrive at an agreed-upon statement of beliefs.”
4. Before Emperor Constantine, Christians had to hide their faith. How do you think you would feel if you had to hide something you believed in? Where do you think you would get the strength to remain true to your beliefs? Write a journal entry of up to 150 words in which you reflect on these questions.
Christianity and the Irish:
The Impact of Patrick

As they walked into class, Jessica, Adam, Sean, and Janice exchanged glances. I wonder if we’re all wondering what the real Patrick was like, thought Jessica, and he would have thought of his own special day—St. Patrick’s Day. The four students expected to take the Time Pilgrim and travel to Patrick’s Ireland, 435 CE.

Mr. Trevey surveyed the class. “This morning we’re talking about someone you probably think you know a lot about already,” he said, “the patron saint of Ireland. Why is Patrick the patron saint? What did he do? On what day is he honoured?”

“Didn’t he drive the snakes out of Ireland?” asked Nicole. “And lots of people wear green on his day—March 17, I think?”

“You’re right about the day,” said Mr. Trevey, “but I’m looking for facts, not legends. Patrick was, after all, the Apostle of Ireland. Jessica?”

“Patrick did a lot to make Ireland Christian,” the girl said. “He went there as a missionary.”

“That’s right,” confirmed Mr. Trevey. He turned on the overhead projector and invited the students to read about Patrick. They learned that he was born in the late 380s, likely in Wales. Kidnapped at age 16, he was taken to Ireland as a slave. At age 22, he escaped and fled to France. On the south-coast island of Lérins (50 km west of present-day Monaco), he joined a monastery, where he stayed for many years.

“Or at least that’s what some historians claim,” said Mr. Trevey. “Others say that he lived in England and may have visited France just once. We may never know the details about that.”

“Mr. Trevey, I’ve heard a lot about Patrick, but I never knew he’d been kidnapped,” said Sean. “That’s amazing.”

“Let me ask you something. Do you think it’s amazing that, as a middle-aged monk, he went back to Ireland?”

Good question, thought Sean. If I’d been kidnapped, would I love...
the place—or hate it? I think I'd be more likely to hate it! "I'd say it's amazing," he answered aloud.

"Patrick asked the Bishop of Auxerre [oh-ZAYR] to appoint him as a missionary to Ireland," said Mr. Trevey. "He'd just become a bishop himself and could have had quite a comfortable life. Instead, he gave that up to go off to Ireland to spread the Christian story. In 432 C.E. he left France and settled in Armagh, about 50 km southwest of Belfast in what is today Northern Ireland. The city is still there; in fact, it's probably where he's buried. He died in 461 C.E. All we have left is his book Confession and one letter that he wrote to Coroticus, a clan chief in England.

"Time to send our travellers on their way," Mr. Trevey announced.

Sean, Janice, Adam, and Jessica bid their classmates farewell and then somewhat nervously seated themselves in the Time Pilgrim. Faster than you could say "missionary to Ireland," the time machine set down on Irish soil, and the four students clambered out, their worry gone in the excitement of their adventure.

In Armagh, market day fell on Wednesday. Its noise and activity surprised the Canadian visitors, who had somehow not expected to see people trading cattle, sheep, horses, and goats. One farmer offered a variety of produce, including cabbages and potatoes that looked much like those found in Canadian grocery stores. Two musicians played near an overturned hat containing maybe a dozen coins.

Adam pointed to someone who had gathered a crowd across the market field. The man stood on an oxcart and appeared to be telling a story. That might be Patrick, thought Janice. Aloud she said, "Let's go over there."

As they walked quickly across the field, threading their way between upright market stalls, various tables, and a few blankets spread on the ground, Jessica noticed her clothes for the first time.
The Time Pilgrim did a great job today, she thought. I’m dressed just like everyone else. No one will ever guess that we don’t belong here.

As they neared the speaker, they realized that he was telling stories about Jesus. Even though they still thought in their native English, all four knew that he was speaking Gaelic (GAY-lik). Wow! thought Adam. I can understand everything he says, but I’ve never spoken a word of Gaelic. The crowd listened, their attention engaged by the intense man sharing the gospel.

The speaker told the crowd that Jesus was God’s holy son and that they should follow his teachings because he was the way to the Father. “Put your trust in the Lord,” he said, “for he will protect you. Now, to conclude, let’s pray.”

A few of the listeners lowered their heads somewhat awkwardly as the man said, with eyes closed and in a voice rich and warm: “May the strength of God pilot us. May the power of God preserve us. May the wisdom of God instruct us. May the hand of God protect us. May the way of God direct us. May the shield of God defend us. Amen.” After that, the crowd broke up, and the speaker sat down, gave a brief silent grace, and began to eat a small loaf of bread, produced out of a leather satchel.

A little awkwardly, the four grade 7 students approached the speaker. “May we talk to you?” asked Janice politely.

“Please, sit down,” the man invited. “Would you like some bread? I don’t have much, but it’s been known to multiply,” he said, referring to a miracle story he had just told about Jesus feeding hungry listeners with loaves and fishes.

“No thank you,” Janice replied. “We were hoping to meet someone named Patrick here today,” she ventured. “Are you Patrick?”

“I am,” he said simply.

“We want to ask you why you came here from France to carry on this missionary work,” explained Sean.

“You seem to know quite a bit already,” Patrick said, “but I’ll gladly tell you more. To start with, I came here when I was a lad of 16. Did you know that part too? I was kidnapped and ended up living here for six years. Then God enabled me to escape, so I believe. After I walked about 300 km to a port on the southeast
DEFINITION

Celts (kelts, selts): ancient peoples of western Europe and the British Isles; descendants of these peoples. The Irish, most of the Highland Scots, Welsh (Wales), and Bretons (from Brittany, a region in northwest France) are Celts.

cost, I persuaded sailors to carry me to Britain.” As Patrick spoke, Sean thought, *He speaks so matter-of-factly, but this is the stuff of legend.* “Believing God had looked after me, I decided to train as a priest or missionary,” continued Patrick, pausing to swallow a bit of bread. “I later went to southern France, where I served as a monk. But I never forgot Ireland, and I always wanted to come back and tell the people here about Jesus Christ. The Irish barely know the Christian story,” he said, looking up serenely at the Canadians, “and they won’t learn it unless someone tells them.”

Adam’s forehead was wrinkled in thought. He asked Patrick, “Do you think you could have stayed in France and accomplished just as much for the Church? I understand you were made a bishop not long ago.” Adam also knew that the Irish later sent missionaries to Scotland, Britain, and, as the Roman Empire declined, to the European continent. *It’s so cool,* he marvelled. *Ireland was the last part of western Europe to become Christian and yet—or maybe because of that—it played a key role in preserving and reintroducing the faith—and its scriptures. I’m sure it would have boggled Patrick’s mind!*

“Perhaps I could have accomplished just as much,” Patrick said, “but I believe God has called me to this place. It’s almost as if I’ve heard a voice saying, ‘Patrick, go to Ireland.’ I don’t mean I heard an actual voice talking,” he qualified. “A very strong conviction grew inside me that, for me, being a person of faith would mean coming here. So I left my old life in France for the joyful, dangerous work of preaching here.”

“Do you miss France?” wondered Jessica aloud.

“Not for a moment,” said Patrick, smiling at her. “I don’t regret coming. How could I? I love the people here. I feel a real bond with the Celts. And if this is what God wants me to do and where He wants me to be, I shouldn’t think of doing anything else or being anywhere else.
I'm spreading the gospel all over Ireland! I'm baptizing thousands. I'll establish monasteries."

"That's not a fair deal," a voice shouted hotly. Nearby, two men had begun to argue about the price of a horse. It looked like a fist fight might erupt.

Patrick brushed the crumbs from his robe. "Please excuse me," he said. "Perhaps I can help those two before they get black eyes or worse."

"Thank you for your time," said Jessica. "We really enjoyed talking with you." I wish we could stay, the girl thought. There's so much I would have liked to ask you. Patrick seemed to understand what she was thinking. "Duty calls," he said gently. With that he strode toward the two men, and the four students retreated across the field to where the Time Pilgrim stood waiting for them.

"Welcome back," said Mr. Trevey as the time travellers emerged from the coatroom. "What did you discover?"

Janice spoke first. "You know that part about being kidnapped.... Patrick believes that God was responsible for his escape. That's why he decided to become a missionary."

"Patrick had a vision for making Ireland Christian," said Adam. "And when you think of what came later, with the monks and missionaries going out from Ireland to tell the good news about Jesus, it's amazing how one person could have had such a huge impact."

"I can see why it's hard to separate fact from legend," said Sean. "I guess if you have that much effect on a place, you become the stuff of stories."

Fig. 2.7 A Celtic cross from the seventh-century, Ireland. See how the Celts took a circle, a symbol of eternity because it is unending, and added it to a basic Latin cross, a familiar symbol to Christians from the Roman Empire.
"He had a ... what do you call it? A call, almost a duty," said Jessica. "Like the apostle Paul, he went where he believed God wanted him to go."

"And the result was the development of what we call Celtic Christianity," said Mr. Trevey, "and from that stronghold of faith, Irish monks later brought the Christian scriptures back to Europe during some of its darkest times."

**CHECKPOINTS**

1. List the events in Patrick's life that led to his arrival in Ireland as a missionary.
2. What branch of Christianity resulted from Patrick's work in Ireland?

**Activity**

List five challenges that Patrick likely faced when he returned to Ireland. Discuss with your class why these would be challenges.

**BRAIN FREEZE**

The type of prayer that Patrick spoke is called a breastplate prayer. Why might the prayer be called that? What does the word "breastplate," which refers to a type of armour, suggest about the nature of the Irish and about Patrick's understanding of them? What does it suggest about Patrick's relationship, as he understood it, with God?
Echoes of the Great Schism

“What main branches of the Christian Church can you identify?” asked Mr. Trevey without ado. “Any ideas?”

Katie’s hand was up first. “Salvation Army,” she responded, “and Roman Catholic and Pentecostal.”

“United, Anglican, and Presbyterian,” added Justin.

Mr. Trevey prodded the class, saying, “I can still think of others.”

“What about Baptist and Lutheran?” said Nicole.

“Not bad,” said Mr. Trevey warmly, “but what if I asked you to put all those churches into just two categories. What would you say?”

“Oh, I know!” Teresa interjected, “Roman Catholic and Protestant.”

“You got it,” said Mr. Trevey. “That list you just brainstormed included the Roman Catholic Church and several denominations within the Protestant Church. But there’s more. Do you want to go to the final round,” he addressed Teresa, “or take the new car now?”

“I’ll go to the final round,” she replied, grinning.

“All right, this one might be tough,” Mr. Trevey warned. “If I asked you, Teresa, for three, not two, but three, main branches of the Christian Church, what would your answer be?”

The class fell silent, all eyes on Teresa. They could see the mental wheels turning.

“Oh, I know!” she cried triumphantly, “Greek Orthodox.”

“Close,” said Mr. Trevey. He rolled down a map showing countries around the Mediterranean Sea and began pointing. “The Orthodox, or Eastern Orthodox, Church actually has five main branches: Greek, Russian, Ukrainian, Romanian, and Serbian. There are other branches too. Some Christians in north Africa, especially in Egypt and Ethiopia, are members of the Coptic Church.”

“I have a friend who has a Coptic cross [see Fig. 2.9 on page 55],” Katie said. “Her aunt brought it back from Africa after she did agricultural work in Sudan.”

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DEFINITIONS

denominations: in this context, branches of the Christian Church, especially those within the large branch known as the Protestant (The two other large branches are the Roman Catholic and the Eastern Orthodox.)

Coptic Church: the Christian church of Egypt, which became a separate church in 451 C.E.; members believe that Christ has one nature only—the divine—and not two (one wholly divine and one wholly human).
"Thank you, Katie. And thank you, Teresa, for your answer. You don't win the car, but you do win the trip for two to Istanbul,” said Mr. Trevey. His gaze swept the class. "Today, we're going to consider why the Christian Church divided into the Orthodox and Roman Catholic branches. And David and Teresa will time-travel to the year 1054 C.E., to the time of what's now called the Great Schism. Does anyone know what schism means?"

Sean held up his hand. "Isn't it like a division or split?" he asked. "I think the Great Schism doesn't sound like a happy division," he added.

"You're right," Mr. Trevey told him. "As far back as Emperor Constantine, the Church has faced political pressure. As you probably remember from our study of the Nicene Creed, when the empire was united, the government looked to the Church to act as a force of unity. However, when the empire was divided, as it was in 1054, the rulers of the Western and Eastern empires looked to the Church to support the political division. The Western half was ruled from Rome and the Eastern half from Constantinople, which had once been called Byzantium and is now called Istanbul, in present-day Turkey."
"An important place," interjected Nicole, the James Bond fan, sagely. Mr. Trevey smiled at her.

"When Kelsey, Sara, Darcy, and Jonathan went to the Council of Nicaea, remember, they went to a place not far from Istanbul. Although the Nicene Creed came out of that Council, the Church remained largely divided along the lines of the Western and Eastern empires. Teresa and David should be able to tell us more after their trip."

Taking that as their cue, David and Teresa walked briskly to the coatroom and entered the Time Pilgrim. Faster than you could say "Constantinople," they found themselves in sight of the fabled city.

Teresa loved travel stories and geography, so she paused to look at the view. She and David stood on one of the seven hills just outside the walled city, about 2 km back from where the Bosporus Strait connects with the Sea of Marmara.

"That must be the Church of Saint Sophia [Fig. 2.10 on page 56]," said David, pointing to the distinctive outline of Constantinople's holiest of shrines. "I've seen photos of it. Let's go." If I sat here in the present day, could I still see that church? Teresa wondered.

In much more time than it had taken them to get from Green Bay School to the outskirts of Constantinople, Teresa and David arrived at the open doors of the great historic church. Hearing voices high with emotion, they tiptoed through the doors and stood behind a column. Some sort of business meeting seemed to be in progress, with a couple dozen men seated around a large square of tables.

Teresa and David could not see who said what and—since they weren't exactly invited guests—felt more like flies on the wall than insight-seeking time travellers. The doors were open, though, Teresa told herself. We're okay here, sort of. She and David overheard a heated discussion being conducted in Greek.

The Bishop of Rome was mentioned repeatedly. Who is that? wondered David. Oh! I bet they mean the Pope—he's always based in Rome—but they sure don't want to use that title. Various men in
the room questioned what power the Bishop of Rome could properly exercise in the Eastern empire. They don't think he should have much, thought David.

How to understand Christianitv provoked animated discussion as well. "God alone sends the Holy Spirit to guide us," said a man at the head table. "The Spirit does not come from Jesus, as they argue in Rome. They are wrong and will not admit it!" Nodding heads and rumblings of "Hear! Hear!" showed widespread support for the leader's comments. This is not just a debate, thought David. They're expressing what they truly believe.

Other issues added fuel to the fire of dissent. One thing that seemed to trouble the Eastern Christians was their belief that Western Christians worshipped paintings and statues of religious figures: that they would pray to the images as if they were praying to God or to the real person. They may be exaggerating, thought Teresa. In any event, they don't feel the same way about Christian art and statues as members of the Western church do!

The list of differences grew longer. One issue that caught the attention of cheese-loving Teresa was that the Eastern Christians objected to eating dairy products during Lent, the period before Easter. The Western Christians had no such qualms. Also, one man, who announced that he was now a grandfather of three, dismissed the idea that priests should not marry. He shook his head as he talked about how Western Christian priests chose to remain single. "Having a family has never prevented me from focusing on my ministry," he stated. Clearly, the rest of the room agreed with him. Underlying all the issues raised was an awareness of two emperors and two empires.

_I suppose the same sort of thing is being debated in Rome,
thought Teresa. The two sides don’t agree, and there doesn’t seem to be any room to negotiate. Anyways, they’re not trying. Feeling stiff, she stretched, then tapped David’s elbow and mouthed the words, “Heard enough?” David sighed and nodded, then the two students crept out of the church and began the hot hike up to the Time Pilgrim.

When Teresa and David later emerged from the coatroom, a discussion was under way. Mr. Trevey had asked the students how, within one religion such as Christianity, there could be several ways of expressing faith.

“One reason religions divide,” explained Mr. Trevey, “is that people interpret sacred writings differently. For example, in early Christianity, some people concluded that, according to the New Testament, the Holy Spirit comes to believers from God the Father. Christians, mainly those in the Western part of the empire, though, tended to believe that the Holy Spirit comes from God the Father and from his son, Jesus Christ.”

“We heard members of the Eastern church talk about that,” said Teresa. “They felt the Western church was all wrong! They only recognized God the Father.”

Mr. Trevey nodded. “Class, you may remember that in Nicaea Christians from the West saw Jesus Christ as God the Son, but those from the East did not. About 60 years after the bishops first agreed upon the Nicene Creed, members of the Western church added a phrase about the Spirit also coming from the Son. The issue simmered all the way up to the time of the Great Schism—and even into the twentieth century!” He paused. “Teresa and David,” he said, “after your journey today, what can you add?”

As usual, Teresa spoke first. “The men we heard were very critical about the way the Western church treated religious pictures and statues,” she said. “They said that Christians in the West worshipped these pictures.”

“You talked about sacred writings, Mr. Trevey,” said David, “but I think the schism was about politics. With the empire split between Western and Eastern, it would be easier for the Church to split, too, wouldn’t it? The guys we heard supported the
Bishop of Constantinople. They didn't think that the Pope, or the Bishop of Rome as they called him, should have any say over them. And they sounded pretty mad!"

"Anything else you'd like to share?" asked Mr. Trevey.

"I don't think it's as important," said Teresa, "but we did hear complaints about Western Christians drinking milk and eating butter and cheese during Lent, you know, before Easter."

"And," said David, "we also heard that Eastern Christians thought it was okay for priests to marry. They thought a priest didn't have to be single to focus on God. That's the Roman Catholic idea, isn't it? I don't think that was a big issue, though."

"Many kinds of issues divided the Church," said Mr. Trevey, "and it finally split into two major branches."

CHECKPOINTS

1. List five issues that led to the Great Schism in the Christian Church.
2. Into which two major branches did the Christian Church split?

Activities

1. Discuss in a small group whether you think the Great Schism would have happened no matter what or if it could have been avoided.
2. Find a newspaper article on a current event that you believe will shape people's attitudes for a long time to come. Identify at least three ways you believe this event will have an effect. Discuss your ideas with a partner or in a small group.

3. The Great Schism reflected differences in Christian communities. In the same way, settlement patterns in Newfoundland and Labrador are based, to some extent, on religious communities. For example, some areas of Newfoundland and Labrador are mainly Roman Catholic and others mainly Protestant. In fact, where people live can often be broken down by denomination. Research the religious settlement patterns within your province. What do you notice about those patterns? Try to make at least two observations.
Martin Luther and the Ninety-five Theses

On the blackboard at the front of the class, Mr. Trevey had written these words:

Martin Luther was like a man climbing a staircase in the steeple of an ancient cathedral. He was climbing in the dark, and when he reached out to steady himself, he grabbed a rope. He was surprised when a bell began to ring.

I like the imagery, thought Katie. What does it mean? I'm glad I get to time-travel today! Maybe I can figure it out!

"Katie, Chelsea, Stephen, and Justin will soon be taking the Time Pilgrim to Germany. Before they leave, though, let's establish some basic facts about Martin Luther," said Mr. Trevey. "I've asked you all to think about Luther and maybe do some reading on him. Since he was a leader of the Reformation, there's a lot of information about him. Get into small groups and discuss what you know. Choose someone to make a web."

At the end of ten minutes, five webs on flipchart paper hung from the classroom walls. The webs revealed that Luther had been born in 1483 into a family that was determined he should be educated. Luther had become a monk, a priest, and a professor. One web noted that he had taught the biblical books of Psalms and Romans at the University of Wittenberg, a town halfway between the cities of Berlin and Leipzig. "All Saints' Day" appeared on three of the sheets.

“What religion was Luther?” asked Mr. Trevey. Is this a trick question? wondered Julia.

"Protestant," blurted out Liam.

"Christian," said Jennifer, feeling clever.

"For much of his life, Roman Catholic," said Katie.
DEFINITIONS

Ninety-five Theses: 95 subjects for debate that Martin Luther posted in Wittenberg in 1517. The theses attacked the practice of selling letters of indulgence (see definition on next page), the negative effects of the indulgences on Christian charity and true salvation, and much more. They eventually led to the Reformation.

propositions: subjects or statements to be discussed or debated

“Beyond those labels, Martin Luther was a person of faith,” said Mr. Trevey. “Whether you stay here or travel to Wittenberg, Germany, in 1517, think about what Luther was trying to do. Did he intend to set off the Reformation? We’ll begin by looking at the Ninety-five Theses and why he posted them.”

Cued by a nod from Mr. Trevey, Katie, Chelsea, Stephen, and Justin went to the coatroom and slipped into the Time Pilgrim. Now that all had time-travelled before, they felt more comfortable about trusting the small machine into which Mr. Trevey jokingly said he was too large to fit. Meanwhile, the rest of the class prepared to take a more traditional approach to learning about the Protestant Reformation leader.

Faster than you could say “Wittenberg, Germany,” the Time Pilgrim set down behind the Castle Church and the four travellers climbed out, careful not to trip over their long, dark robes.

“Where now?” asked Stephen uncertainly.

“This building looks like a church. Let’s go to the front and see if we can find out something about the Ninety-five Theses,” said Justin.

The four students walked around the elegant, stone building until they saw an imposing door. On it was posted a notice, heavy with writing.

“The Ninety-five Theses,” said Chelsea. “I thought they would be in German, though. These are in Latin.”

“They are in Latin,” confirmed Stephen. And the Time Pilgrim lets us understand it, he marvelled.

“Let’s go in,” said Katie, pulling on the heavy-looking door. It opened with surprising ease, so the time travellers stepped over the threshold and stood somewhat awkwardly in the entryway. A man strode toward them.

“We mean no harm,” said Katie, in perfect German, to the man. “We’re here because we’d like to talk with Martin Luther. We’d like to understand why he posted the Theses on the door.”

“I am Martin Luther,” the priest said quietly. “And I wish more people would understand why I posted those propositions. They’re getting far more attention than I expected. People are even

Fig. 2.11 A modern print of Martin Luther posting his Ninety-five Theses
translating them into German and circulating them.” He ushered the students out onto the steps again where they could all see the Theses.

“What did you want to have happen?” asked Justin, getting intrigued.

“I wanted debate. I wanted university scholars to argue the theses and dignitaries to respond to them. Posting theses is the traditional way to get a debate going. And yes,” he said, “I suppose I want change.”

“The Ninety-five Theses seems like a long list to debate,” pointed out Chelsea. “Please tell us what you most want to see changed.”

“I will,” said Luther. “It would help me to clarify my thoughts.” He paused, sighed, turned away for a moment, and then faced them. “Tetzel should not be selling indulgences!” he said, with barely suppressed anger.

The students looked at him blankly. What’s he talking about? thought Justin. I should have done that homework on Luther!

Luther looked at the foursome, a rueful expression on his face. “I’m sorry,” he said. “I’m getting too emotional to be clear. A vendor named Tetzel is selling letters of indulgence. He says that people will spend less time in purgatory, where they undergo spiritual cleansing, if they pay him money. In fact—and this is outrageous!—Tetzel said, ‘When the coin in the coffer rings, the soul from purgatory springs.’ Tetzel says he has the authority of the Pope to collect this money! I think that when people pay for indulgences, they gain a false sense of security. They feel

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DEFINITIONS

**letters of indulgence:** letters having papal authority that were sold to Roman Catholics on the understanding that they could pay penalties for their sins

**purgatory:** according to Roman Catholic belief, the state or place for Roman Catholics who die in the grace of God, but still have faults to be cleansed before they can enter heaven

**Pope:** head of the Roman Catholic Church, based in Rome

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Fig. 2.12 This picture was reproduced in a 1517 pamphlet against John Tetzel, the preacher of indulgences. Tetzel's excess in explaining indulgences led to charges that he and others were selling them.
certain of being saved just when they’re endangering their salvation. Did Christ say, ‘Let him that has a cloak, sell it and buy an indulgence’? No! Acts of love are worth far more than pardons from Rome.”

“Makes sense to me,” said Justin soothingly. “Is that the main idea that we should understand?”

“There’s one other,” said Luther, visibly calming down. “And it’s related. I’ve been teaching St. Paul’s letter to the Romans—the New Testament book of Romans—here at the university. The more I read St. Paul, the more I become convinced that God saves us not because of anything we can do, but because of what Christ did. The message is so clear to me.”

Katie did not want to be too bold, but she could not resist asking, “But don’t you think that other people in the Church would already know what Romans says? I mean, we’ve had the New Testament for a long time.”

“You’re right,” Luther agreed. “Lots of people have read Romans, and different people read it differently. Don’t think that I’m just talking about a point of view, though,” he said, knitting his brows together. “I believe that I understand correctly what St. Paul meant.” Luther looked Katie right in the eye. She blinked. I wouldn’t want to be on the other side of an argument with him, Katie thought. Or of a debate.

After a pause, Stephen said, “What will you do next?”

“What will I do next?” said Luther. “I’ll finish getting ready for early Mass. I must go now, but you’re welcome to stay for the service.” With that, the priest turned back into the depths of the Castle Church, leaving the Canadians on the steps.

The students stood on the church steps a few moments longer, reflecting on the controversial theses, then headed back to the Time Pilgrim. Shortly afterward, the time machine brought them safely back to their classroom.
"Welcome back," said Mr. Trevey, as Katie, Chelsea, Stephen, and Justin emerged from the coatroom. "What was the most interesting thing each of you learned?"

"When Luther posted the Ninety-five Theses, he wanted a debate, not a new church," said Justin. "He was just beginning to figure out he’d got something big going."

"He wanted to carry on his job as a priest," said Stephen. "As a Roman Catholic priest."

"He was angry," said Chelsea, "but his heart was in the right spot. He wanted people to know that they couldn’t buy their salvation. In fact, he suggested that it was a gift already given."

"He wasn’t a rebel," said Katie. "He was a person who thought for himself. He felt certain that he understood the New Testament book of Romans whether anyone else did or not." Katie paused and looked at the blackboard quotation that had intrigued her earlier. "I think what he found in Romans must have given him the strength to cope with everything that came after. The scripture was the thing he grabbed onto in the dark—and it set off bells!"

"He didn’t expect to emerge as a reformer," agreed Mr. Trevey. "His personal quest to understand his faith triggered a bell, a bell that challenged and disturbed a whole church. Luther faced accusations of heresy—beliefs or opinions contrary to those accepted by the Roman Catholic Church—threats of excommunication from the Church, and even death. And at the end of it all, a major new branch of the Christian Church—the Protestant, from the word ‘protest’—emerged."

DEFINITIONS
reformer: a person who calls for or brings about improvement—reform—especially political or social reform; in this case reform in religious practice
heresy: a belief, practice, or opinion contrary to what a given religion normally accepts
excommunication: a punishment in which an individual is officially excluded from taking part in important church activities, such as Communion
CHECKPOINTS

1. Imagine that you have an opportunity to hear Martin Luther speak. What key ideas would you expect him to present?

2. What was Martin Luther’s issue with John Tetzel?

Activities

1. Martin Luther stood up for his beliefs at great personal risk. In small groups, brainstorm a list of other individuals who have stood up for their beliefs. Then discuss why and how such people as Luther do this. Now, using these ideas, complete a PMI (pluses, minuses, and interesting ideas) on standing up for your beliefs even though they are unpopular. In partners, share your ideas and add to your individual PMI charts. Be prepared to share your conclusions with the class.

2. Another church reformer, the twentieth-century Swiss Protestant Karl Barth, came up with the images that Mr. Trevey used in his chalkboard message about Martin Luther at the beginning of the scenario. Like Luther, Barth wanted to return to the teachings of the Christian Bible and emphasized that Christians depended on the grace of God. Reread the chalkboard quotation and reflect on what it says about reformers and reform. Discuss your ideas with a partner and then write a short paragraph expressing those ideas.
The Search for a Fresh Faith: The Methodist Movement

"Let's review what we know about Luther and the Protestant Reformation," said Mr. Trevey. "Who remembers what happened?"

Jennifer raised her eyebrows. Why are we still talking about Luther? she wondered. Several students contributed as Mr. Trevey, acting as the recording secretary, wrote details on the chalkboard.

Soon one board was full of information, including insights that Katie, Chelsea, Justin, and Stephen had brought back from their time travels to Wittenberg, Germany.

Mr. Trevey set his chalk on the ledge below the board and turned to face the class. "So, did the Reformation end there?"

Jessica held up her hand, and Mr. Trevey recognized her. "No, it didn't," she said. "Later, there was a reformation within the Roman Catholic Church."

"That's right," said Mr. Trevey, breaking into a smile. "The Roman Catholic Church reacted to the Protestant Reformation by taking a critical look at itself. The Council of Trent, which last met in 1562-63, dealt with many of the issues that Martin Luther had raised. Who else can help us understand what happened in the 1500s?"

"Didn't Henry VIII of England start his own church because he had a fight with his wife?" asked Liam.

**DEFINITIONS**

**movement:** an organized effort to promote or reach a common end

**Council of Trent:** a council of the Roman Catholic Church that met three times between 1545 and 1563 in Trento, Italy; the Council clarified the Church's position on certain issues, got rid of many of the abuses that Martin Luther had objected to, and strengthened the authority of the Pope.
DEFINITIONS

Vatican: the palace and official residence of the Pope in Rome. People often use the term Vatican to refer to the Pope himself.

Archbishop of Canterbury: the spiritual leader of the Anglican Church, based in England.

*Note: The Free Churches consist of a large number of Protestant churches that are not established or supported by any government. These churches include the Baptist, the Methodist, the Religious Society of Friends (Quakers), the Salvation Army, the United Church of Canada, and the Pentecostal. Although the Free Churches can be grouped together because they have a lot in common, each of the churches has beliefs and practices that are different from the other Free Churches.

"Well, sort of, but not quite really," responded Mr. Trevey. "Actually, Henry VIII once wrote an attack on Martin Luther, and the Pope even called him a Defender of the Faith. However, the king did want to divorce his first wife, Catherine of Aragon. By that marriage, he had only a daughter named Mary, and he feared that unless he had a son, there'd be civil war when he died. Also, he'd fallen in love with someone else, Anne Boleyn."

"So what happened?" asked Liam.

"Henry had a major argument with the Vatican in Rome. The Pope refused to grant him a divorce. After years of getting nowhere, Henry decided that the English Roman Catholic Church would separate. Naturally, he declared himself its head and got his divorce. Today, the Archbishop of Canterbury is the actual head of what became the Anglican Church, but whoever is king or queen of England remains, at least in name, the church's head.

"Beyond that, there were more movements within the English church. Today, we're going to look at the Methodist movement. Can anyone guess why a group of Christians would break off from another church that had already broken off from the Roman Catholic Church? Why do you think these divisions happen? We talked about this when Teresa and David came back from..."
Constantinople and reported on the Great Schism. Remind me again, please, of some of the reasons that churches split.

"People argue about how to interpret scripture," suggested Julia.

"Sometimes, it's because of politics," said Joseph. "The church gets closely connected to the state and then, when wars happen or kings die, it gets pulled this way and that."

Mr. Trevey was pleased. "These are thoughtful suggestions," he said. "The most famous early Methodists were George Whitefield and two brothers, Charles and John Wesley. They believed that the Anglican Church was not reaching out to the poor and to those who were not Christians. They wanted everyone to have a personal experience of God. Like Luther, they didn't start out wanting to leave their Church, but that's what happened, at least to two of them."

"Why were they called Methodists?" asked Liam.

"The word 'Methodists' was originally meant as an insult," Mr. Trevey told him. "John and Charles Wesley were both part of a club that Charles had begun at Oxford University when he was a student. Their purpose was to pray and study the Christian Bible in a methodical manner, to understand exactly what steps they should take to become more fully Christian. First, students at the university jeeringly nicknamed them the 'Holy Club,' but after someone came up with the label 'Methodists,' that name stuck. Sean and Jennifer, ready to go to Stapleford, England, in 1740?"

"I've never heard of Stapleford," objected Chelsea. "What's that?"

"Fig. 2.16 Stapleford House looks very much today as it did in the 1700s when John Wesley preached there. As Anglican churches became less welcoming to his understanding of Christian faith, Wesley used such buildings as this one for his meetings. At the time that Wesley preached here, the building was a two-storey chapel."
DEFINITIONS

**evangelistic**: preaching or spreading the Christian gospel with the hope of leading people to become active Christians

**Industrial Revolution**: the change from an agricultural to an industrial society, especially in England from about the mid-eighteenth century to the mid-nineteenth century; the Revolution led to much social and economic upheaval.

“Not what’s that, where’s that?” Jennifer corrected her. “I looked the Wesleys up on the Internet. Stapleford is just outside Nottingham—in Robin Hood country—and the building that John Wesley preached in is still standing.”

“Yes, that’s part of the picture,” said Mr. Trevey. “But the Wesleys didn’t just preach there. They wanted to spread the Christian story as widely as they could. They were evangelistic. They preached in towns and villages across England and Wales. They even went to Georgia in the United States for a few years, but Charles returned in 1736 because of illness.”

“I’m ready to go,” announced Jennifer. After a nod from Mr. Trevey, she and Sean got up from their seats and headed for the Time Pilgrim, which waited for them in the coatroom.

Faster than you could say “evangelistic,” the two students found themselves stepping into the twilight of a chilly Stapleford, England, night. Dressed in the warm, baggy clothes of the working class, they walked toward a two-storey house full of earnest-looking people.

Moments later, Jennifer and Sean were sitting on seats set up on a large, U-shaped balcony, waiting for John Wesley to preach. Oh great, thought Sean. I get to listen to a sermon. And I suppose it’s longer than ten minutes too. It was.

That night Wesley talked about the changes that God desired to make in the world. He explained that God wanted to see a just society. “The poor need food and a pillow for their rest,” he told his listeners, “and they need work that does not destroy the body and soul. God wants nothing less than to convert the society in which we live.”

Of course, thought Jennifer, this is the time of the Industrial Revolution, a time of major upheaval, and he’s worried about its social effects. He’s telling us that God wants people to live in a society that treats everyone fairly, that God wants the poor to have work that is meaningful, work that will allow them to have enough food to eat and a warm, safe place to sleep. A message many people must be ready to hear!
But then Wesley talked about the need for individuals to allow God to convert them. He told the story of what he called his own **conversion** to Christ.

"Some of you know already that on May 21, 1738, my brother Charles was seriously ill. And that night he had an experience in which God transformed his understanding of what it means to follow in the steps of Jesus Christ. Three nights later, I went to an Anglican prayer society on Aldersgate Street in London. About a quarter to nine, the preacher there began to read from Martin Luther's commentary on St. Paul's letter to the Romans."

At the mention of Luther, Sean looked up at the speaker, watching the small man's face become live with passion. He talks a lot about personal experiences, the boy thought. And it's like he's talking just to me.

"While Luther was describing the change that God works in the heart through faith in Christ," said Wesley, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given to me that Christ had taken away my sins, even mine, and saved me from sin and death." Wow, thought Jennifer. Luther really started something.
DEFINITIONS

baptized: refers to someone entering a new state; for many Christians, it means entry into the Christian faith and a washing away of sin; typically, the person being baptized is either touched on the forehead with water or fully immersed in water. The water symbolizes rebirth in Christ.

confirmed: to many Christians, it refers to the public act whereby a baptized person becomes a full member of the faith.

Wesley then challenged people in the room about their own status before God. “Do you think that being baptized as an infant is enough?” he asked them. “Or do you think being confirmed when you were young will save you from sin? Do you think attending church every Sunday will keep you from death? Think again. God wants to save England, God wants to save Nottingham, and God wants to save Stapleford, but I rode out here tonight to tell you that God wants to save you.” No falling asleep during this sermon, thought Sean. He does give you something to think about, though. Jennifer looked around discreetly. Hmm. Some of these people look rather uncomfortable right now, she thought. I can understand why!

Jennifer and Sean also understood that they needed to return to Green Bay School. As soon as John Wesley’s listeners began to rise and push back their seats, the two students slipped out of the house and into the dark English night where the Time Pilgrim waited.

“Tell us what you experienced,” Mr. Trevey prompted them upon their return.

Jennifer felt suddenly shy. “John Wesley shared the story of how he’d heard the words of Martin Luther, how he felt assured that he was saved from death and sin. Then he told everyone in the room that he wanted that for them,” she said, “that they should have faith in Christ. But before you accept that,” she thought aloud, “you need to believe you need saving.”

“Sean, what’s your take on the Methodist movement?” asked Mr. Trevey.

“The seats weren’t comfortable,” Sean replied, grinning. “The Methodists see faith as a

Fig. 2.18 An excerpt from Martin Luther’s commentary on the apostle Paul’s letter to the Romans. It was at a Moravian London meeting house where John Wesley had a deep religious experience when someone read from Martin Luther’s commentary on the biblical book of Romans. The Moravian church, also called the United Brethren, is possibly the oldest Protestant denomination in the world. In 2002, the Moravians celebrated the 250th anniversary of their arrival in Labrador.
personal relationship with God, and once someone has it, it seems really dynamic. That would explain why the Wesleys were so keen on preaching and reaching out to others.”

“Want to hear another sermon?” Mr. Trevey asked Sean.

“Sure,” said Sean. “Wesley made me listen to him and made me think—but shorter would be good.”

**CHECKPOINTS**

1. How did the name Methodist come about?
2. How do Methodists view faith?

**Activity**

The United Church of Canada later grew out of the Methodist movement. Draw a family tree of the Christian Church, showing as many branches and shoots as you can. Begin with the Church at the time of the apostle Paul, and be sure to include major branches, such as the Roman Catholic and Protestant. Compare your “tree” with Fig. 2.15 on page 66, where branches are presented more as divisions. How does looking at the Church in this way change your perspective on its history through the centuries?

**DEFINITION**

family tree: a chart showing relationships and lines of descent, for example:

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father   mother
      
    child
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**BRAIN FREEZE**

John Wesley asked listeners to consider whether being baptized and confirmed were enough to save them from sin and death. Why do you think he believed that these experiences were not enough?