

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



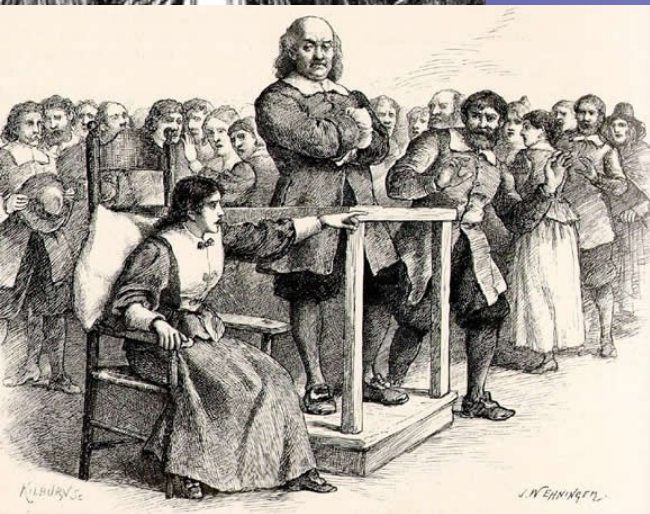
Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
 - *Cromwell*
 - *Philosophers and Kings, Missionaries and Explorers*
 - *The Seeds of Revolutions (part 3)*



The Age of Enlightenment

- Thought began getting more revolutionary
1692 The Salem witch trials began



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
(in large part to help him put down an insurrection by holdouts from the defeated Ming Dynasty)



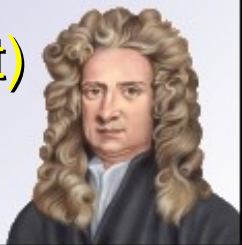
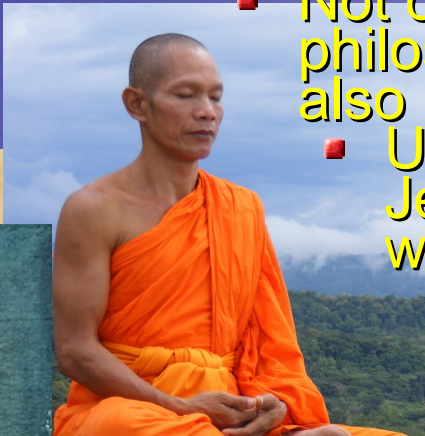
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
 - In particular, he'd appreciated the Jesuits
 - Not only were they educated in science, politics, philosophy, and military technologies (for instance, they helped him modernize his guns, which won him a huge victory over the Kingdom of Tungning, in Taiwan)



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
 - In particular, he'd appreciated the Jesuits
 - Not only were they educated in science, politics, philosophy, and military technologies, but they also knew how to interact with Asian cultures
 - Unlike other European religious orders, the Jesuits attempted to blend in and syncretize whenever possible
 - They learned Asian languages
 - They followed Asian social customs
 - They even adopted Asian clothing (either wearing orange cassocks, to associate themselves in people's minds with the orange robes of the local Buddhist monks or wearing the silk robes of the upper classes to garner respect in the Imperial court)



The Age of Enlightenment

- Thought began getting more revolutionary

1692

- The Chinese Rites controversy began

- When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology

- In particular, he'd appreciated the Jesuits

- Not only were they educated in science, politics, philosophy, and military technologies, but they also knew how to interact with Asian cultures

- Jesuit Matteo Ricci had encouraged being “all things to all men” from the start of their mission and Pope Alexander VII had issued orders that the Chinese language should be used in Mass and that missionaries should “not put forward any arguments to convince these peoples to change their rites, their customs or their usages, except if they are evidently contrary to the religion and morality. What would be more absurd than to bring France, Spain, Italy or any other European country to the Chinese? Do not bring to them our *countries*, but instead bring to them the *Faith*.”



The Age of Enlightenment

- Thought began getting more revolutionary
- 1692 The Chinese Rites controversy began
 - When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
 - In particular, he'd appreciated the Jesuits
 - By 1692, Christianity had become so popular in the Chinese court that Jesuit Tomás Pereira petitioned Kangxi for official sanction by the Imperial Court
 - In response, Kangxi not only sanctioned the Church, but issued an Edict of Tolerance that put Christianity on the same level as Buddhism and Taoism
 - Kangxi ordered the building of churches and temples to the Catholic King of Heaven, and set severe punishments for any who would oppose the work of the missionaries



The Age of Enlightenment

- Thought began getting more revolutionary
- 1692 The Chinese Rites controversy began
 - When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
 - In particular, he'd appreciated the Jesuits
 - By 1692, Christianity had become so popular in the Chinese court that Jesuit Tomás Pereira petitioned Kangxi for official sanction by the Imperial Court
 - In response, Kangxi not only sanctioned the Church, but issued an Edict of Tolerance that put Christianity on the same level as Buddhism and Taoism
 - For the first time in *centuries*, there was a church in China—and it was actually *flourishing*...
...which made the Dominicans absolutely furious...



The Age of Enlightenment

- Funky little teaching moment—

- See, the Dominicans had always been in competition with the Jesuits

- They were both missions-minded, educated, serious, and militantly committed to their ministries

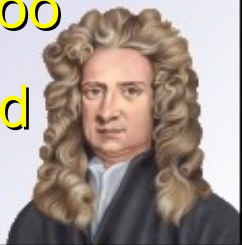
- But they did those ministries so *differently* that they continually resented each other's successes

- For a century, the Dominicans had been trying to reach the Asian population with the Gospel, but had had very little luck, overall

- Part of that failure was due to the fact that the Dominicans—*being* Dominicans—had refused to bend even a little bit to accommodate the Asian cultures

- They dressed like Europeans, they ate like Europeans, they spoke Latin (and required Latin to be used in their Masses), etc.

- To see the Jesuits achieving success by acting like the Asians thoroughly galled them (and, perhaps more to the point, they thought that the Jesuits were showing too much respect for pagan rites such as ancestor worship, holy days, calling God “the Supreme Emperor” or simply “Heaven” like the Chinese did, etc.)



The Age of Enlightenment

- Funky little teaching moment—
 - See, the Dominicans had always been in competition with the Jesuits
 - They were both missions-minded, educated, serious, and militantly committed to their ministries
 - But they did those ministries so *differently* that they continually resented each other's successes
 - For a century, the Dominicans had been trying to reach the Asian population with the Gospel, but had had very little luck, overall
 - The Jesuits argued that the Chinese *revered* their ancestors—they didn't *worship* them—and that honoring the Chinese holy days was a social and political activity, rather than a truly religious one but the Dominicans argued that it was all part and parcel of traditional Chinese religion, and that the Church was in danger of simply being “tacked on” where it was convenient for the pagans to do so
 - So which group was right?



The Age of Enlightenment

- Thought began getting more revolutionary
1692 The Chinese Rites controversy began

- When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
- By 1704, the Dominicans had convinced the new Pope Clement XI to censure the Jesuits
 - By Papal order, these Chinese traditions were declared “idolatrous and barbaric”
 - It was considered blasphemous to allow Catholics to call God “Heaven” or “High One” like the Chinese traditionally do—He was to be called “Lord of Heaven,” which the Dominicans had been calling Him for 150 years
 - No Catholic was allowed to take part in the veneration of Confucius or their ancestors, or in any festivals or traditions in which these sorts of venerations take place
 - No Catholic was allowed to worship in China's traditional family temples, or pray at cemeteries, or otherwise take part in pagan prayers
 - All of this flat-out ignored the commands of Pope Alexander VII, fifty years earlier



The Age of Enlightenment

- Thought began getting more revolutionary
1692 The Chinese Rites controversy began

- When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
- By 1704, the Dominicans had convinced the new Pope Clement XI to censure the Jesuits
 - By Papal order, these Chinese traditions were declared “idolatrous and barbaric”
 - For decades, the Jesuits stood against the Papal bull, arguing that it was unnecessarily divisive
 - In 1742, Pope Benedict XIV issued another Papal bull, forcing all missionaries in Asia to take an oath, promising to never bring up the subject again
(and by then, the Jesuits had *long* since been ordered to cease wearing pagan orange...)



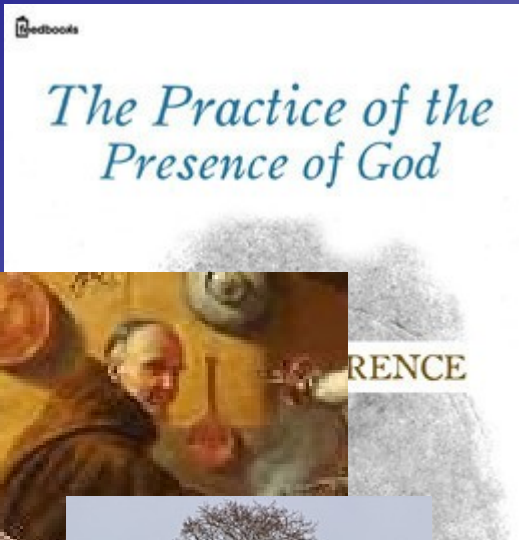
The Age of Enlightenment

- Thought began getting more revolutionary
- 1692 The Chinese Rites controversy began
 - When he was younger, the Emperor Kangxi had welcomed Europeans into his court, in an effort to modernize his technology
 - By 1704, the Dominicans had convinced the new Pope Clement XI to censure the Jesuits
 - **Emperor Kangxi was incensed to hear that Rome considered time-honored traditions “barbaric”**
 - In 1721, he issued a ban on all Christian missions and churches in China
 - “I have concluded that the Westerners are petty indeed. It is impossible to reason with them because they do not understand larger issues as we understand them in China... From now on, Westerners should not be allowed to preach in China, to avoid further trouble...”
 - Christianity was—*again*—officially dead in China
 - So how *should* the situation have been handled?



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence—
 - Whether that's Frère Laurent de la Résurrection or Bruder Lorenz von der Auferstehung is a matter of perspective, since he was born right on the border of French and German territory (in the Lorraine or Lotharingia, depending on your perspective)
 - He was born Nicolas Herman, and went into the army because his family was far too poor to take care of him
 - But he was looking at a tree one winter, and he was suddenly—and poignantly—struck by the clarity of God's resurrecting grace
 - From his perspective, this tree looked dead but come the spring, it would be full of life and fruit again
 - He, too, felt spiritually dead... but he knew that God had the power to bring him new life and new fruit, no matter how dead he felt inside



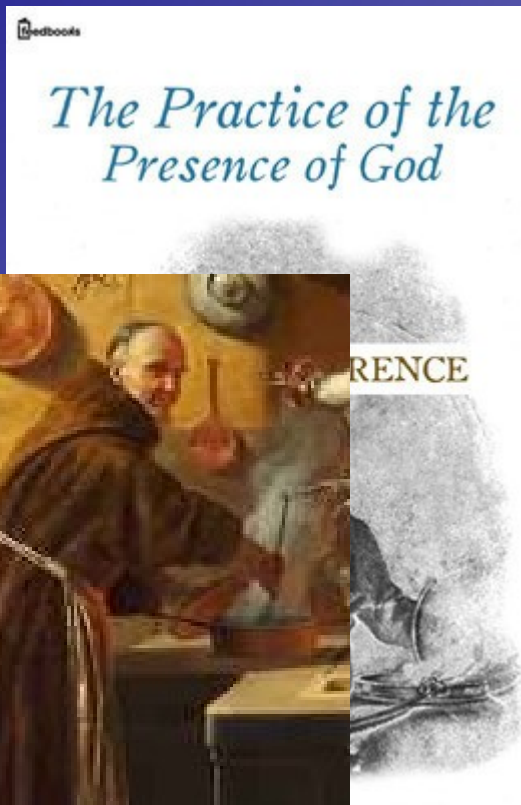
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence—
 - Whether that's Frère Laurent de la Résurrection or Bruder Lorenz von der Auferstehung is a matter of perspective, since he was born right on the border of French and German territory (in the Lorraine or Lotharingia, depending on your perspective)
 - He was born Nicolas Herman, and went into the army because his family was far too poor to take care of him
 - But he was looking at a tree one winter, and he was suddenly—and poignantly—struck by the clarity of God's resurrecting grace
 - So Nicolas Herman mustered out of the army and joined the Carmelite order
 - (because they specialized in devoting themselves to prayer and simple service, even refusing to wear shoes or sandals)
 - (which, of course, makes this painting kinda inaccurate)



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence—
 - Whether that's Frère Laurent de la Résurrection or Bruder Lorenz von der Auferstehung is a matter of perspective, since he was born right on the border of French and German territory (in the Lorraine or Lotharingia, depending on your perspective)
 - He was born Nicolas Herman, and went into the army because his family was far too poor to take care of him
 - But he was looking at a tree one winter, and he was suddenly—and poignantly—struck by the clarity of God's resurrecting grace
 - So Nicolas Herman mustered out of the army and joined the Carmelite order, renaming himself Brother Lawrence of the Resurrection and he quietly became famous amongst the brethren for his simple, joyful look at life



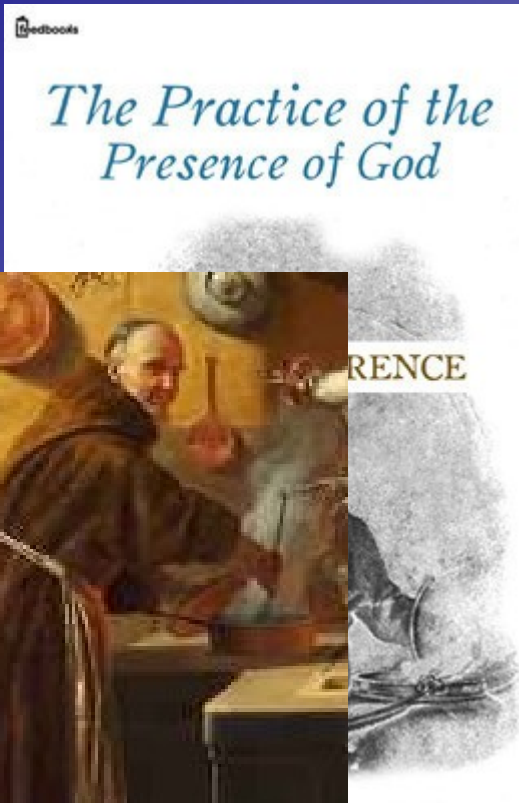
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - It was only published after he died, when his thoughts on the worship of God were compiled by his longtime friend, Father Joseph de Beaufort
 - Lawrence wasn't a scholarly monk—
 - (So this is an even *less* accurate depiction of him, though a far more common one)



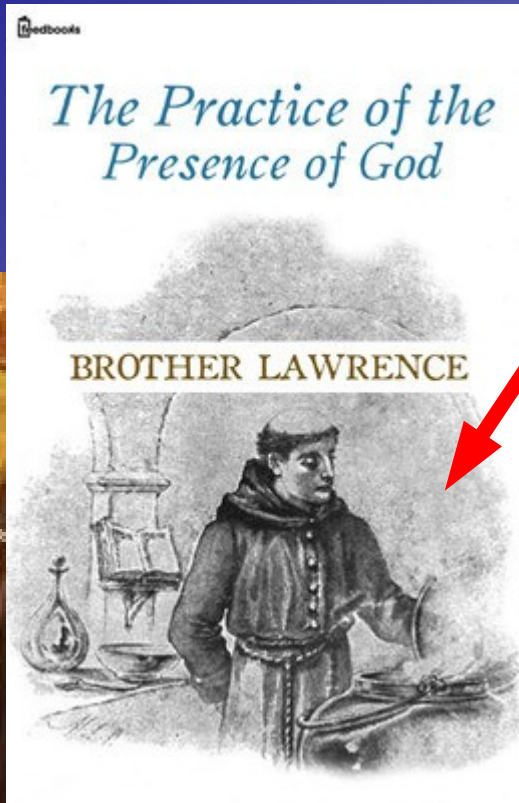
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - It was only published after he died, when his thoughts on the worship of God were compiled by his longtime friend, Father Joseph de Beaufort
 - Lawrence wasn't a scholarly monk—instead, he simply lived life quietly in love with God



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - He worked in the monastery kitchen—
(note the graphic on the front of the book)



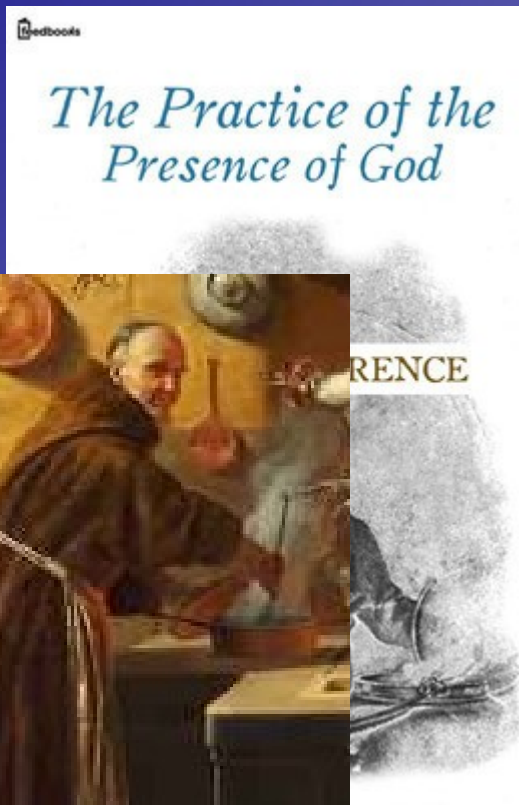
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - He worked in the monastery kitchen—not because he enjoyed it, but rather because he *didn't*
 - To him, it was *finding* joy that gave him the most joy—not in simply doing the things that naturally made him feel happy
 - “We do not have to be in church to be with God. We can make of our *hearts* an oratory where we can withdraw from time to time to converse with him, gently, humbly, and lovingly. *Everyone* is capable of these familiar conversations with God...”



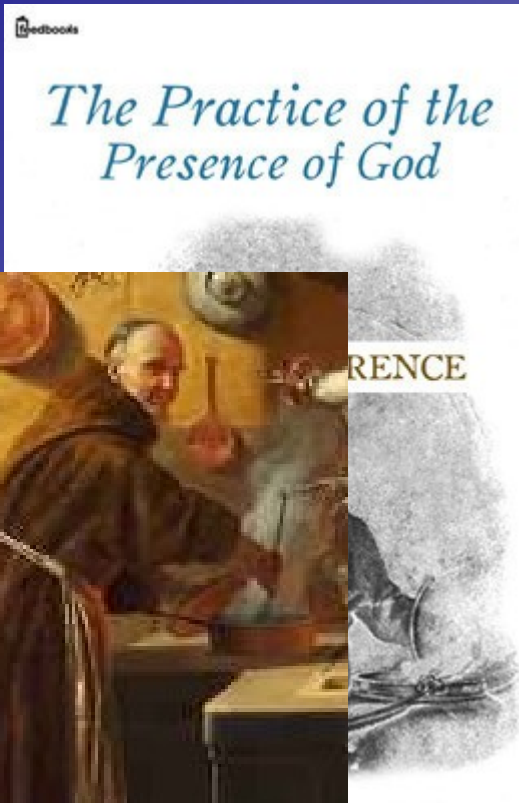
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - He worked in the monastery kitchen—not because he enjoyed it, but rather because he *didn't*
 - So to Lawrence, the point of being with God wasn't a matter of eloquent prayers or special, holy places—it was making your *life* a prayer, and making every place you find yourself in special and holy
 - “I flip my little omelette in the frying pan for the love of God, and when it's done, if I have nothing else to do, I prostrate myself on the floor and adore my God who gave me the grace to do it, after which I get up happier than a king. Our sanctification depends not on changing what we do, per se, but on doing for God what we would normally do for ourselves.”



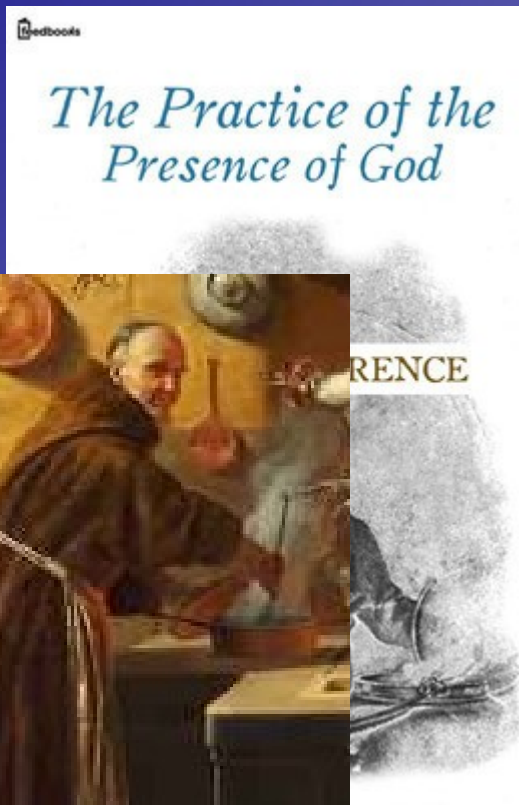
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - He worked in the monastery kitchen—not because he enjoyed it, but rather because he *didn't*
 - So to Lawrence, the point of being with God wasn't a matter of eloquent prayers or special, holy places—it was making your *life* a prayer, and making every place you find yourself in special and holy
 - It saddened him that people made it so difficult to do something that God had made so simple for us
 - “Men invent means and methods of coming at God's love—they learn rules and set up devices to remind them of that love, and it seems like a world of trouble to bring oneself into the consciousness of God's presence. Yet it might be so simple. Is it not quicker and easier just to do our common business wholly for the love of him?”



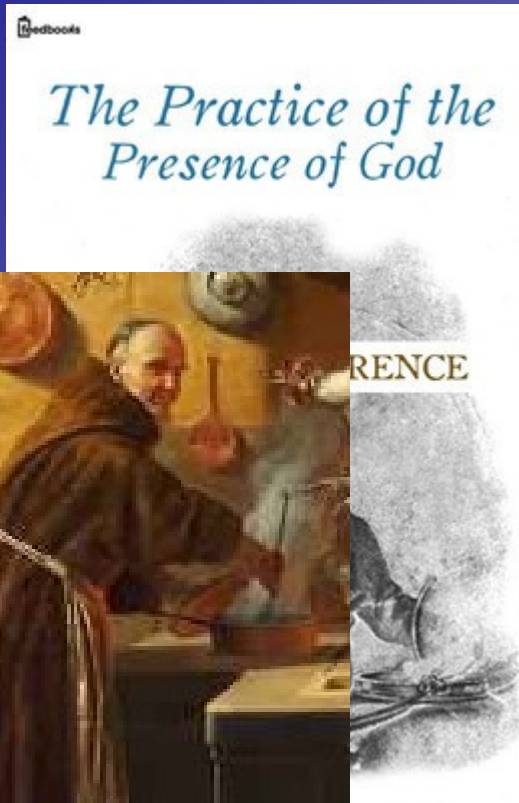
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - He worked in the monastery kitchen—not because he enjoyed it, but rather because he *didn't*
 - So to Lawrence, the point of being with God wasn't a matter of eloquent prayers or special, holy places—it was making your *life* a prayer, and making every place you find yourself in special and holy
 - It saddened him that people made it so difficult to do something that God had made so simple for us
 - Think of it this way:
 - What truly makes the measure of the health of a marriage?
 - Is it a succession of carefully orchestrated, regularly-scheduled date nights?
 - Or is it the daily living with one another, demonstrating thoughtfully and consistently how much you genuinely care for each other?



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Written by Brother Lawrence over the span of 51 years of quiet ministry, it was never intended by Lawrence to be published
 - He worked in the monastery kitchen—not because he enjoyed it, but rather because he *didn't*
 - So to Lawrence, the point of being with God wasn't a matter of eloquent prayers or special, holy places—it was making your *life* a prayer, and making every place you find yourself in special and holy
 - It saddened him that people made it so difficult to do something that God had made so simple for us
 - Think of it this way:
 - What truly makes the measure of the health of a marriage?
 - So how would we live that sort love for God out in our own, everyday, seemingly mundane lives?



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Jakob Ammann left the Mennonite Church
 - Born in Switzerland, the illiterate Ammann was converted to Anabaptism—and Mennonite Anabaptism in particular—in the 1670s



The Age of Enlightenment

- Funky little teaching moment—
 - If you remember, the Mennonites were a specific branch of the Anabaptist movement who followed the teachings of Menno Simons
 - In particular, the Swiss Mennonites of Ammann's time tended to follow the Schleithem Confession, written back in 1527 by Michael Sattler
 - (who, if you remember, was tortured rather nastily and killed for his faith by Archduke Fernando later that same year)



The Age of Enlightenment

- Funky little teaching moment²—
 - The Schleithem Confession had seven points:
 - 1) Baptism is for those who have repented
 - (remember, for the past few centuries, baptism had been primarily administered to infants, either because a priest's authority of office could declare them to be Christians—in *Catholicism*—or because God's sovereign decision to save them had nothing to do with their own actions or choices, and is thus not time-bound to when they will have later appeared to have chosen Him—in *Calvinism*)
 - (to the Anabaptist mind, only those who have personally repented can perform an action which, in Scripture, is emblematic of personal repentance)



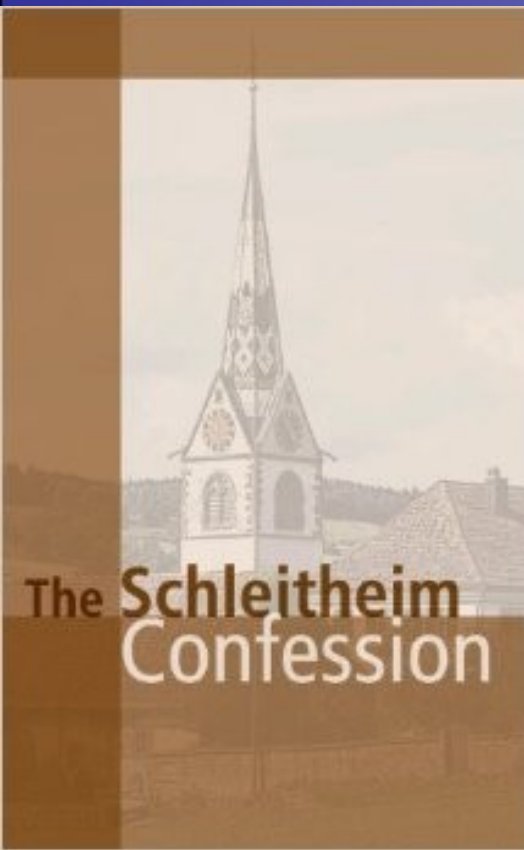
The Age of Enlightenment

- Funky little teaching moment²—
 - The Schleithem Confession had seven points:
 - 1) Baptism is for those who have repented
 - 2) Those Christians who sin and refuse to repent should be banned (i.e.; excommunicated)
 - (remember—to Jean Calvin, excommunication was primarily to protect *correct church doctrine* but to Menno Simons, excommunication was primarily to protect the church's *moral purity*)



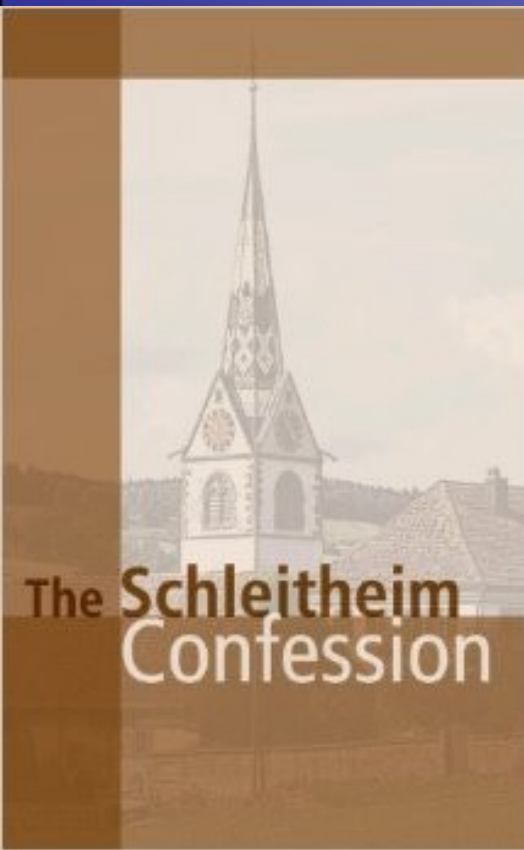
The Age of Enlightenment

- Funky little teaching moment²—
 - The Schleithem Confession had seven points:
 - 1) Baptism is for those who have repented
 - 2) Those Christians who sin and refuse to repent should be banned (i.e.; excommunicated)
 - 3) Only those who have been baptised (and who aren't under the Ban) can take communion
 - 4) Christians must separate themselves from evil
 - (i.e.; from evil people, from interacting with civil governments that do evil things, from churches that do evil things, etc.)



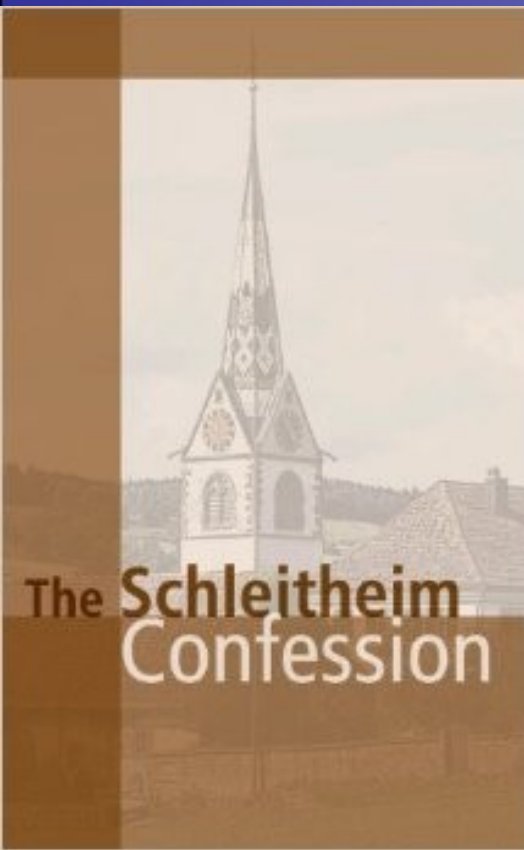
The Age of Enlightenment

- Funky little teaching moment²—
 - The Schleithem Confession had seven points:
 - 1) Baptism is for those who have repented
 - 2) Those Christians who sin and refuse to repent should be banned (i.e.; excommunicated)
 - 3) Only those who have been baptised (and who aren't under the Ban) can take communion
 - 4) Christians must separate themselves from evil
 - 5) Churches should be led by pastors, who are themselves under the discipline of the church
 - (i.e.; call your pastor carefully and prayerfully, then follow his lead—but if he sins, he should be rebuked and corrected by the congregation)



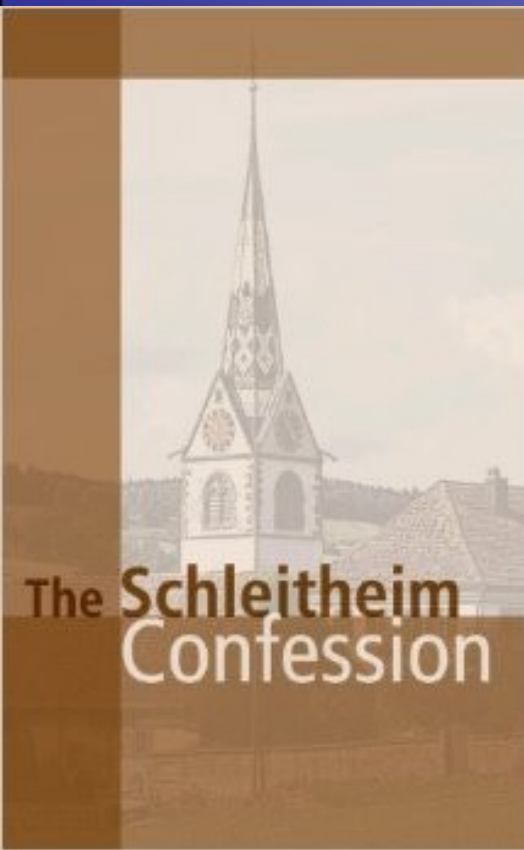
The Age of Enlightenment

- Funky little teaching moment²—
 - The Schleithem Confession had seven points:
 - 1) Baptism is for those who have repented
 - 2) Those Christians who sin and refuse to repent should be banned (i.e.; excommunicated)
 - 3) Only those who have been baptised (and who aren't under the Ban) can take communion
 - 4) Christians must separate themselves from evil
 - 5) Churches should be led by pastors, who are themselves under the discipline of the church
 - 6) Violence is *never* an acceptable reaction
 - (i.e.; a Christian's fight is not against flesh and blood)
 - (thus, it's wrong for a Christian to join the Army, or to serve as a police officer, or to strike someone else in anger... or even in self-defense)



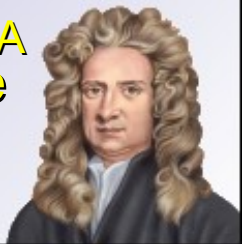
The Age of Enlightenment

- Funky little teaching moment²—
 - The Schleithem Confession had seven points:
 - 1) Baptism is for those who have repented
 - 2) Those Christians who sin and refuse to repent should be banned (i.e.; excommunicated)
 - 3) Only those who have been baptised (and who aren't under the Ban) can take communion
 - 4) Christians must separate themselves from evil
 - 5) Churches should be led by pastors, who are themselves under the discipline of the church
 - 6) Violence is *never* an acceptable reaction
 - 7) Christians should not take oaths
 - (i.e.; let your “yes” be “yes” and your “no” be “no” and simply tell the truth)
 - (NOTE: They did specify that an oath taken as part of legal testimony is not the same thing—that's a sworn affidavit to provide legal documentation, not a “I swear ta God!” kind of moment)



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Jakob Ammann left the Mennonite Church**
 - Born in Switzerland, the illiterate Ammann was converted to Anabaptism—and Mennonite Anabaptism in particular—in the 1670s
 - To Ammann, this confession was neither clear nor austere enough to work
 - If someone sins, then they are no longer part of the church family
 - Thus, it's not enough to simply refuse to serve them communion—the church family should shun them and refuse to be connected with them *in any way* (even down to speaking or eating with them)
 - As he specified, liars, men who shaved or manifested their pride by their extravagant clothing, and all other sinners should be excommunicated
 - (for instance, Ammann's followers—AKA the *Amish*—began using hook-and-eye closures on their clothes, because buttons seemed sinfully ostentatious)



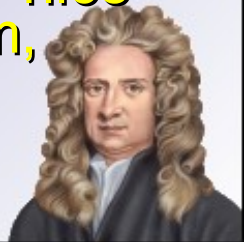
The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Jakob Ammann left the Mennonite Church**
 - Born in Switzerland, the illiterate Ammann was converted to Anabaptism—and Mennonite Anabaptism in particular—in the 1670s
 - **To Ammann, this confession was neither clear nor austere enough to work**
 - If someone sins, then they are no longer part of the church family
 - **Separation from evil must be *utterly* complete**
 - (this is why, for instance, the Amish don't serve in the civil government or make use of electricity from secular power plants or gasoline from secular refineries, etc.—they don't want to be *in any way* connected to or dependent on what they see as the sinful, secular world)



The Age of Enlightenment

- Thought began getting more revolutionary
 - 1692 The Chinese Rites controversy began
 - 1693 *The Practice of the Presence of God* published
 - Jakob Ammann left the Mennonite Church
 - Born in Switzerland, the illiterate Ammann was converted to Anabaptism—and Mennonite Anabaptism in particular—in the 1670s
 - To Ammann, this confession was neither clear nor austere enough to work
 - If someone sins, then they are no longer part of the church family
 - Separation from evil must be *utterly* complete
 - Christians must separate themselves even from the “good-hearted,” Christian-seeming outsiders
 - (“good-hearted” was a catchphrase for all of the Anabaptist sympathizers who had helped protect the Mennonites from Catholic, Lutheran, and Calvinist persecution, but who were not themselves Anabaptists)
 - (Ammann argued that they were very nice people, but without repentant baptism, they were not *true* Christians, and must be shunned)



The Age of Enlightenment

- **Thought began getting more revolutionary**

1692

The Chinese Rites controversy began

1693

The Practice of the Presence of God published

Jakob Ammann left the Mennonite Church

- Born in Switzerland, the illiterate Ammann was converted to Anabaptism—and Mennonite Anabaptism in particular—in the 1670s
- To Ammann, this confession was neither clear nor austere enough to work
- **Ammann led his church to split from the “liberal” Mennonites—who were led by Hans Reist**
 - Ammann excommunicated Reist (and all of his followers) as dangerous liberals infecting the church so Reist excommunicated Ammann (and all of his followers) as heretical fanatics who'd abandoned all understanding of grace
 - (ironically, Ammann later excommunicated *himself* for acting too rashly in excommunicating Reist, and had to be rehabilitated back into his own congregation)



The Age of Enlightenment

- Funky little teaching moment—
 - When Europe froze in the Great Frost of 1709, thousands of immigrants attempted to leave the European mainland
 - The Amish attempted to move to England, but England closed its borders to foreigners and shuttled them off to Ireland and the Americas
 - There, most of the Amish settled in Pennsylvania, which had been so open to and tolerant of the Quakers
 - Since the Amish universally spoke German (i.e.; Deutsch), the British settlers put them in the same category as the original settlers of nearby New Amsterdam and referred to the Amish as the Pennsylvania Dutch

