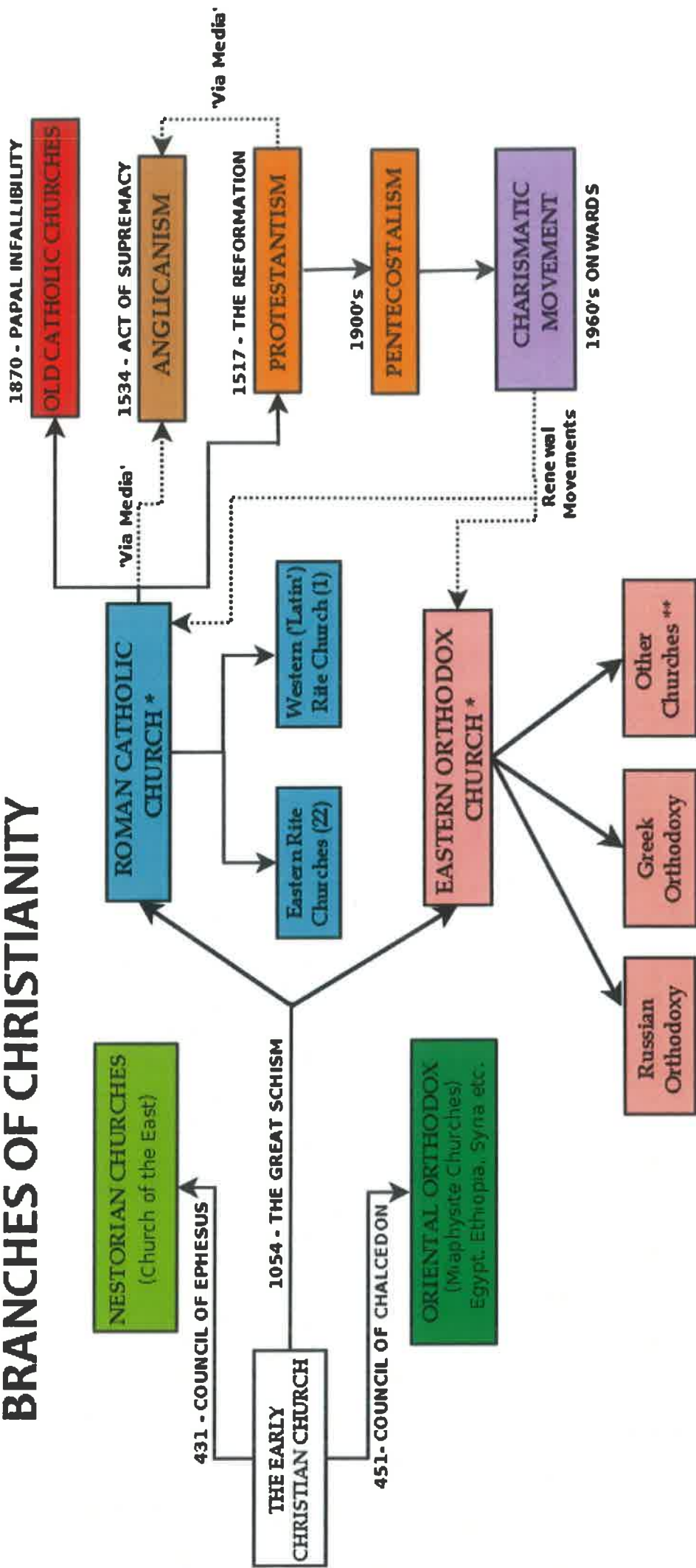


BRANCHES OF CHRISTIANITY



* Both Eastern Orthodox and Roman Catholic Churches claim the title of the 'One True Church'.

** There are several other autonomous and autocephalous churches within Eastern Orthodoxy.

A Comparative Chart of Christian Beliefs

Catholic Beliefs	Eastern Orthodox	Lutherans	Baptists	Anglicans	Methodists	Presbyterians	Evangelicals
Trinity	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Belief in Christ's redemptive death	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Jesus is both God and man	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Salvation by Grace (Catholic definition)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All men have the possibility of salvation (against Calvin's predestination doctrine)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Belief in Sacrifice of the Mass	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Denomination has a valid ordination of Priests (as judged by the Catholic Church)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Denomination has a valid consecration of the Eucharist and belief in the Real Presence	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fidelity to the Pope as teacher of the Faith	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fidelity to the Pope as Apostolic Primate	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Belief in the ability of the individual Christian to lose salvation	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Belief in distinction of sin (mortal and venial)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Belief in equality of Holy Scripture and Holy Tradition (Deposit of Faith)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adherence and recognition of all the Church's Ecumenical Councils	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bible canon contains 73 books including all seven books in the Septuagint canon.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Baptism is normatively necessary for salvation.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Belief in all seven sacraments of the Church.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

List a common belief among the major Christian denominations.



Link a key Scripture reference which forms the basis of this belief.



List a common belief among the major Christian denominations.

Major Christian Denominations

Link a key Scripture reference which forms the basis of this belief.



List a common belief among the major Christian denominations.

List a common belief among the major Christian denominations.

	<u>Catholic</u>	<u>Protestant</u>
Authority	Scripture and tradition	<i>Sola Scriptura</i> - Scripture alone
Bible	Includes apocrypha	Excludes apocrypha
Results of Fall	Corruption and tendency to sin	Total depravity and guilt
Free will	Free to do good or evil	Free only to do evil
Predestination	Related to God's foreknowledge	Related to God's decrees
Atonement	Death of Christ created merit that is shared with sinners through sacraments	Death of Christ was a substitutionary sacrifice that satisfied God's justice
Divine grace	Prevenient grace helps one believe; efficacious grace cooperates with the human will to do good	Common grace enabling good works given to all; sufficient grace for salvation given to elect only
Good works	Meritorious	Results of divine grace and unworthy of merit
Salvation	Received at baptism; may be lost by mortal sin; regained by penance. Those who have never heard of Christ may be saved. (Catech 847)	Result of divine grace; unconditional. Those who have never heard of Christ may be saved.
The Church	The Catholic Church is "the place where humanity must rediscover its unity and salvation" (Catech 845) but those baptized in other Christian denominations are in communion with the Church (Catech 838).	There is a distinction between the visible and invisible church. God saves anyone he chooses, or anyone with proper faith, regardless of church membership.
Sacraments	Convey grace by their operation (<i>ex opere operato</i>).	Means of grace only if received with faith.
Priests	A special vocation for some believers; mediators between God and man	Priesthood of all believers.
Transubstantiation	Affirmed	Rejected
Purgatory	Affirmed	Denied
Prayer to saints	Accepted	Rejected

The East and West Split

Reasons For

What are the reasons for and against the split between the Catholic and the Orthodox Church?

Reasons Against

CONCLUSION

Eastern Orthodox Beliefs and Non-Beliefs

Eastern Orthodoxy has existed since the days of the apostles and therefore it is the oldest denomination in Christianity. It is also the most apostolic, since it has not deviated from the teachings of the early Church. For this reason, there is no difference between the early Church and Eastern Orthodoxy, though the term "Eastern Orthodoxy" is used nowadays to differentiate it from other modern denominations or churches. The following list is a record of the doctrines of Eastern Orthodoxy.

Eastern Orthodoxy believes:

1. That there are three Divine Persons in God, distinct, yet equal.
2. That the Father is the head of the Trinity, neither begotten, nor proceeds from anyone.
3. That the Son is begotten from the Father, of the very same essence (omo'ousios) of the Father. He is God and also truly Man like us, because He assumed human nature from the Blessed Virgin Mary, except for sin. He died on the Cross to save mankind, and He ascended into Heaven. He will come again to "judge the living and the dead".
4. That the Holy Spirit proceeds from the Father.
5. That the world is not self-created but is the work of one God.
6. That there are Seven Sacraments: Baptism, Holy Chrismation, Holy Eucharist, Holy Confession, Ordination, Marriage, and Holy Unction.
7. That no one can be saved unless he is baptized.
8. That the Holy Scriptures and Holy Tradition are of equal value, and that they complete each other.
9. That God assigned to every man an Angel to guide and help him.
10. That after death, man's body goes to earth, and the soul, which is immortal, is presented before God and, according to its actions, pre-enjoys happiness or pre-suffers punishment until the General Judgement.
11. That of all saints, the Mother of God has a supreme grace, and that the veneration given to icons and relics relates not to the sacred images as such, but to the person whom they represent.
12. That God knows which road man will take, but He does not predestine him.

The following list is a record of the doctrines that the Eastern Orthodox church has never believed, due to the lack of spiritual evidence, nor were they ever accepted in the early Church.

Eastern Orthodoxy does not believe:

1. That early Christian traditions from the apostles, which deal with stories, lessons, rituals, and Bible interpretations, are either inferior to Scripture or should be totally rejected.
2. That Scripture alone reveals all the doctrines necessary for the Faith.
3. That Scripture can be interpreted flawlessly by the help of the Holy Spirit, even in opposition to early Christian doctrines and to other so-called flawless interpretations.
4. That there are only two Sacraments- Baptism and Communion.

5. That the Heavenly Church of the saints has no direct connection with the earthly Church, so that prayers for the dead and prayers to and from the saints are regarded as useless or as heretical.
6. That monasticism, the institution of monks and nuns, is of little or no value to one's salvation and to the edification of the Church.
7. That the Church is a collection of invisible Christians on earth, rather than the visible Church of the apostles, that is, all the faithful united in faith, worship, practice, and doctrine through the 7 Sacraments and the single apostolic interpretation of the Truth.
8. That eternal salvation occurs at a single moment during one's life on earth.
9. That eternal salvation occurs at the moment a person feels convicted in his faith in Christ.
10. That once a Christian feels convicted in his faith, then his eternal salvation can never be lost.
11. That a Christian can feel convicted of his eternal salvation.
12. That faith alone leads to eternal salvation, and that the eradication of one's sins, the growth of good works, love, hope, perseverance, holy knowledge, and all the other virtues are secondary to faith in the matter of eternal salvation.
13. That the union of the body's senses with the soul in worship is of little or no value in the communion of man with the Lord.
14. That the early Church had long ago been abolished, changed, altered, falsified, and/or destroyed by new and evil doctrines which gave rise to a need for later church reformers to restore the original apostolic Church.
15. That all genuine Christians are mystical priests, and that an earthly succession of apostolic priests is either inferior or totally unnecessary for the edification of the Faith.
16. That the consecrated Bread and Wine of the Eucharist are merely symbols of Jesus Christ, and that all the Sacraments are simply symbolic gestures of eternal salvation.
17. That ancient rituals in worship have little or no value in the spiritual life.
18. That Confession does not need to be done before a priest on earth, but rather to God alone.
19. That eternal salvation can be easily and equally granted to a person no matter which church one belongs to and no matter which set of doctrines one believes in.
20. That the early Church, including Eastern Orthodoxy, made serious mistakes in teaching the Faith, interpreting Scripture, and applying the original Gospel of the apostles, especially so that later correction was required.

Schism Timeline

The First Trigger: The debate over the Filioque

“And in the Holy Spirit, the Lord, the giver of life who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified.”

[The filioque is a part of the Nicene Creed].

- What the Catholic Church believes: that the Holy Spirit comes from the Father and the Son as stated in John’s Gospel: *When the Paraclete [Holy Spirit] comes, the Spirit of truth who comes from the Father and whom I myself will send from the Father, he will bear witness on my behalf (John 15:26).*

NOTE: The Holy Spirit has been around with us since Old Testament times; that is why we include in the Nicene Creed *“who has spoken through the prophets.”*

- What the Orthodox Church believes: that by stating that the Holy Spirit comes from the Father *and* the Son is like dividing God and Jesus into two separate beings; which neither the Orthodox Church or the Catholic Church agree with. Both the Orthodox and Catholic Churches believe that God, Jesus and the Holy Spirit are ONE in the HOLY TRINITY.
- Ironically as Johannes Grohe has pointed out, a regional council in Persia in 410 introduced one of the earliest forms of the *filioque* in the Nicene Creed. So this idea actually came from the East which is associated with the Orthodox Church even though it was formalised in Spain.

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Comment [1]: What is the modern name for Persia?

So why did the West add the filioque in the first place?

In part, the *filioque* was originally proposed in order to stress more clearly the connection between the Son and the Spirit. In other words, when the *filioque* came into use in Spain and Gaul in the West, people there were not as familiar with the concept as the East.

The Fall of the Roman Empire

- In 410 and 455, Rome was vandalized. In 476, the Western Roman Empire fell, with the exile of Romulus Augustulus, the last emperor. In the West, chaos followed.
- After generations of social upheaval, strong leadership appeared in the person of Pepin the Short (1.4m tall and remembered for being evil as well as short), king of the Franks, and his son, Charlemagne crowned as emperor in 800. Charlemagne intended to restore the Roman Empire in the West, with himself in charge.

s raso 21/5/12 7:49 PM

Comment [2]: They were a Germanic tribe that invaded and settle in what is now known as France.

The other differences between the East and West which arose:

1

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- Some historians have suggested that the Franks in the 9th century pressured the Pope to adopt the *filioque* in order to drive a wedge between the Roman Church and the other patriarchates namely the East. It is true that the *filioque* had come into wide use in the West and was widely thought to be an integral part of the Nicene Creed.
- Some other differences arose with the Catholic Church adopting the following practices which changed traditional aspects of the faith which the East wished to remain in tact:
 - Unleavened bread had come to be thought of as the normal kind of bread for the Eucharist;
 - Diocesan priests were expected to be unmarried. In such cases, in the West, ancient tradition was forgotten. Contemporary usage was thought to be normative and
- Regardless of the religious difference a political play was a greater threat to the unity of the East and West. The Franks intended to exalt King Charlemagne, as the new Roman Emperor. The Catholic religion, as they knew it, was to be part of the package.
- Meanwhile, in the Byzantine East, iconoclasm was in force, from about 725 to 843. (The Second Council of Nicea, in 787, defended the use of images. However, it was not fully received till much later; it was also misunderstood in the West and was rejected by a Frankfort synod in 794). Iconoclasm provided another cause for divide between the East and West and with little communication between the two, as well as linguistic (Greek and Latin) challenges, the Byzantine and the Latin Churches descended into increasing mutual animosity and distrust.

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Comment [3]: What is a Diocesan priest?

s raso 22/5/12 7:31 AM

Comment [4]: Byzantine refers to the traditional Eastern Churches.

s raso 21/5/12 7:48 PM

Comment [5]: Define the term iconoclasm.

s raso 21/5/12 7:48 PM

Comment [6]: What is a synod?

Political moves which harmed the friendship

In 858, a new situation came to pass the Byzantine Emperor Michael III made a defiant political move; he removed Bishop Ignatius as Patriarch of Constantinople, this decision was typically made by the Pope. The emperor replaced him with a layman (not of the clergy), Photius, who was the first Imperial Secretary and Imperial Ambassador to Baghdad (a government official as opposed to a religious).

s raso 21/5/12 7:48 PM

Comment [7]: What is a patriarch?

However, Ignatius refused to abdicate. Michael and Photius asked Pope Nicholas I of Rome to settle the matter. His legates, exceeding their authority, probably under pressure from Byzantine leadership, took part in a synod in 861 that deposed Ignatius.

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Comment [8]: Define the term abdicate.

s raso 21/5/12 7:51 PM

Comment [9]: Define the term deposed.

In opposition to this removal of Ignatius, the Bishop of Rome supported Ignatius as legitimate Patriarch. Moreover, they felt Photius had been ordained to the office of bishop a little too quickly. (Recent scholarship has shown that violation of these church laws was the main reason the Bishop of Rome rejected the appointment of Photius.)

Therefore, after the reappointment of Ignatius, in 862, Nicholas said that Photius was deposed, as well as the bishop who ordained him and all the clergy Photius had appointed. As would be expected, this did not go over well in Constantinople. In 867, Photius rejected the Pope's assertion and objected to Latin missionaries in Bulgaria. Photius' response reopened old wounds citing the *filioque* as proof that Rome had a habit of overstepping its proper limits.

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Comment [10]: What is the modern day name for Constantinople? Who was this city named after?

However, the other Patriarchs (of Alexandria, Antioch and Jerusalem) concurred with the Pope's choice. In 867 and 869-70, synods in Rome and Constantinople restored Ignatius to his position as Patriarch. In 877, after the death of Ignatius, Photius again resumed office anyway, by order of the

emperor. He resigned in **886** when Leo VI took over as emperor. Photius spent the rest of his life as a monk, in exile in Armenia; he is revered by the Orthodox today as a saint.

In the **9th century**, Pope Leo III agreed with the *filioque* phrase theologically but was opposed to using it in the Mass in Rome. (He also knew that the Greeks resented the new Roman Empire in the West and Charlemagne in particular; the Pope wanted to preserve Church unity). In fact, Leo III had the traditional text of the creed, without the *filioque*, displayed publicly. He had the original text engraved on two silver tablets, at the tomb of St. Peter. In any case, during the time of Pope Leo's leadership, **795- 816**, there was no creed at all in the Roman Mass.

Later, in **1014**, the German Emperor Henry II, of the Holy Roman Empire, visited Rome for his coronation and found that the Nicene Creed was not used during the Mass. At his request, the Bishop of Rome added the Nicene Creed, as it was known in the West with the *filioque*, after the Gospel. At this time, the papacy was weak and under the influence of the Germans. For the sake of survival, the Pope needed the military support of the emperor. This was the first time the phrase was used in the Mass at Rome.

So, over a 600 year period, dispute over the *filioque* had not divided the Church definitively; for the most part, in spite of cultural and linguistic conflicts, the Roman and the Byzantine Churches remained in full communion.

In **1054**, however, the argument contributed to the **Great Schism of the East and West**. There were many issues involved, in large part based on misunderstandings between Greek and Latin traditions.

Even though, the *filioque* was introduced in the West first of all in Spain, then in Gaul, not in Rome, and not by the Pope's initiative. Centuries later, the phrase became something to argue about; for a long time, as mentioned, it was in, no way justification for breaking Communion between Churches. For many years after the condemnations of **1054**, many Orthodox and Catholics did not think of themselves as being in schism; neither Church, in fact, had excommunicated the other. Many Slavic Christians saw the whole episode as a dispute among individuals.

In **1274**, the Second Council of Lyons said that the Holy Spirit proceeds from the Father and the Son, in accord with the *filioque* in the contemporary Latin version of the Nicene Creed. Reconciliation with the East, through this council, did not last. Remembering the crusader's sack of Constantinople in **1204**, the Byzantine Christians did not want to be reconciled with the West. In **1283**, Patriarch John Beccus, who supported reconciliation with the Latin Church, was forced to abdicate; reunion failed.

For much of the **14th century**, there were two bishops, each claiming to be the Pope, each excommunicating the followers of the other. The Great Western Schism concluded with yet another individual claiming to be Pope (this makes three different Popes!). The East could hardly seek reconciliation with a Western Church that was divided among itself.

At the Council of Florence in the **15th century**, Byzantine Emperor John VIII Palaeologus, Bishop Joseph, Patriarch of Constantinople, and other bishops from the East travelled to Florence in northern Italy, in hope of reconciliation with the West.

After extensive discussion, in Florence, about the *filioque* they acknowledged that the Western usage was held not to be a heresy and not a barrier to restoration of full communion. All but one of

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Comment [11]: These crusaders were the Venetians of the Fourth Crusade who had earlier been excommunicated for attacking other Christians. In **1204**, they were getting even for a slaughter of Venetian merchants, in rioting, that took place in **1182**. Pope Innocent III had sent them a letter, asking them not to attack Constantinople; after hearing of the sack of the city, he lamented their action and disowned them. Nevertheless, the people of Constantinople now had a deep hatred for the people they called the "Latins" or the "Franks."

3

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the Orthodox bishops present agreed and signed a decree of union between East and West, *Laetentur Coeli*, in 1439.

Now, officially and publicly, the Catholic and Orthodox Churches were in communion. So, the Council of Florence helped establish a fundamental principle:

The Church must be one in its faith, its essential beliefs, but diverse in its culture, customs, rites, and theology.

However, the reconciliation achieved at Florence was soon destroyed. Some Orthodox faithful and bishops rejected the union. Moreover, after the Turks conquered Constantinople in 1453, they fostered separation from the West, which remained an adversary to Islamic political and military dominance. The Patriarch of Constantinople now had to carry out the will of his Muslim overlord; the Church was no longer free.

Undeniably, the *filioque* controversy was officially resolved, for both Orthodox and Catholic. However, because of the historical situation, this resolution was neither fully received nor permanently sustained.

s raso 21/5/12 8:22 PM

Comment [12]: As a result of their dominance in the area, what happened to the Cathedral of Constantinople?

Activities in response to the text

1. Respond to the questions highlighted in the side column alongside the text.
2. Use the highlighted dates to create a concise and linear timeline of events leading up to the schism.
3. Why did Pope Leo III agree with the *filioque* phrase being added to the Mass? Where was it added and does it still remain in that same part of the mass today?
4. Complete the table below outlining the main differences between the Catholic and Orthodox Churches identified within this text.

The West: Catholic Church	The East: Orthodox Church

5. Explain the key political moves which fuelled the division between the East and West Churches. In your response specifically state how they caused a wedge between the two Churches.

4

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Comparing Protestant Churches

Calvinism

Arminianism

Lutheran

**John
Calvin**

**James
Arminius**

**Martin
Luther**

How are these Christian Denominations alike?

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How are they different?

Calvinism

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Arminianism

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Lutheran

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What is Calvinism:

It is a series of theological beliefs first promoted by John Calvin (1509-1564), one of the leaders of the Protestant reformation. They were affirmed by the *Synod of Dordt* (1618-1619 [CE](#)) as being the doctrine of [salvation](#) which is contained in the Bible. It laid the foundation for Reformed Theology.

Calvinism is often summarized by *The Five Points of Calvinism*, which are easy to recall by using the acrostic "TULIP:"

● **T:** This usually stands for "*Total depravity*." This is often mistaken to mean that humans are all hopelessly, intensely sinful. Actually, it means something quite different: as a result of Adam and Eve's disobedience to God -- the Fall of Man -- sin has extended to all parts of every person's being: "*his thinking, his emotions and his will.*" ¹

Sometimes, this has been called "*Total inability*." This is the concept that it is impossible for the ordinary "*natural*" human to understand the Gospel's message. They are spiritually helpless. First, God must first decide to intervene in the form of the third personality within the Trinity, the Holy Spirit. Otherwise, the person is lost forever.

See:

● Romans 5:12: "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*" (KJV)

● Mark 4:11: "*And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.*"

● **U:** This stands for "*Unconditional Election*." This is the concept of predestination: that God has divided humanity into two groups. One group is "*the elected*." It includes all those whom God has chosen to make knowledgeable about himself. The rest will remain ignorant of God, and the Gospel. They are damned and will spend eternity in [Hell](#) without any hope of mercy or cessation of the extreme tortures. God made this selection before the universe was created, and thus before any humans existed. The ground or grounds that God uses to select the lucky few is unknown. What is known is that it is not through any good works on the part of the individual. It is not that he extends knowledge to some in order to find out who will accept salvation and who will not.

There is a degree of tension within the Bible concerning precise division of responsibility between God and humans on this matter. The Bible does not resolve this issue.

● Hyper-Calvinists believe that a person has zero responsibility for their own salvation; it is all up to God.

● [Arminians](#) teach that humans have free will and thus can accept or resist the call of God.

See:

- Romans 9:15: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."
- Romans 9:21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"
- **L**: This stands for "Limited atonement" or "Particular Redemption." This is the belief that Jesus did not die to save all humans. He only died for the sake of specific sins of those sinners who are saved.

See:

- Matthew 26:28: "For this is my blood of the new testament, which is shed for many for the remission of sins."
- Ephesians 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."
- **I**: This stands for "Irresistible Grace:" This is the belief that every human whom God has elected will inevitably come to a knowledge of God. The elect cannot resist the call.

See:

- John 6:44: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."
- Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God."
- 1 Peter 5:10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
- **P**: This stands for "Perseverance of the saints:" This is the "Once saved, always saved" belief -- that everyone who has been saved will remain in that state. God will begin and continue a process of sanctification which will continue until they reach heaven. None are lost; it is impossible for them to lose their salvation.

See:

- Philippians 1:6: "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."
- Romans 8:28-39: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified... Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

- *John 6:39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."*

<http://www.religioustolerance.org/calvinism.htm>

Ask the Pastor!

Could you please give me a simple, easy to understand definition of Armenian doctrine? What are its origins? Which protestant denominations subscribe to this doctrine? How does it differ from Calvinism? Is it similar to Unitarianism?

Armenian doctrine is the term for a theological stance originating with James Arminius - a contemporary of John Calvin. His views include:

- 1). "Conditional Predestination" - which basically states that God predestines those He knows ahead of time will accept him; whereas Calvin taught an unconditional election;
- 2). "Free Will of Man" - a teaching that says that man is a free moral agent can actually choose God;
- 3). Unlimited Atonement - a teaching that Christ died for more than just the elect;
- 4). Resistible Grace - a teaching that says that since man is a free moral agent, if God calls him specifically to salvation, he can say no to God. and
- 5) - the most radical and troubling of all Armenian doctrine: a teaching that you can lose your salvation, totally rejecting eternal security. They believe that you must live righteously if you are to retain your saved state. Through sin, a person who was once saved can lose it and be damned. This clearly violates the teachings of God's Word.

Calvinism on the other hand believes in five basic tenets forming the acronym "TULIP":

- 1) Total depravity - in man there dwells no good thing
- 2) Unconditional election - since man is totally depraved, election is not based on any merit whatsoever other than the eternal counsel of the will of God
- 3) Limited atonement - Christ died only for the elect
- 4) Irresistible grace - Every man who receives an "effectual call" by God's Spirit to salvation will be saved - you cannot refuse God.
- 5) Perseverance of the Saints - those saved by the power of God are eternally secure and will remain in a righteous condition because of it.

Lutheran Beliefs

- Lutherans believe in one true God.
- Lutherans share the belief of all other Christians that the one true God has made himself known as the Father, Son, and Holy Spirit.
- Lutherans believe that God loves all people
- Lutherans believe that God loves every human being, even though none of us deserve his love.
- Lutherans believe in Jesus Christ
- Jesus Christ is God's Son. Because he loves the world, God sent his Son Jesus to make things right between God and us. Jesus took the blame for the sins of all people. Jesus died for everybody. Jesus also broke the power of death by becoming alive again.
- Lutherans believe God's forgiveness is a free gift
- Because of Jesus, God has forgiven all sins of all people. God offers his forgiveness to everyone as a free gift. We don't have to earn God's forgiveness or pay for it. It is ours when we believe in Jesus as our Saviour. God offers us his forgiveness in the good news about Jesus, and in baptism and holy communion.
- Lutherans believe what the Bible says
- The Bible is the word of God. So Lutherans accept the Bible as the authority that decides what they are to believe and how they should live. Lutherans believe that the good news about Jesus is the key to the whole Bible.

- **Worship**
- Bible-based preaching and the sacrament of holy communion are central in Lutheran church services. Lutherans use both traditional and modern worship styles.
- **Teaching**
- The church provides Christian education for all age groups. The Lutheran school system has kindergartens, pre-schools, primary schools and secondary schools throughout Australia, with over 20,000 students. Congregations provide Sunday schools, confirmation courses, adult Bible study groups, and inquirers' classes. Luther Campus, Adelaide, offers theological education to clergy, teachers, parish workers, and laypersons.
- **Caring and Sharing**
- The church's expanding program of care for the needs of the community includes childcare centres, family shelters and support agencies, welfare centres, singles ministry, youth ministry, retirement villages, infirmaries, and world relief.
- **Outreach**
- The church reaches out to the community through the ministry of its congregations and schools, radio and television programs, and the distribution of Christian literature by Openbook Publishers. Lutheran missionaries have served among Australian Aborigines and in Papua New Guinea for over 100 years. The Lutheran church also supports the work of churches in SE Asia.

Salvation Army

Section 1.

Read the following carefully and then mark each question with either a T (true) or F (false):

1. The continuance in a state of salvation depends upon continued obedient faith in Christ.	
2. The Salvation Army recognises only the divine state of Jesus Christ.	
3. Repentance to God and regeneration of the Holy Spirit lead to salvation.	
4. Justification is through prayer, almsgiving and following the bible.	
5. The Salvation Army only recognises two sacraments: Baptism and the Eucharist.	
6. A significant date for the Salvation Army is the 2 nd of July.	
7. All members of the Salvation Army must wear their official uniform during ceremonies.	
8. The Red Shield emblem of the Salvation Army represents their service to people in need.	
9. The Salvation Army Crest includes the following: a sun, a cross, the letter s, two swords, seven dots, a crown and a motto.	
10. The Salvation Army Flag is a symbol of the Army's war against crime.	

Section 2.

List the 11 Doctrines of the Salvation Army.

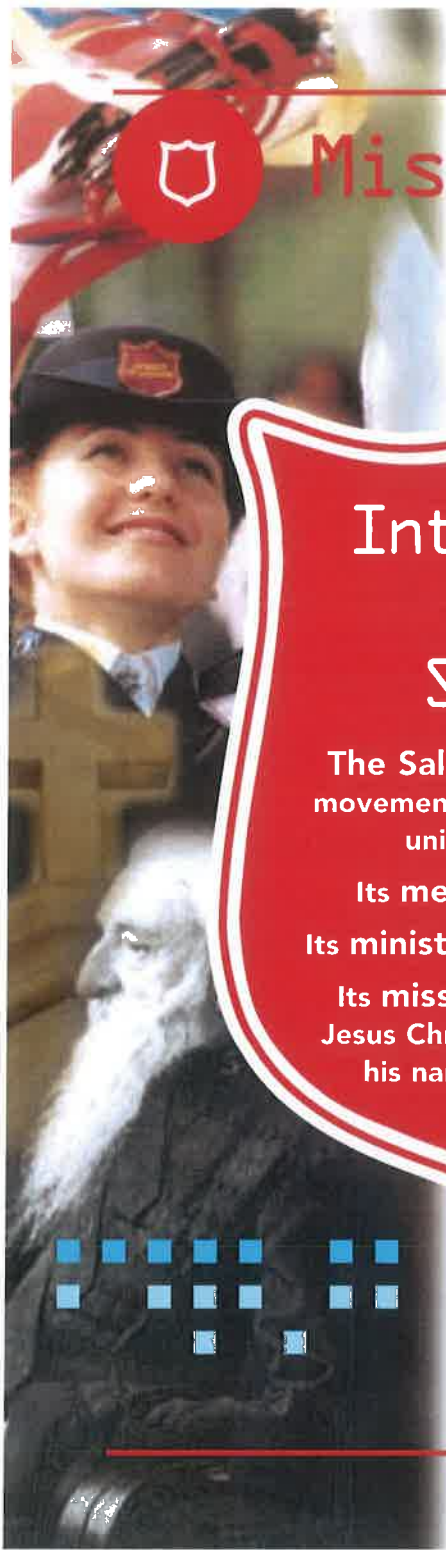
1.	7.
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Section 3.

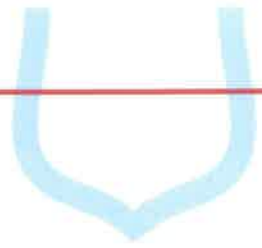
From the list below choose the *best* response for each of the statements that follow.

Bodyguards	Jesus	Worship	Personal	Hooligans
Experience	Message	Military	Christ	Principles
Instruments	Drama	Vital	Music	Sang

1. The Salvation Army uniform reflects the _____ upon which the army is organized.
2. The Salvation Army evangelists in Salisbury were having trouble with local _____ so Charles Fry and his sons offered to act as _____ while the Salvationists _____ in the market place. As an afterthought the Fry's brought their _____ to accompany the singing.
3. The Salvation Army endeavour to _____ and present the _____ of _____.
4. The Salvation Army Church use a variety of means to communicate the Gospel message such as; _____, _____, _____ and bible message.
5. Family participation is a _____ component of church life of the Salvation Army.



Mission



**International
Mission
Statement**

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church.

Its message is based on the Bible.

Its ministry is motivated by love for God.

Its mission is to preach the gospel of Jesus Christ and meet human needs in his name without discrimination.



> RANKS IN THE SALVATION ARMY



A senior soldier who feels called to be an officer goes to The Salvation Army Officer Training College & becomes a...

CADET



On commissioning, each cadet is appointed as a...

CAPTAIN



After 15 years of service, a captain is promoted to...

MAJOR



LT COLONELS

...are promoted & appointed by the General



COLONELS

...are promoted & appointed by the General



COMMISSIONERS

...are promoted & appointed by the General



One officer at a time is elected world leader of The Salvation Army, & is known as...

THE GENERAL

Note > Senior Soldiers who feel led to work full time for The Salvation Army who do not enter the Salvation Army Officer Training College for 2 years but, instead, take on other studies through the College & commit to three or more years service are known as Lieutenants.

military structure//





Above > **Salvation Army Administrative Structure**

In the Australia Eastern Territory there are seven Divisions: Sydney East and Illawarra; The Greater West; Newcastle and Central NSW; North NSW; ACT and South NSW; South Qld; and Central and North Qld.

A Corps is The Salvation Army equivalent of a church, and often acts as a community centre. Each Corps is led by a Corps Officer who is responsible to the Divisional Commander. There are around 350 Corps in Australia.

> dID YOU KNOW?



> FIRST DONUTS

Salvation Army officers from the Atlanta Georgia Red Shield Services in America are credited with creating the first ever recipe for donuts during World War I. There was a shortage of food, but rations included flour, oil & sugar. A sweet dough was made with the flour & sugar. This was deep fried in hot oil, & then rolled in sugar. It proved very popular with soldiers as it was a tasty improvisation on their rations.



SNAPSHOT!

The General leads The Salvation Army worldwide from International Headquarters in London.

For administrative purposes, The Salvation Army is split into world 'Territories' led by Territorial Commanders.

The Salvation Army in Australia is split into two territories, the Australia Eastern Territory (NSW, ACT, Qld), & the Australia Southern Territory (Vic., Tas., SA, WA, NT).

Each territory is divided into Divisions (similar to a diocese), administered by Divisional Commanders.

A Corps is The Salvation Army equivalent of a church & is led by a Corps Officer.





Worship, Beliefs & Practices

The faith of the Salvationist is often described as being in 'the mainstream of the Christian faith'.

Because The Salvation Army has such a high profile, the fact that it is an evangelical movement of the Christian Church often escapes attention.

Yet The Salvation Army's primary motivation in providing practical social service comes from a spiritual base: its first purpose is to share the Gospel of Jesus Christ with people of all ages, creeds, and colours.

> WORSHIP

Every weekend church services at The Salvation Army endeavour to worship and present the message of Jesus Christ.

All the elements in the service work together and churches use a variety of means to communicate the Gospel message through music (traditional and contemporary), drama, personal experiences, and Bible message.

Family participation in worship is a vital component of church life of The Salvation Army.

In addition to church services, Salvation Army Corps provide an extensive range of recreational and support activities for all age groups. Many are designed for families or single adults, while others are specifically designed to appeal to youth, children or the elderly. (For further information, see brochure titled, "A Church for You").

> BELIEFS

There are 11 doctrines of The Salvation Army, which are the basis of its belief and teaching. These doctrines are expounded in *The Salvation Army Handbook of Doctrine*.

1 > THE BIBLE

The Scriptures of the Old and New Testaments were given by inspiration of God, and they only constitute the Divine rule of Christian faith and practice.

2 > GOD

There is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, who is the only proper object for religious worship.



Above, L to R > Families enjoying Salvation Army Corps activities





Left >
A soldier's vows,
"Articles of War"

3 > THE TRINITY

There are three persons in the Godhead – the Father, the Son, and the Holy Ghost – undivided in essence and co-equal in power and glory.

4 > JESUS CHRIST

In the person of Jesus Christ, the Divine and human natures are united, so that He is truly and properly God and truly and properly man.

5 > SIN FROM THE BEGINNING

Our first parents were created in a state of innocence, but by their disobedience lost their purity and happiness. In consequence of their fall all people have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

6 > THE ATONING WORK OF JESUS

The Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will may be saved.

7 > REPENTANCE FOR SALVATION

Repentance toward God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to Salvation.

8 > JUSTIFICATION BY FAITH

Justification is by grace through faith in our Lord Jesus Christ, and those who believe have the witness in themselves.



SNAPSHOT!

The faith of the Salvationist is often described as being in 'the mainstream of the Christian faith'.

Salvation Army Corps provide a range of fun activities for all age groups, as well as rewarding worship services.

There are 11 doctrines of The Salvation Army which provide the basis of its belief & teaching.

Briefly, the 11 doctrines of The Salvation Army deal with:

- 1 The Bible – inspired Word of God
- 2 God – one God, Creator & Governor
- 3 The Trinity (God the Father, Son & Holy Spirit)
- 4 Jesus Christ as divine & human
- 5 Sin from the beginning of time
- 6 The atoning work of Jesus
- 7 Repentance for Salvation
- 8 Justification by faith
- 9 A continuing faith
- 10 Holiness
- 11 Eternal reward or punishment

9 > A CONTINUING FAITH

Continuance in a state of Salvation depends upon continued obedient faith in Christ.

10 > HOLINESS

It is the privilege of all believers to be wholly sanctified, and their whole spirit, soul and body may be preserved blameless until the coming of our Lord Jesus Christ.

11 > ETERNAL REWARD OR PUNISHMENT

The Salvation Army believes in the immortality of the soul; the resurrection of the body; the general judgement at the end of the world; the eternal happiness of the righteous; and the endless punishment of the wicked.



> pRACTICES

> sACRAMENTS

Unlike most other Christian denominations, The Salvation Army does not observe the sacraments of baptism and Holy Communion. The Army believes it is possible to experience the inward grace of which the sacraments are outward signs, without the need for the rituals themselves.

> cHRISTIAN FESTIVALS

The Army observes the major Christian festivals of Christmas, Easter, and Pentecost, but the emphasis given to others varies from one country to another.

Another important event is Founder's Day, 2 July, which marks the start of William Booth's preaching campaign in London in 1865 which led to the formation of The Salvation Army. This day is commemorated on the nearest Sunday to 2 July and often features an appeal for candidates to become Salvation Army officers.

> mEMBERSHIP

Many people worship at The Salvation Army without becoming members and without wearing uniform.

Those who become soldiers (members) of The Salvation Army accept Jesus Christ as their Saviour and Lord; accept Salvation Army doctrines; abstain from things that are harmful to body and mind (tobacco, drugs, alcohol, gambling); and are encouraged to serve in their local church.

> mINISTRY

While accepting the 'ministry of all believers', the Army believes some individuals are called by God to full-time service as His ministers. The Army makes provision for the training and commissioning of officers, who perform similar functions to ordained clergy in other churches.



Above > Women leading worship

> wOMEN

From the beginning, The Salvation Army has taken a firm stance on the place of women, and has accepted the validity of female ministry. This was largely shaped by Catherine Booth's firm conviction that women should be free to preach the Gospel.

Today, women officers are commissioned and appointed on the same terms as men. A married female officer is an officer in her own right, and undertakes the same course of preparatory training as her husband before being commissioned.



SNAPSHOT!

Salvationists do not observe the sacraments of baptism & Holy Communion but do observe Christmas & Easter.

Members of The Salvation Army vow to follow Jesus Christ & abstain from alcohol, tobacco & gambling.

The Salvation Army trains & commissions individuals to serve God full-time as ministers. All positions of authority in The Salvation Army have always been open to women.



Symbols & Characteristics

> rED sHIELD

The Red Shield is an internationally recognised symbol of Salvation Army service to those in need.

At the turn of the century, one of the symbols of The Salvation Army was a silver shield with the words 'Salvation Army' emblazoned across it. The shield was worn as a badge by many Salvation Army personnel, particularly those serving with the Defence Forces.

In the aftermath of the Boer War, an Australian Salvationist, Major George Carpenter, was concerned that the silver shield worn by Salvationists in times of war would reflect light, particularly during the night, giving the location of troops to the enemy. As a result, the silver was replaced by the red enamel and became known as the 'Red Shield'.



> cREST



The crest is a meaningful symbol of the Salvationist's beliefs.

Captain William Ebdon designed the crest in 1878 and the only alteration to his original design was the addition of the crown. Its emblems set forth the leading doctrines of The Salvation Army as follows:

- The sun (the surround) represents the light and fire of the Holy Spirit
- The cross of Jesus stands at the centre of the crest and the Salvationist's faith
- The 'S' stands for Salvation from sin
- The swords represent the fight against sin
- The shots (seven dots on the circle) stand for the truths of the gospel
- The crown speaks of God's reward for His faithful people
- "Blood and Fire" is the motto of The Salvation Army. This describes the blood of Jesus shed on the cross to save all people, and the fire of the Holy Spirit which purifies believers.



> FLAG

Around the world, The Salvation Army flag is a symbol of the Army's war against sin and social evil.

The red on the flag represents the blood of Christ; the blue border stands for purity; and the yellow star in the centre signifies the fire of the Holy Spirit.

The flag is used at special occasions such as marriages, funerals, marches, open-air meetings, enrolments of soldiers, farewells, and retirements.

The first Salvation Army flag was designed and presented to the Coventry Corps in England by Catherine Booth in 1878. At the time the centre of the flag was a yellow sun representing the Light of Life. This was changed to the star in 1882.

> UNIFORM

The Salvation Army uniform reflects the military principles upon which the Army is organised. For Salvation Army officers and soldiers it is a visible expression of their faith that often creates valuable opportunities to provide a helping hand.

Uniforms have been worn in many forms since the Army's earliest days. The first evangelists of the Christian Mission wore suits of clerical cut, with frock coats, tall hats, and

black ties. Women evangelists wore plain dresses and small Quaker-type bonnets. After the Mission became an Army (1878), it was agreed that a military type uniform should be adopted, modelled on Victorian military garb.

The first captain of The Salvation Army, a former chimney sweep named Elijah Cadman, is credited with instigating the wearing of the military-style uniforms after declaring at an early meeting, "I should like to wear a suit of clothes that would let everyone know I meant war to the teeth and Salvation for the world."

The Salvation Army uniform has evolved over the years. In Australia, bonnets for women were replaced by felt hats in the 1970s and the high military-style collars were dropped for both men and women about the same time. The Army is continually reviewing the style of the uniform to ensure it is up-to-date. There is also variation in uniform internationally because of climate and other circumstances.



Above > An officer in uniform



Above, L to R > Brass Bands, then & now

> bRASS bANDS

The Salvation Army today is renowned worldwide for its brass bands and choirs, but the introduction of bands to the Army happened almost by chance.

The first Salvation Army band was launched in Salisbury, England, in 1878 and was made up of Charles Fry, a local builder and leader of the Methodist orchestra, and his three sons.

Salvation Army evangelists in Salisbury were having trouble with local hooligans, so Fry and his sons offered to act as bodyguards while the Salvationists sang in the market place.

As an afterthought the Frys brought their instruments to accompany the singing. In this unwitting fashion the first Salvation Army band was born.

Their immediate success led the Fry family to sell their business and become full-time musicians with the Army. Within the next few years, brass bands sprang up all over the country.

> dID yOU kNOW?



> SAO bISCUIT

It is thought that the name of the popular biscuit by Arnotts, SAO, stands for 'Salvation Army Officer'. This theory arose from the fact that Arthur Arnott, one of five sons of William Arnott (company founder), was a Colonel in The Salvation Army.

> dRUM

To Salvationists, the drum has always been more than a musical instrument.

From the first, the drum's supreme function was as a 'mercy seat' in open-air meetings. Thousands of people have kneeled at the drumhead and claimed Salvation from their sins.

The drum has also been used by some Salvation Army Corps in a similar way to a church bell. For example, in Alaska, half an hour before each service begins in the villages, the Corps drummer stands outside the Army hall beating the drum. The drummer then goes out just before the meeting starts to sound the last call.

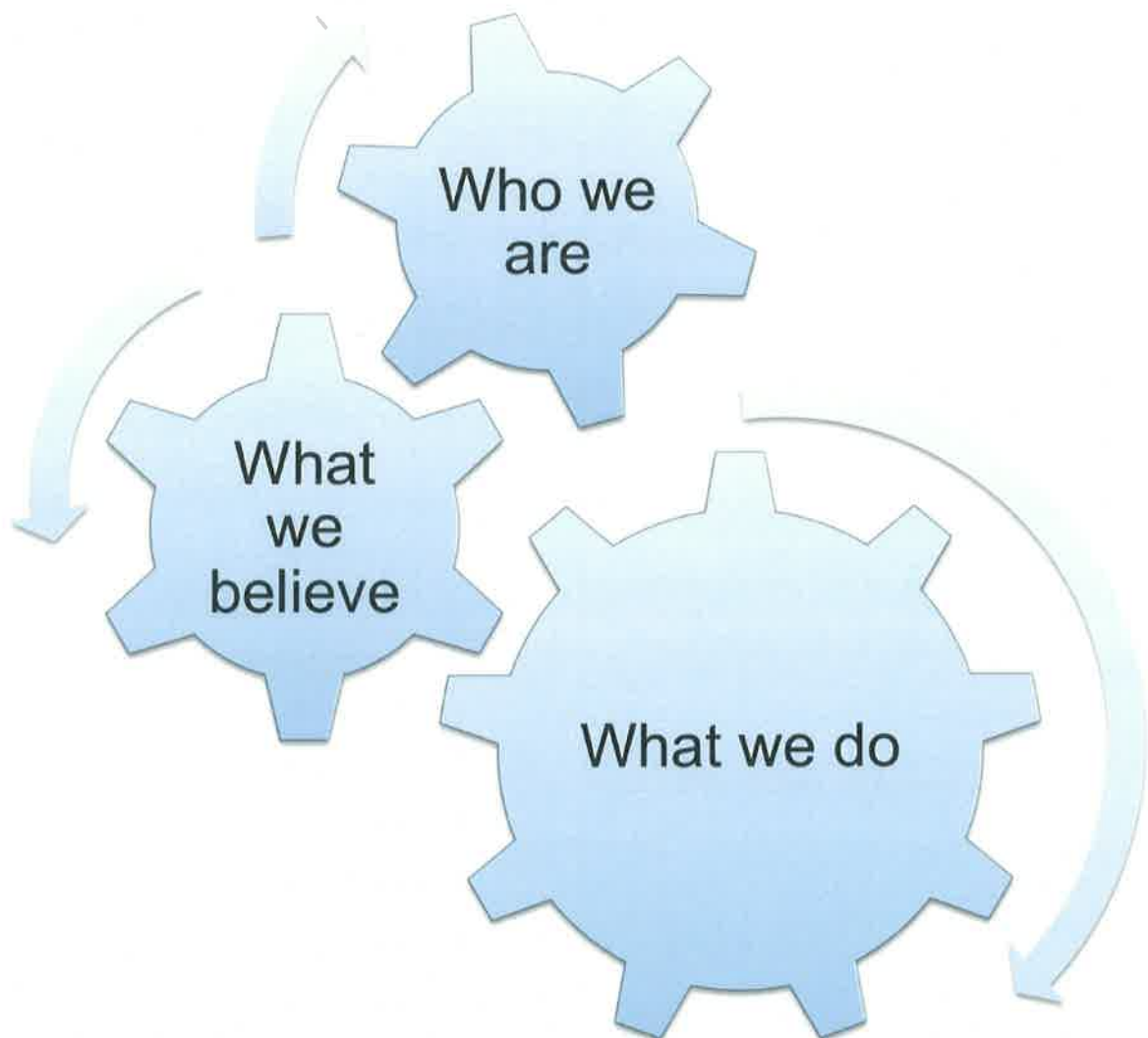
When the Army drum made its first appearance, some people said its use in religious meetings was nothing less than sacrilege, but William Booth claimed it was just as proper to "beat" the people into a Salvation meeting as to "ring" them into church!

Of course, the drum is also very much a part of The Salvation Army musical tradition, playing as it does with the brass band.



The Uniting Church in Australia

Use Scribble Maps <http://www.scribblemaps.com/> to insert your summarised dot points on this page. “The Uniting Church in Australia Notes” handout to will assist you.





The Uniting Church in Australia

Who we are

The Uniting Church in Australia was formed on June 22, 1977, as a union of three churches: the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia.

In uniting, the members of those bodies testified to "that unity which is both Christ's gift and will for the Church" (basis of union, para. 1). Ecumenism remains a vital aspect in all of the church's life and work - in congregations, national commitments to work together with other churches, and relationships and partnerships with churches of various denominations in Asia and the Pacific.

What we believe

The Uniting Church's beliefs are drawn for the Bible and from the Apostles' and Nicene Creeds. The church also takes heed of the Reformation Witness in the Scots Confession of Faith (1560), the Heidelberg Catechism (1563), the Westminster Confession of Faith (1647), the Savoy Declaration (1658), and of the preaching of John Wesley in his Forty-four Sermons (1793).

It affirms the place of ongoing theological, literary, historical and scientific study. The church's Basis of Union (1971) brings together aspects of these writings and traditions and sets out the church's way of living and being.

What we do

The Uniting Church's commitment to love of God and neighbour has sometimes drawn it into controversial situations. It has long taken a role in the political arena, encouraging moral, social and ethical integrity. The Uniting Church has been at the forefront of Aboriginal rights issues including the Native Title debate and reconciliation.

It has taken a stand on environmental issues, and supports the equality and dignity of marginalised people such as ethnic minorities, disabled people and homosexual people.

It is a multicultural church, striving to treat people on an equal basis and seeking to give a voice to the poor, outcast and needy.

However, only some of the Uniting Church's discipling is viewed in public. Much of its role is to stand alongside the individual, inside and outside the church. Its congregations nurture spiritual, social and educational growth. Lay people are encouraged in leadership roles, including preaching the Word and leading congregational worship.

How we relate

In accordance with the understanding that God loves all people equally and works in and through all God's people, the Uniting Church's approach to world mission has moved from a patriarchal model of "knowing and giving what we think is best" to a model of standing alongside those in need.