SMART TAIYE OLUDARE

ID No: UB76989HTH86190

BACHELOR DEGREE IN THEOLOGY

COURSE TOPIC:

CHRISTIANITY AND IT'S PRACTICE

ATLANTIC INTERNATIONAL UNIVERSITY

JUNE 2022

Table of Contents

0.1 INTRODUCTION

Christianity is a popular religion that began with the life, teachings, and death of Jesus of Nazareth in the first century CE (the Christ, or the Anointed One of God). It has risen to be the world's largest religion and the most widely practiced of all faiths. It has a worldwide audience of about two billion people. The three primary denominations are the Roman Catholic Church, Eastern Orthodox churches, and Protestant churches. From the middle of the fifth century until the late twentieth century, the Oriental Orthodox churches, which are one of the oldest branches of the tradition, were cut off from Western Christianity and Eastern Orthodoxy due to a disagreement over Christology (the doctrine of Jesus Christ's nature and significance). Pentecostalism, Charismatic Christianity, Evangelicalism, and Fundamentalism are prominent Christian movements that occasionally cross denominational lines. There are also many different churches all around the world. There are other churches for Anglicanism, Baptism, Calvinism, Congregationalism, Evangelical Church, Lutheranism, Oriental Orthodoxy, Presbyterian, Reformed, and Presbyterian churches. This article discusses the nature and development of the Christian religion and its beliefs and structures. Following that, a variety of Christian intellectual expressions are investigated. Finally, the position of Christianity around the globe is examined, as well as the ties among its divisions and denominations, missionary efforts among non-Christians, and contacts with other world religions. Bible; biblical literature; canon law; Creed; Christology; doctrine and dogma; ecumenism; eschatology; exegesis; faith; grace; heaven; hell; heresy; Jesus Christ; liturgical movement; millennialism; miracle; monasticism; monotheism; New Testament; Old Testament; original sin; Papacy; prayer; priesthood; purgatory; sacrament; salvation; sacrament; salvation

0.2 Definition of Christianity

Christianity is a faith tradition centered on the person of Jesus Christ at its most fundamental level. Faith refers to both the believers' act of trust and the content of their faith in this context. Christianity is more

than a religious belief system as a tradition. Since Jesus initially became the object of religion, it has also developed culture, a set of beliefs and ways of living, practices, and artifacts passed down from generation to generation. As a result, Christianity is both a live religious tradition and the culture that it leaves behind. The Church, or the community of people that make up the body of believers, is the agent of Christianity.

Christianity is an Abrahamic monotheistic religion founded on the life and teachings of Jesus of Nazareth. With an anticipated 2.6 billion adherents in 2020, it is the world's largest religion. Christians believe that Jesus is the Son of God, who's coming as the Messiah was foretold in the Hebrew Bible (known in Christianity as the Old Testament) and recounted in the New Testament. In 157 countries and territories, they account for most of the population. The concepts of justification and the nature of salvation, ecclesiology, ordination, Christology, and the Western and Eastern branches of Christianity remain culturally distinct. The gospel, which means "good news," is described in various Christian denominations' creeds as the Son of God—the Logos incarnated—who ministered, suffered, and died on a cross but rose from the dead for the salvation of humanity; and described in various Christian denominations' creeds as the Son of God—the Logos incarnated—who ministered, suffered, and died on a cross, but rose from the dead for the salvation of humanity. The Old Testament serves as the foundation for the four canonical gospels of Matthew, Mark, Luke, and John, which record Jesus' life and teachings. In the 1st century Hellenistic Judaism, Christianity emerged as a Second Temple Judaic sect in the Roman province of Judea. Jesus' apostles and followers extended over the Levant, Europe, Anatolia, Mesopotamia, the South Caucasus, Egypt, and Ethiopia, despite initial persecution. It swiftly attracted God-fearing gentiles, resulting in a divergence from Jewish traditions. Christianity progressively splits from Judaism after the Fall of Jerusalem in A.D. 70, which destroyed Temple-based Judaism. Emperor Constantine the Great decriminalized Christianity in the Roman Empire with the Edict of Milan (313). Subsequently, he called the Council of Nicaea (325), when Early Christianity was consolidated into the Roman Empire's State church (380). The Eastern Orthodox Church and the Catholic Church split in the East-West Schism, especially over

the schism over the schism the division over the schism over the schism over the schism over the Protestantism divided from the Catholic Church in a variety of organizations during the Reformation (16th century) for theological and ecclesiological issues, most notably on the subject of justification and the bishop of Rome's supremacy. Christianity had a profound impact on the development of Western civilization, notably in Europe, from late antiquity through the Middle Ages. Missionary operations expanded Christianity throughout the Americas, Oceania, Sub-Saharan Africa, and the rest of the world following the Age of Discovery (15th–17th century). Despite efforts toward unity, the Catholic Church (1.3 billion/50.1%), Protestantism (920 million/36.7%), Eastern Orthodox Church (230 million), and Oriental Orthodox churches (62 million) are the four most significant branches of Christianity (Orthodox churches together at 11.9 percent) (ecumenism). Christianity remains the region's primary religion despite a decline in Western support, with over 70% of the population identifying as Christian. Christianity is spreading across Africa and Asia, the two most populous continents. Christians are still persecuted in several regions of the world, particularly in the Middle East, North Africa, East Asia, and South Asia.

0.3 The History Of Christianity

The history of Christianity focuses on the Christian religion, Christian countries, and Christians of various denominations from the first century to the present. The founder of Christianity was Jesus, a Jewish teacher, and healer who prophesied the impending Kingdom of God and was crucified c. A.D. 30–33 in Jerusalem, Roman province of Judea. [1] According to the Gospels, his followers believe that Jesus is the Son of God, that he died for the forgiveness of sins, that he was risen from the dead and exalted by God, and that he would return soon at the beginning of God's kingdom. Among Jesus' initial disciples were apocalyptic Jewish Christians. The admission of Gentiles into the burgeoning early Christian Church pushed early Christianity to split from Judaism during the first two centuries of the Christian era. In 313, Roman Emperor Constantine I issued the Edict of Milan, making Christian worship legal. The Roman Empire officially acknowledged Trinitarian Christianity as its state religion with Theodosius I's Edict of

Thessalonica in 380. Christianity established itself as a mainly Roman religion in the Roman Empire's State church. Various Christological discussions over Jesus' human and divine natures plagued the Christian Church for three centuries, and seven ecumenical councils were organized to clarify these discrepancies. The First Council of Nicea (325), which established the Nicene Creed's Trinitarian doctrine, condemned Arianism. Missionary efforts introduced Christianity to Germanic peoples in the West and north, Armenians, Georgians, Slavic peoples in the East, Syrians and Egyptians in the Middle East, Ethiopians in Eastern Africa, and Central Asia, China, and India throughout the Early Middle Ages. Eastern and Western Christianity moved apart during the High Middle Ages, culminating in the 1054 East-West Schism. The Protestant Reformation and related reform movements arose in response to growing criticism of the Roman Catholic priestly structure and corruption in the 15th and 16th centuries, culminating in the European religious conflicts that split Western Christianity. Since the Renaissance, when Christian churches actively pushed European colonization of the Americas and other continents, Christianity has spread worldwide. With over two billion Christians worldwide, Christianity has expanded to become the world's largest religion. While Christianity's influence in the Western world has waned over the last century, it remains the dominant religion in Europe (including Russia) and the Americas. It has increased in Asia, the Global South, and Third World countries, most notably in Latin America, China, South Korea, and much of Sub-Saharan Africa.

0.4 Origins Of Christianity

Theologically, socially, and politically, 1st-century Roman Judea and its bordering provinces were highly diverse. They were always defined by socio-political instability, with various religious and political Judaic movements. According to Josephus, the Pharisees, Sadducees, Essenes, and an unknown "fourth philosophy," whom modern historians recognize as the Zealots and Sicarii, were the four most essential sects within Second Temple Judaism. Between the first and second centuries B.C. and A.D., several charismatic religious figures, including Jewish sages Yohanan ben Zakkai and Hanina ben Dosa,

contributed to what would become the Mishnah of Rabbinic Judaism. The idea of a future "anointed" leader (Messiah or king) from the Davidic line resurrecting the Israelite Kingdom of God in place of the foreign rulers of the time has its origins in apocalyptic literature written between the 2nd and 1st centuries B.C., promising a future "anointed" leader (Messiah or king) from the Davidic line resurrecting the Israelite Kingdom of God.

0.4.1 The Ministry of Jesus

The principal sources of knowledge about Jesus' life and teachings are the four canonical gospels, the Apostles' Acts, and the Pauline epistles. According to the Gospels, Jesus is the Son of God who was crucified in Jerusalem between A.D. 30–33. His disciples believed he had been elevated by God and raised from the grave, heralding the coming of God's Kingdom.

0.4.2 Early Phases of Christianity

According to church historians, early Christianity began with Jesus' ministry (c. 27–30) and ended with the First Council of Nicaea. The most frequent divides are the Apostolic Age (c. 30–100, when the earliest apostles were still alive) and the Ante-Nicene Period (c. 100–325).

0.4.3 The Apostles' Age

In the Apostolic Age, the Apostles and their missionary activities are remembered. Because it is the age of Jesus' immediate apostles, it is crucial in the Christian tradition. The Acts of the Apostles are an essential source for the Apostolic Age. However, its historical accuracy is disputed, and its scope is limited, mainly focusing on Paul's activities from Acts 15 onwards and concluding about 62 A.D. with Paul preaching in Rome while imprisoned. The early followers of Jesus were an apocalyptic Jewish Christian cult inside the ambit of Second Temple Judaism. The Ebionites and the early Jerusalem Christian community, led by Jesus' brother James the Just, were entirely Jewish early Christian organizations. In Acts 9, they called themselves "disciples of the Lord" and "followers of the Way," and in Acts 11, a settled community of

disciples in Antioch was the first to be called "Christians." God-fearers, i.e., Greco-Roman followers who professed allegiance to Judaism but refused to convert, preserving their Gentile (non-Jewish) status and who already frequented Jewish synagogues, were drawn to several early Christian groups. Gentile inclusion posed a problem because they could not follow the Halakha correctly. Before converting and beginning his ministry among the Gentiles, Paul the Apostle, also known as Saul of Tarsus, persecuted early Jewish Christians. The fundamental theme of Paul's letters is the inclusion of Gentiles into God's New Covenant, which delivers the message that faith in Christ is sufficient for salvation. As a result of this embrace of Gentiles, the character of early Christianity developed, and it gradually drifted away from Judaism and Jewish Christianity over the first two centuries of the Christian Era. Before the fall of Jerusalem in A.D. 70, the fourth-century church historians Eusebius and Epiphanius of Salamis recount a tradition that the Jerusalem Christians were divinely advised to leave to Pella in the Decapolis region across the Jordan River. The Gospels and New Testament epistles contain early creeds and hymns and stories of the Passion, the empty tomb, and Resurrection appearances. Early Christianity spread to Aramaic-speaking peoples along the Mediterranean coast and the Roman Empire's inland territories and beyond, including Mesopotamia, which was ruled by these empires at various times and to varying degrees.

0.4.4 The Ante-Nicene Period

Between the Apostolic Age and the First Council of Nicaea, which was in 325, was the ante-Nicene period (meaning "before Nicaea"). By the time the Nicene period began, the Christian faith had spread throughout Western Europe, the Mediterranean Basin, North Africa, and the East. Many Christian teachings arose as the early groupings grew into a more formal Church organization. Christianity grew progressively separate from Judaism, developing its own identity through a violent rejection of Judaism and Jewish traditions. Christians increased by around 40% per decade between the first and second centuries. However, this occurred gradually and at various times in various locations. In the post-Apostolic

Church, a hierarchy of clergy emerged as overseers of urban Christian populations adopted the forms of Episkopi (overseers; the derivation of the terms bishop and episcopal) and presbyters (elders; the origin of the name priest) (servants). The terms overseer and elders are frequently used interchangeably and as synonyms in the New Testament. Clement, a 1st-century Roman bishop, used the terms bishops and presbyters interchangeably to refer to the leaders of the Corinthian Church in his epistle to Corinthians.

0.4.5 Various Christian denominations

Because several types of Christianity interacted in a complex way to produce the dynamic character of Christianity that existed throughout this century, many of the variants that existed at the time defy simple categorization. Many Christian sects, cults, and movements formed during the Ante-Nicene period, many of which had critical unifying aspects lacking during the Apostolic period. They had different interpretations of the Bible, mainly regarding theological concepts like Jesus' divinity and the substance of the Trinity. The Post-Apostolic period was diverse in terms of beliefs and activities. In addition to the large variety of general branches of Christianity, there was constant change and diversity, resulting in internecine warfare and syncretic adoption.

0.4.6 The process of establishing the biblical canon

The Pauline epistles had been produced and transmitted by the end of the first century. By the early third century, a collection of Christian texts resembled the modern New Testament. However, there were still controversies concerning the canonicity of Hebrews, James, I Peter, I and II John, and Revelation. The West had agreed on the New Testament canon by the fourth century, while the East, with a few exceptions, had come to accept the Book of Revelation by the fifth century, bringing the canon into harmony.

0.4.7 Writings from the time of the Proto-Orthodox

As Christianity spread throughout the Roman Empire's provinces and beyond its borders, it drew people from the Hellenistic world's higher social classes and well-educated circles, some of whom became bishops. They created two types of works: theological and apologetic, the latter of which intended to defend Christianity by refuting arguments against its legitimacy using reason, philosophy, and sacred scriptures. The authors in question are the Church Fathers, and "patristics" is the study of their lives and writings. The early Church Fathers are Ignatius of Antioch, Polycarp, Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, and Origen.

0.4.8 Art from the first centuries of the Christian era

The first known Christian artwork dates from 200 AD , while literary evidence shows that simple home representations were used earlier. [needs a reference] The earliest Christian paintings were discovered in Roman tombs around 200 AD, while the earliest Christian sculptures were found in coffins at the beginning of the third century. Due to the early rejection of pictures and the desire to hide Christian activity from persecution, early Christianity and its evolution left little written evidence.

0.4.9 Prosecutions and legalization

Christians were not persecuted across the Empire until Decius' reign in the third century. The Diocletianic Persecution, which lasted from 303 to 311, was the penultimate and most violent persecution of the Roman imperial authorities. The Edict of Serdica, issued by Roman Emperor Galerius in 311, effectively ended the persecution of Christians in the East. The persecution of Christians by the Roman state ended with the Edict of Milan, which gave the Roman Emperors Constantine the Great and Licinius permission to practice Christianity. The Kingdom of Armenia became the first kingdom to convert to Christianity when Gregory the Illuminator persuaded Tiridates III, King of Armenia, to convert to Christianity in the year 301.

0.4.10 There were only a few Christian centers up until 325 A.D.

It's difficult to say how much Christianity Constantine received at this point, but his ascension marked a turning point for the Christian Church. He supported the Church financially, built numerous basilicas, granted clergy privileges (such as tax exemptions), promoted Christians to positions of prominence, and returned confiscated property. [62] Constantine was a crucial figure in the Church's hierarchy. In 316, he was a judge in a North African dispute concerning the Donatist conflict. More importantly, he convened the Council of Nicaea in 325, the first ecumenical council. As a result, he set a precedent for the emperor's responsibility to God for the spiritual well-being of his subjects and hence a duty to defend orthodoxy. He was charged with promoting ecclesiastical unity, enforcing doctrine, and putting an end to heresy. Constantine's nephew Julian left Christianity and adopted a Neoplatonic and mystical version of Greco-Roman Paganism under the influence of his adviser Mardonius, shocking the Christian establishment. [64] By restoring ancient temples and adapting them to Christian traditions such as episcopal organization and public charity, he hoped to restore Greco-Roman paganism in the Roman Empire (previously unknown in the Greco-Roman religion). Julian's reign was cut short when he was killed in battle against the Persians.

0.4.11 Arianism and the first ecumenical councils

Arianism was a significant Nontrinitarian Christological view that flourished across the Roman Empire from the 4th century, arguing that Jesus Christ is a creation distinct from and subservient to God the Father. It was created by the Christian presbyter Arius of Alexandria, Egypt. Although the Roman Empire's State Church rejected Arian theology as heresy and eventually outlawed it, it remained popular underground for a long time. In the late fourth century, Ulfilas, a Roman Arian bishop, was the first Christian missionary to the Goths, the Germanic peoples who lived on the Roman Empire's borders and within it. Ulfilas helped establish Arian Christianity among the Goths, allowing them to remain culturally and spiritually distinct from Chalcedonian Christians. During this time, the first ecumenical councils were held. They were primarily concerned with theological and Christological issues. After the First Council of

Nicaea and the First Council of Constantinople denounced Arian teachings as heresy, the Nicene Creed was created.

0.4.12 The Roman Empire's official religion was Christianity.

The Edict of Thessalonica, issued by Theodosius I, Gratian, and Valentinian II on February 27, 380, declared Trinitarian Christianity to be the state religion of the Roman Empire. Constantius II and Valens had previously embraced Arian or Semi-Arian forms of Christianity, although Valens' successor Theodosius I, favored the Nicene Creed's Trinitarian doctrine. Following its creation, the Church adopted the Empire's organizational borders, including geographical regions known as dioceses that corresponded to imperial government territorial divisions. The bishops, stationed in large urban centers before legality, were thus in charge of each diocese. His location was the bishop's "seat," or "see," was his location. Rome, Constantinople, Jerusalem, Antioch, and Alexandria came to prominence, among the others. The majority of these sees' status was partly based on their apostolic founders, who were spiritual heirs to the bishops. Even though the bishop of Rome was still considered first among equals, Constantinople was assigned second place as the Empire's new capital. Others who did not believe in the maintained "faithful tradition," such as the Trinity, were to be considered practitioners of criminal heresy, according to Theodosius I, and this culminated in the first case of a heretic being executed by the state rather than the Church, Priscillian, in 385.

0.4.13 The Church of the East was established during the Middle Ages.

In the early fifth century, the School of Edessa created a Christological worldview, asserting that Christ's divine and human natures were distinct individuals. As a result of this position, Mary could no longer be appropriately referred to as God's mother and could only be referred to as Christ's mother. Nestorius, the Patriarch of Constantinople, was the most well-known proponent of this viewpoint. This became a complex topic as various sectors of the Church began to refer to Mary as the mother of God. Theodosius

II, the Roman Emperor, called the Council of Ephesus to settle the disagreement. The council eventually rejected Nestorius' point of view. The Nestorian position caused many churches to split from the Roman Church, resulting in a massive schism. Nestorian churches were persecuted, and many of their follower's sought safety in the Sasanian Empire, which welcomed them. The Sasanian (Persian) Empire had many Christian converts early in its history, many of whom were strongly affiliated with the Syriac branch of Christianity. The Sasanian Empire was ostensibly Zoroastrian. It carefully followed the faith, partially to distinguish itself from the religion of the Roman Empire (originally the Greco-Roman Paganism and then Christianity). The Sasanian Empire allowed Christianity, and as the Roman Empire began to expel heretics more regularly in the fourth and sixth centuries, the Sasanian Christian community proliferated. The Persian Church had established itself and distanced itself from the Roman Church by the end of the fifth century. This Church evolved into what we currently known as the Church of the East. The Council of Chalcedon, held in 451, was called to answer Nestorianism's Christological concerns. Many miaphysite churches disputed the council's conclusion that Christ's divine and human natures were distinct but fundamental elements of the same entity. As a result of the separation, a communion of churches was formed, including the Armenian, Syrian, and Egyptian churches. Despite attempts at reconciliation throughout the next few centuries, the split remained permanent, culminating in what we now call Oriental Orthodoxy.

0.4.14 Monasticism

Monasticism is a form of asceticism in which a person gives up worldly pursuits and either life alone as a hermit or joins a small group of people. It began in the early Christian Church as a family of related traditions founded on Scriptural precedents and ambitions and roots in certain Judaism strands. The Apostolic community's organization, as described in Acts 2:42–47, impacted monasticism, and John the Baptist is regarded as the prototypical monk. Origen, St. Jerome, John Chrysostom, and Augustine of Hippo were late-Antiquity Christian authors who interpreted Biblical texts in a highly aestheticized religious

milieu. Asceticism is exemplified in the lives of John the Baptist, Jesus Christ, the twelve apostles, and Paul the Apostle. The Essenes, an ancient Jewish sect that took abstinence vows in preparation for a holy battle, disclosed their ascetic practices in the Dead Sea Scrolls. The ascetic religious life was emphasized in both early Christian writings (see Philokalia) and actions (see: Hesychasm). Christian ascetics include saints like Paul the Hermit, Simeon Stylites, David of Wales, John of Damascus, and Francis of Assisi. St. Anthony the Great (also known as St. Anthony of the Desert), St. Mary of Egypt, and St. Simeon Stylites, collectively known as the Desert Fathers and Desert Mothers, were among thousands of male and female Christian ascetics, hermits, and anchorites who previously lived in the Middle East's deserts. In 963, a complex of monasteries known as the Lavra was founded on Mount Athos, according to Eastern Orthodox tradition. This became the most important center of orthodox Christian ascetic groups in the centuries. In the modern era, Mount Athos and Meteora have remained prominent centers. Cenobitic live in communities, usually in a monastery, and are governed by an abbot who follows a rule (or code of practice). Eremitic monks, often known as hermits, live alone, whereas cenobitic live in communities, generally in a monastery, and follow a set of rules (or code of practice). All Christian monks were originally hermits, following Anthony the Great's example. Pachomius, on the other hand, realized the necessity for some sort of organized spiritual education and, in 318, established the first monastery for his many disciples. Across the Egyptian desert and the rest of the Roman Empire's eastern half, similar institutions arose. Women were attracted to the movement in particular. In the evolution of monasticism, Basil the Great and Benedict, who wrote the Rule of Saint Benedict, which would become the most common rule throughout the Middle Ages and the starting point for all monastic rules, were crucial characters.

0.4.15 476–842 Early Middle Ages

The change from the Middle Ages to the Early Middle Ages was slow and regional. The importance of rural areas as power centers expanded while metropolitan areas shrank. Although the East (Greek territories) had a more significant Christian population, essential developments occurred in the West (Latin areas),

and each took shape. The Eastern Church maintained its structure and character while evolving at a slower pace. The popes, or Rome's bishops, were forced to adapt to swiftly changing circumstances. Despite their professed loyalty to the emperor, they were compelled to negotiate compromises with the "barbarian governors" of the former Roman provinces.

0.4.16 Western missionaries' expansion

The progressive loss of Western Roman Empire power, replaced by foederati and Germanic kingdoms, coincided with early missionary initiatives into territory not governed by the crumbling Empire. As early as the fifth century, Roman Britain's missionary activity into the Celtic lands (Scotland, Ireland, and Wales) produced contradictory early Celtic Christian traditions, later reintegrated under the Church in Rome. Patrick, Columba, and Columbanus, three Christian saints, were renowned missionaries in Northwestern Europe. After the Romans withdrew, the Anglo-Saxon tribes conquered Southern Britain were initially pagan, but Augustine of Canterbury converted them to Christianity on Pope Gregory the Great's mission. Wilfrid, Willibrord, Lullus, and Boniface were among the missionaries who converted their Saxon cousins to Germania, which quickly became a missionary hotspot. In the early fifth century, the Franks conquered Gaul's predominantly Christian Gallo-Roman populace (modern-day France). The inhabitants were oppressed until 496 when Frankish King Clovis I converted from paganism to Roman Catholicism. Clovis persuaded his fellow nobles to do the same, therefore bolstering his newly established Empire by uniting the beliefs of the rulers and the people. After the founding of the Frankish Kingdom and the stabilization of political conditions, the Western part of the Church began missionary work, encouraged by the Merovingian dynasty, to alleviate problematic neighbor peoples. After Willibrord found a church in Utrecht, the Pagan Frisian King Radbod destroyed several Christian institutions between 716 and 719. In 717, Boniface's English missionary was sent to Frisia to help Willibrord re-establish churches and continue missions in Germany. Charlemagne used mass killings to oppress the Pagan Saxons and force them to convert to Christianity in the late eighth century.

0.4.17 Rashidun's Caliphate

Because Christians were considered "People of the Book" in the Islamic religion, they were assigned the status of dhimmi (together with Jews, Samaritans, Gnostics, Mandeans, and Zoroastrians), which was lower than that of Muslims. Christians and other religious minorities were thus subjected to religious discrimination and persecution, as they were forbidden from proselytizing (evangelizing or spreading Christianity) in lands conquered by Arab Muslims, as well as from bearing arms, engaging in certain professions, and being forced to dress differently to distinguish themselves from Arabs. non-Muslims were obligated to pay the jizya and kharaj taxes, and periodic heavy ransoms levied on Christian communities by Muslim rulers to fund military campaigns, all of which provided a significant portion of income to Islamic states impoverishing many Christians, forcing many Christians to convert to Islam. Christians who couldn't afford to pay the levies were compelled to hand over their children to Muslim officials as a payment, who subsequently sold them as slaves to Muslim houses, causing them to convert to Islam. According to Syriac Orthodox Church tradition, the Muslim invasion of the Levant was a relief for Christians persecuted by the Western Roman Empire. Later, Michael the Syrian, the patriarch of Antioch, declared that God had "raised the children of Ishmael from the south to release us from the clutches of the Romans through them." Dissatisfied with the authority of the Western Roman Empire or the Byzantine Empire, specific Christian communities in Palestine, Syria, Lebanon, and Armenia chose to live as dhimmis under Muslim rulers, who provided them with more advantageous economic and political conditions. Modern historians acknowledge, however, that Christian populations living in lands invaded by Arab Muslim armies between the 7th and 10th centuries A.D. experienced religious persecution, religious violence, and martyrdom at the hands of Arab Muslim officials and rulers on numerous occasions; many were executed under the Islamic death penalty for defending their Christian faith through dramatic acts of resistance such as refusing to convert to Islam, repudiating the Prophecy, and refusing to convert to Christianity.

0.4.18 The Umayyad Caliphate was a caliphate ruled by the Umayyads.

According to the staff school of Islamic law, the testimony of a non-Muslim (such as a Christian or a Jew) was not considered legitimate against the testimony of a Muslim in legal or civil matters (shara). Muslim women have traditionally been prohibited from marrying Christian or Jewish men in Islamic culture and traditional Islamic law. However, Muslim males have been permitted to marry Christian or Jewish women (see: Interfaith marriage in Islam). Christians under Islamic rule were allowed to convert to Islam or any other faith; nevertheless, a murtad, or apostate from Islam, faced harsh consequences, including the death penalty. Christians living under Islamic rule were usually allowed to practice their faith, while the fabled Umar Pact imposed some limits. This treaty, allegedly signed in 717 AD, prohibited Christians from publicly displaying the cross on church buildings, summoning congregants to prayer with a bell, re-building or repairing churches and monasteries after being destroyed or damaged, and imposed other occupation, clothing, and weapon restrictions. The Umayyad Caliphate oppressed many Berber Christians in the 7th and 8th centuries A.D., leading to their conversion to Islam. In Umayyad al-Andalus, the Maliki school of Islamic law was the most popular (the Iberian Peninsula). [87] The martyrdoms of forty-eight Christian martyrs who perished in the Emirate of Córdoba between 850 and 859 AD[93] are recorded in the hagiographical book published by the Iberian Christian and Latinist scholar Eulogius of Córdoba. [86] [87] [88] The Martyrs of Córdoba were executed under the reigns of Abd al-Rahman II and Muhammad I, according to Eulogius' hagiography, for capital Islamic law charges such as apostasy and blasphemy. [86] [87][88]

0.4.19 Byzantium's iconoclasm

In the early eighth century, iconoclasm spread throughout the Byzantine Empire's provinces following a succession of heavy military defeats against the Muslims. In the 720s, the Byzantine Emperor Leo III the

Isaurian made it illegal to depict Christ, saints, and biblical events in art. Pope Gregory III held two synods in Rome to condemn Leo's actions in the Latin West. The Byzantine Iconoclast Council, which assembled at Hieria in 754 AD, declared holy portraits heretical. [101] The dissident movement obliterated much of the Christian Church's early creative history. The dissident movement was deemed heretical by the Second Council of Nicaea (the seventh ecumenical council) in 787 AD, but it made a brief resurgence between 815 and 842 AD.

0.4.20 High Middle Ages (800–1299)

Western Europe, the Holy Roman Empire, Kievan Rus', and the Byzantine Empire all existed during the Middle Ages (the year 1000) The Carolingian Renaissance took place in the late eighth and early ninth centuries, primarily during the reigns of Charlemagne, the Carolingian Empire's founder and first Emperor, and his son, Louis the Pious. To solve the problem of illiteracy among clergy and court scribes, Charlemagne created schools and brought the best knowledgeable persons from all over Europe to his court.

0.4.21 Tensions are increasing between the East and the West.

In the fourth century, tensions within the Christian community began to arise. The nature of the bishop of Rome's importance and the theological consequences of adding the filioque phrase to the Nicene Creed were debated. The patriarchate of Photius was the first to examine these doctrinal concerns openly. The Eastern churches considered Rome's interpretation of episcopal power as directly contradicting the Church's essentially conciliar structure, so the two ecclesiologies were mutually incompatible. The gradual introduction of the Filioque clause – meaning "and the Son" – into the Nicene Creed in the West, as in "the Holy Spirit... proceeds from the Father and the Son," whereas the original Creed, sanctioned by the councils and still used by the Eastern Orthodox today, simply states "the Holy Spirit... proceeds from the Father." According to the Eastern Church, the sentence was introduced unilaterally and hence

illegitimately because the Eastern Church was never consulted. [103] The Eastern Church also deemed the Filioque phrase dogmatically incorrect and an ecclesiological issue.

0.4.22 The Photos have a schism.

The resistance of Roman Pope John VII to the Byzantine Emperor Michael III's choice of Photios I as the patriarch of Constantinople, ignited a debate in the 9th century between Eastern (Byzantine, Greek Orthodox) and Western (Latin, Roman Catholic) Christianity. The pope declined to apologize to Photios for past differences between the East and the West. Photios refused to recognize the pope's authority over the Eastern Church or the Filioque clause. The Latin delegation at his consecration council persuaded him to accept the phrase to gain their support. The Bulgarian Church's Eastern and Western religious jurisdictional rights were also in question. The papal legates were satisfied with Photios' surrender of Bulgaria to Rome after he conceded on the topic of Bulgarian jurisdictional powers. Bulgaria's return to the Byzantine rite in 870 had already granted it autocephaly. Thus this concession was primarily symbolic. Without the consent of Bulgarian King Boris I, the Papacy was powerless to enforce any of its claims.

0.4.23 The schism between East and West (1054)

The East-West Schism, sometimes known as the "Great Schism," split the Church into two branches: Western (Latin) Catholicism and Eastern (Greek) Orthodoxy. It was the first significant split since certain Eastern parties rejected the Council of Chalcedon's decrees (see Oriental Orthodoxy), and it was much more severe. The East-West Schism, which is usually dated to 1054, was the culmination of a long period of animosity between Latin and Greek Christendom over the nature of papal primacy and certain doctrinal matters concerning the Filioque, which was exacerbated by cultural, geographical, geopolitical, and linguistic differences.

0.4.24 Reform of the monastic order

During the Middle Ages, the Cistercians spread from their original sites in Western-Central Europe. The Benedictine Order controlled the majority of monasteries in the Catholic West from the sixth century onward. From the late 10th century, the Abbey of Cluny became the accepted primary center of Western monasticism due to its greater devotion to a reformed Benedictine rule. Cluny established a broad, federated order in which the administrators of subsidiary houses functioned as Cluny's deputies and reported to him. From the second half of the 10th century until the early 12th century, the Cluniac spirit had a revitalizing effect on the Norman Church during its heyday. The Cistercian movement brought the next stage of monastic reform. Cîteaux Abbey, the first Cistercian abbey, was built in 1098. Cistercian life was characterized by a return to a literal following of Benedictine rule, rejecting Benedictine advancements. The return to manual labor, particularly fieldwork, was the most striking feature of the reform. Thanks to Bernard of Clairvaux, the Cistercians ' primary builder, they became the main force of technological advancement and diffusion in medieval Europe. The Cistercian houses numbered 500 by the end of the 12th century, and the order claimed to have close to 750 homes at their peak in the 15th century. The majority of these were constructed in wilderness areas and were essential in bringing such remote regions of Europe into economic cultivation. The development of the Mendicant orders provided the third stage of monastic reform. Mendicants often called "friars," live in a secluded monastery under the monastic rule, taking typical vows of poverty, chastity, and obedience but focusing on preaching, missionary activities, and education. The Franciscan Order was founded by Francis of Assisi's followers in the 12th century, and St. Dominic founded the Dominican Order after that.

0.4.25 Universities are becoming more popular.

The origins of modern western universities can be traced back to the Medieval Church. All students were deemed priests when they first opened as cathedral schools. This was advantageous because it placed the students under ecclesiastical jurisdiction, giving them legal immunities and protections. The cathedral

schools gradually broke away from the cathedrals. They established their institutions, with the University of Bologna, the University of Oxford (1096), and the University of Paris being among the first.

0.4.26 Investiture squabble

The Investiture Controversy, sometimes known as the "Lay Investiture Controversy," was the most prominent dispute between secular and ecclesiastical forces in medieval Europe. It all started with a disagreement between the Holy Roman Emperor Henry IV and Pope Gregory VII in the 11th century over who would choose bishops (investiture). The loss of lay investiture threatened undermining the Holy Roman Empire's power and the European nobility's ambitions. Because bishoprics are lifetime appointments, a king has more control over their rights and revenues than hereditary noblemen. He could leave the position vacant and collect the payments in trust for the future bishop, or he may bestow a bishopric to reward a helpful noble. The Roman Catholic Church wished to abolish lay investiture to reform the episcopate and provide more excellent pastoral care to end this and other abuses. The Dictatus Papae, issued by Pope Gregory VII, proclaimed that only the pope could appoint bishops. Excommunication and a ducal insurrection followed Henry IV's rejection of the proclamation. Henry IV was eventually absolved after a spectacular public penance, but the Great Saxon Revolt and investiture dispute continued. King Henry I and St. Anselm, Archbishop of Canterbury, had a similar dispute about investiture and episcopal vacancy in England. The Concordat of London (1107), which abandoned the king's claim to invest bishops but maintained the requirement of an oath of fidelity, settled the English conflict. This was a partial model for the Worms Concordat (Pactum Calixtinum), which addressed the Imperial investiture debate with a compromise that gave secular authorities considerable influence while allowing cathedral canons to choose bishops. Bishops were given the staff and the ring to signify the center by both ecclesiastical and secular authorities.

0.4.29 Crusades

Between the First and Second Crusades, the Kingdom of Jerusalem and the Crusader nations had their strongholds in the Holy Land. The Crusades (1095–1291) refers to the Papacy-sponsored European Christian battles in the Holy Land against Muslims to reclaim Palestine. Other Crusader missions took place in the Mediterranean, primarily in Southern Spain, Southern Italy, and the islands of Cyprus, Malta, and Sicily, against Islamic armies. The Papacy also supported multiple Crusades against Pagan peoples in Northeastern Europe to subdue and convert them to Christianity and against Western Europe's political opponents and heretical or schismatic religious minorities. Until the Arab Muslim conquests of the 7th and 8th centuries, the Holy Land was a part of the Roman Empire, and hence of the Byzantine Empire. Following that, Christians were typically allowed to visit the Holy Land's important sites until 1071, when the Seljuk Turks closed Christian pilgrimages and attacked the Byzantines, defeating them at the Battle of Manzikert. Pope Urban II agreed to help Emperor Alexius I against Islamic expansion. He most likely expected money from the pope to hire mercenaries. Instead, in a speech given at the Council of Clermont on November 27, 1095, Urban II called for the knights of Christendom, combining the idea of a pilgrimage to the Holy Land with the idea of fighting a holy war against infidels. In 1099, the First Crusade took Antioch and later Jerusalem. When Islamic armies captured Edessa in 1145, the Second Crusade began. After battles between Richard the Lionheart and Saladin, Jerusalem was held until 1187 and the Third Crusade. The Fourth Crusade, which started in 1202 with Innocent III's intention of retaking the Holy Land, was quickly hijacked by the Venetians. The crusaders sacked Constantinople and other parts of Asia Minor when they arrived, establishing the Latin Empire of Constantinople in Greece and Asia Minor. There were five numbered crusades to the Holy Land, culminating in the siege of Acre in 1219, which effectively ended Western influence in the Holy Land. The Crusaders held Jerusalem for about a century, but other Christian strongholds in the Near East were longer. The Crusades failed to build enduring Christian kingdoms in the Holy Land. For decades, Islamic expansion into Europe posed a threat, culminating in Suleiman the

Magnificent wars in the 16th century. The Reconquista in Iberia, the Southern Crusades in Italy, and the Sicilian Crusades all contributed to the fall of Islamic dominance in Europe. The Albigensian Crusade was aimed at the heretical Cathars of southern France, and it was successful in exterminating them thanks to the Inquisition established in its aftermath. The Wendish Crusade successfully subjugated and converted the pagan Slavs of modern-day eastern Germany. During the Livonian Crusade, the Teutonic Knights and other warrior-monk orders defeated and forcibly converted the pagan Balts of Livonia and Old Prussia. The pagan Grand Duchy of Lithuania, on the other hand, successfully resisted the Knights and only converted voluntarily in the fourteenth century.

0.4.30 The Inquisition of the Middle Ages

The Episcopal Inquisition (1184–1230) and later the Papal Inquisition (the 1230s–1240s) were among the inquisitions (Roman Catholic ecclesiastical bodies concerned with eliminating Christian groups that they deemed as heretical) that began around 1184. It was founded in response to apostate or dissident Christian movements in Europe, particularly the Bogomils, Cathars (or Albigensians), Waldensians, Beguines and Beghards, Lollards, Hussites, and European Jews. They were dispersed in the Bulgarian Empire, Southern France, Northern Italy, Flanders and Rhineland, England, the Lands of the Bohemian Crown, and the territories united under the Crown of Arago. These were the first inquisition movements in European Christendom, and there would be many more to come.

0.4.31 Christianity's Expansion

Throughout their missions on the Scandinavian Peninsula, Christianized Anglo-Saxons carried out early evangelism of Scandinavia; the most renowned of the Anglo-Saxon missionaries was Ansgar, Archbishop of Bremen, called "Apostle of the North." Ansgar, a native of Amiens, was brought to Jutland, Denmark, with a group of monks about the year 820, during the reign of pro-Christian King Harald Klak. The mission was only partially successful, and Ansgar returned to Germany two years later, after Harald's kingdom had

been driven out. Ansgar and his aide friar Witmar traveled to Birka on Lake Mälaren in Sweden in 829, and a small community was formed in 831, including the king's steward Herger. The conversion was slow, and most Scandinavian kingdoms were only fully Christianized in the years following AD 1000, during the reigns of monarchs such as Saint Canute IV of Denmark and Olaf I of Norway.

0.4.32 Rastislav's rule brought about the Christianization of Moravia.

The patriarch Photios I of Constantinople, one of Byzantium's most learned churchmen, spearheaded the Christianization of the Slavs. In answer to a request from King Rastislav of Moravia for missionaries who could minister to the Moravians in their tongue, the Byzantine Emperor Michael III picked Cyril and Methodius. The two brothers translated the Bible and many prayer books into the local Slavonic vernacular. The hybrid literary language Old Church Slavonic was established due to their translations being copied by speakers of other dialects. It later evolved into Church Slavonic and is currently used by the Russian Orthodox Church and other Slavic Orthodox Christians. After that, Methodius converted the Serbs. Bulgaria was a pagan country from when it was founded in 681 until Boris I converted to Christianity in 864. This decision was complex; the most important factors were that Bulgaria was sandwiched between two powerful Christian empires, Byzantium and East Francia; Christian doctrine favored the monarch as God's representative on Earth, and Boris saw it as a way to reconcile Bulgar and Slav differences. Constantinople, Serbia, and Russia recognized Bulgaria as a patriarchate in 927, 1346, and 1589. Long before these dates, all of these countries had been converted. From 1309 to 1378, the Avignon Papacy, also known as the Babylonian Captivity, was a period in which seven popes resided in Avignon, modern-day France. Pope Clement V relocated to Avignon, in southern France, in 1309. Confusion and political hostility increased as the prestige and influence of Rome diminished without a resident pontiff. When Gregory XI died in Rome in 1378, the troubles reached a pinnacle. Urban VI, an Italian, was elected

by a papal conclave in Rome. The French cardinals were soon enraged by Urban's actions, and they held

a second conclave to elect Robert of Geneva to succeed Gregory XI, kicking off the Western Schism.

0.4.33 Abuse and corruption in the Catholic Church have been criticized.

John Wycliffe, an English scholastic philosopher and Christian theologian most known for condemning the

Catholic Church's abuses and corruption, was a Protestant Reformation forerunner. He highlighted the

Bible's supremacy and urged direct contact between God and the human person, free of priests and

bishops' involvement. The Lollards, a Proto-Protestant Christian movement based on Wycliffe's teachings,

were influential during the English Reformation. Wycliffe influenced Jan Hus, a Czech Christian theologian

headquartered in Prague, who spoke out against the excesses and corruption he found in the Catholic

Church. The Hussites were a proto-Protestant Christian sect that followed the teachings of Jan Hus, the

most well-known figure of the Bohemian Reformation. His legacy has become a prominent icon of Czech

culture in Bohemia. He was a predecessor of the Protestant Reformation. Because of their outspoken

opinions concerning the Catholic Church, both Wycliffe and Hus were convicted of heresy and sentenced

to death.

0.4.34 The Catholic Church and the Renaissance

In Italy, the Renaissance was characterized by a classical focus and increased riches through mercantile

commerce. The Renaissance impacted the city of Rome, the Papacy, and the papal territories. On the one

hand, it was a period of enormous artistic patronage and architectural splendor, with painters such as

Michelangelo, Brunelleschi, Bramante, Raphael, Fra Angelico, Donatello, and Leonardo da Vinci

commissioned by the Church. On the other hand, wealthy Italian families frequently won episcopal

appointments, including the Papacy, for their relatives, some of whom, like Alexander VI and Sixtus IV,

were known for immorality. In addition to being the head of the Church, the pope became one of Italy's

most potent secular rulers, with pontiffs like Julius II frequently waging campaigns to protect and expand

their temporal realms. Furthermore, the popes spent lavishly both on private luxuries and on public works, repairing or building churches, bridges, and a magnificent system of aqueducts in Rome that still function today, in a spirit of refined competition with other Italian lords.

0.4.35 Constantinople's Fall

Constantinople fell to the Ottoman Empire in 1453. One of the elements that sparked the literary Renaissance in the West during this time was Eastern Christians leaving Constantinople and the Greek manuscripts they brought with them. The Ottoman authorities applied Islamic law when dealing with the defeated Christian people. As people of the Book, Christians were officially tolerated. As a result, the Church's canonical and hierarchical structures remained intact, and its administration continued to operate. Mehmet the Conqueror allowed the Church to pick a new patriarch, Gennadius Scholarius, as one of his first acts. However, certain rights and advantages, such as freedom of worship and religious organization, were frequently established in theory but rarely followed through. Christians were treated as second-class citizens, and the legal safeguards they relied on were subject to the sultan's and sublime porter's whims. Mosques were built in the Hagia Sophia and the Parthenon, which had been Christian churches for nearly a millennium. Christians were persecuted frequently, with the Armenian, Assyrian, and Greek genocides serving as a high point.

0.4.36 The Americas were colonized and Christianized.

The Discovery of America Native Americans' point of view The Indigenous peoples of the Americas and their societies suffered greatly due to European discovery and colonization. Beginning with the first wave of European colonialism, the religious discrimination, persecution, and violence toward the Indigenous peoples' native religions were systematically perpetrated by the European Christian colonists and settlers from the 15th-16th century. The Spanish and Portuguese colonial empires were the most active in attempting to convert the Indigenous peoples of the Americas to Christianity during the Age of Discovery

and subsequent centuries. With the conquest of the Aztec empire by the Spanish, the "spiritual conquest" began with evangelizing the vast Indigenous people. In May 1493, Pope Alexander VI issued the Inter caetera bull, which validated the territory claimed by the Kingdom of Spain in exchange for the Indigenous peoples' conversion to Catholicism. Together with twelve other priests, the Benedictine friars accompanied Columbus on his second expedition. Several mendicant orders took part in the early conversion mission among the Indigenous peoples. Franciscans and Dominicans learned Indigenous languages like Nahuatl, Mixtec, and Zapotec. Pedro de Gante established one of Mexico's earliest schools for indigenous peoples in 1523. The friars intended to convert Indigenous leaders in the hopes that their people would follow suit. In densely populated regions, friars mobilized Indigenous communities to build churches, making the religious change visible; these churches and chapels were often in the same places as old temples, often using the same stones. "Native peoples exhibited a range of responses, from outright hostility to an active embrace of the new religion." The friars trained Indigenous scribes to write their languages in Latin letters in central and southern Mexico, where there was an existing Indigenous practice of generating written texts. There is a large body of texts in Indigenous languages developed by and for Indigenous peoples in their communities for their purposes. Friars and Jesuits often established missions in frontier areas where there were no settled Indigenous populations, bringing together dispersed Indigenous populations in communities supervised by the friars to more easily preach the gospel and ensure their adherence to the faith. These missions were established throughout the Spanish colonies, which stretched from what is now the southwestern United States through Mexico, Argentina, and Chile. The dispute over Christianization was most heated during the early 16th century when Spanish conquerors and settlers tried to mobilize Indigenous labor. Slavery was outlawed among Christians and could only be enforced on non-Christian prisoners of war and individuals already sold as enslaved people. Later, two Dominican friars, Bartolomé de Las Casas and the scholar Juan Ginés de Sepúlveda staged the Valladolid debate. The former contended that Native Americans were endowed with souls like all other

human beings. At the same time, the latter argued the contrary to justify their enslavement. The papal bull Sublimis Deus, issued in 1537, declared that Native Americans had souls, forbidding their enslavement, but it did not end the controversy. Some people believed that a native who had rebelled and been captured may still be enslaved. When the first Franciscans arrived in Mexico in 1524, they set fire to the sacred sites of indigenous peoples' native religions. However, destroying the temple of a vanquished population was common practice in pre-Columbian Mesoamerica, as evidenced by Indigenous writings such as the Codex Mendoza. Conquered Indigenous peoples are expected to adopt their new overlords' gods and add them to the existing pantheon. They were probably unaware that converting to Christianity meant abandoning their ancestral religious beliefs and practices completely and irreversibly. The Indigenous nobleman Carlos of Texcoco was tried and executed for apostasy from Christianity by Mexican bishop Juan de Zumárraga in 1539. The Catholic Church then removed Indigenous converts from the Inquisition's jurisdiction, citing a chilling effect on evangelization. Indigenous men could no longer aspire to be ordained Christian priests due to the creation of a protected group of Christians. Throughout the Americas, the Jesuits were active in attempting to convert the Indigenous peoples to Christianity. They had a lot of success on the frontiers in New France, Portuguese Brazil, Antonio de Vieira, S.J., and Paraguay, where they created a quasi-autonomous state within a state.

0.4.37 Reformation of the Protestant Church

Many Christian intellectuals, including Martin Luther and Huldrych Zwingli, attempted to reform the Catholic Church in the early sixteenth century. They saw the roots of corruption within the Catholic Church and its ecclesiastical structure as doctrinal rather than depravity, moral weakness, or a lack of ecclesiastical discipline. They thus argued for God's sovereignty in redemption instead of voluntaristic notions that people could earn salvation. Although the Reformation is often thought to have begun with Luther's publishing of the Ninety-five Theses in 1517, there was no schism until the Diet of Worms in 1521. The Diet's edicts condemned Luther and made it illegal for Holy Roman Empire citizens to defend or

propagate his ideas. The word Protestant is derived from the Latin protestation, meaning declaration, which refers to the letter of protestation by Lutheran princes against the decision of the Diet of Speyer in 1529, which reaffirmed the mandate of the Diet of Worms ordering the seizure of all property owned by persons guilty of advocating Lutheranism. Reformation leaders did not use the term "Protestant" at first; instead, they termed themselves "evangelical," emphasizing the "return to the true gospel (Greek: euangelion)." The early protest was against corruption such as simony, the holding of many church offices by one person simultaneously, episcopal vacancies, and the sale of indulgences. The Protestant perspective also includes the Five Solae (sola scriptura, sola fide, sola gratia, Solus Christus, soli Deo Gloria), the priesthood of all Christians, Law, and the Gospel two kingdoms theory. The Lutheran, Reformed, and Anglican traditions were the three most important to arise immediately from the Reformation. At the same time, the latter group identifies as both "Reformed" and "Catholic," and specific subgroups reject the term "Protestant." Unlike other reform revolutions, the English Reformation was sparked by royal pressure. Henry VIII was a devout Catholic. In 1521, he commissioned The Defence of the Seven Sacraments, a treatise in which he defended the Papacy against Luther, for which Pope Leo X bestowed the title Fidei Defensor (Defender of the Faith). The king, however, clashed with the Papacy when he sought papal approval to annul his marriage to Catherine of Aragon, which he needed. Among many other noble relations, Catherine was the aunt of Emperor Charles V, the Papacy's most major secular backer. The ensuing conflict resulted in a break with Rome and the designation of the King of England as the head of the English Church, which saw itself as a Protestant church straddling Lutheranism and Reformed Christianity, although leaning more towards the latter. As a result, England went between periods of reform and counter-reformation. Monarchs such as Edward VI, Lady Jane Grey, Mary I, Elizabeth I, and Archbishops of Canterbury such as Thomas Cranmer and William Laud pushed the Church of England in numerous directions within the span of only a few generations. What emerged was the Elizabethan Religious Settlement and a state church that declared itself both "Reformed" and "Catholic"

but not "Roman" and other unofficial, more extreme movements, such as the Puritans. In terms of politics, the English Reformation included heresy trials, the exiling of Roman Catholic populations to Spain and **other Roman Catholic lands, and censorship and prohibition of books.**

0.4.38 The Radical Reformation

The Catholic Church's corruption and the nascent Magisterial Protestant movement led by Martin Luther and others prompted the Radical Reformation. The Radical Reformation, which began in Germany and Switzerland in the 16th century, spawned several radical Protestant movements across Europe. Radical reformers such as Thomas Müntzer and Andreas Karlstadt, the Zwickau prophets, and Anabaptist Christians such as the Amish, Mennonites, Hutterites, Bruderhof Communities, and Schwarzenau Brethren are all included in this category.

0.4.39 Counter-Reformation

Counter-Reformation was the Catholic Church's response to the Protestant Reformation. In terms of meetings and publications, it consisted of the Confutation Augustana, the Council of Trent, the Roman Catechism, and the Defensio Tridentinae fidei. In terms of politics, the Counter-Reformation included heresy trials, the expulsion of Protestant populations from Catholic lands, the seizure of children from Protestant parents for institutionalized Catholic upbringing, a series of wars, and the Index Librorum Prohibitorum (a list of prohibited books), and the Spanish Inquisition. Despite John Calvin's encouragement to live their faith openly, Protestant Christians were excommunicated to decrease their influence within the Catholic Church. They were persecuted throughout the Counter-Reformation, causing some to live as crypto-Protestants (also known as Nicodemites). Crypto-Protestants were documented as late as the eighteenth century in Latin America.

0.4.40 Trento's Diocesan Museum and the Council at the Church of Santa Maria Maggiore

Pope Paul III convened the Council of Trent (1545–1563) to address ecclesiastical corruptions such as simony, absenteeism, nepotism, holding several church posts by one person, and other injustices. It also reaffirmed traditional Church practices and doctrines such as the episcopal structure, clerical celibacy, the seven Sacraments, transubstantiation (the belief that the consecrated bread and wine truly become the body and blood of Christ during Mass), veneration of relics, icons, and saints (especially the Blessed Virgin Mary), the necessity of both faith and good works for salvation, the existence of purgatory, and the issuance (but not the sale) of incorruptible All Protestant doctrinal objections and revisions, in other words, were categorically rejected. The council also encouraged parish priests to pursue education to improve pastoral care. Milan's Archbishop Saint Charles Borromeo established an example by visiting the most isolated parishes and instilling high standards.

0.4.41 Reformation of the Catholic Church

Improvements in art and culture, anti-corruption measures, the founding of the Jesuits, the establishment of seminaries, a reassertion of traditional doctrines, and the emergence of new religious orders aimed at both moral reform and recent missionary activity occurred concurrently with the Counter-Reformation. The creation of unique but orthodox forms of spirituality, such as the Spanish mystics and the French school of spirituality, was also a part of this. St. Pius V's papacy was notable for its commitment to combating heresy and worldly excesses within the Church and its emphasis on strengthening public piety to counter Protestantism's attraction. Pius began his pontificate by donating significant money to the needy, charities, and hospitals. He was known for comforting the impoverished and sick and helping missionaries. The rediscovery of the old Christian catacombs in Rome coincided with these activities. "Just as these ancient martyrs were being revealed once more, Catholics were beginning to be martyred anew, both in mission fields overseas and in the struggle to reclaim Protestant northern Europe: the catacombs proved to be an inspiration for many to action and heroism," writes Diarmaid MacCulloch. Beginning with

the new Age of Discovery, Catholic missions were transported to new places, and the Roman Catholic Church founded missions throughout the Americas.

0.4.42 Galileo's Trial

The Galileo crisis, in which Galileo Galilei clashed with the Roman Catholic Church over his support for heliocentrism, is often regarded as a watershed episode in the history of religion-science interactions. Galileo's Sidereus Nuncius (Starry Messenger) was published in 1610, and it described the significant observations he had made with the new telescope. These findings revealed severe flaws in long-held beliefs about the sky, piqued interest in radical teachings like Copernicus' heliocentric theory, and sparked new interest in the heliocentric theory. Many scholars responded by claiming that the earth's motion and the sun's immobility were sinful because they contradicted some biblical texts as they were interpreted. Galileo's role in religious and philosophical conflicts resulted in his prosecution and punishment in 1633, based on a grave suspicion of heresy.

0.4.43 North American Puritans

The Protestant English Puritans' colonization of North America had the most significant impact on the New World. Unlike the Spanish and the French, the English colonists made a remarkable lack of attempt to evangelize the indigenous peoples. [160] The Puritans, often known as Pilgrims, departed England to live in a place where Puritanism had been established as the only civic religion. Though they had fled England due to religious persecution, most Puritans first landed in the Low Countries. Still, they found the licentiousness there, where the state refrained from imposing spiritual practice, which was undesirable, so they headed off for the New World and promised a Puritan utopia.

0.4.43 Christian renaissance

The "Great Awakening" in North America, which witnessed the rise of evangelical Congregationalist, Presbyterian, Baptist, and new Methodist congregations, was referred to as Christian revivalism.

Great Awakenings are a type of awakening that occurs when a person is The First Great Awakening was a religious enthusiasm among Protestants in the American colonies from 1730 to 1740, emphasizing the classic Reformed virtues of Godly preaching, primitive liturgy, and a deep feeling of personal guilt and redemption by Christ Jesus. Sydney E. Ahlstrom, a historian, saw it as part of a "great international Protestant upheaval" that also gave birth to pietism in Germany, the Evangelical Revival, and Methodism in England. It primarily affected Congregational, Presbyterian, Dutch Reformed, German Reformed, Baptist, and Methodist churches and the slave community and focused on revitalizing the spirituality of established congregations. Unlike the first, the Second Great Awakening (1800–the 1830s) focused on the unchurched and aimed to implant a deep sense of personal salvation in them through revival meetings. It also gave birth to groups like the Mormons, the Restoration Movement, and the Holiness Movement. The Third Great Awakening, which began in 1857, was remarkable for spreading the movement worldwide, particularly in English-speaking countries. Pentecostalism, which had its roots in the Methodist, Wesleyan, and Holiness organizations and originated in 1906 on Azusa Street in Los Angeles, was the penultimate group to emerge from the "great awakenings" in North America. The Charismatic movement grew out of Pentecostalism.

0.4.44 Restorationism

Restorationism is the concept that a purer form of Christianity should be restored by following the example of the early Church. Restorationist groups believed that current Christianity had strayed from genuine, original Christianity in all of its forms. They attempted to "reconstruct" using the Book of Acts as a "guidebook." Restorationists identify themselves as restoring the Church that they feel was lost at some point, rather than "reforming" a Christian church that has existed constantly since the time of Jesus. The Stone-Campbell Restoration Movement is frequently referred to as "restorationism." The Jehovah's Witness movement, founded by Charles Taze Russell in the late 1870s, is commonly referred to as "restorationist." The phrase can also refer to the Latter-day Saint movement, which includes the Church

of Jesus Christ of Latter-day Saints (LDS Church), the Community of Christ, and some other groups. Latter-day Saints, often known as Mormons, believe that Joseph Smith was selected to restore, rather than later, the original organization created by Jesus, which is now "in its entirety."

0.4.45 Orthodoxy in the East

The Russian Orthodox Church maintained a favored status in the Russian Empire, as reflected in the late empire's slogan, "Orthodoxy, Autocracy, and Populism," adopted in 1833. Nonetheless, the tsar held power over the Orthodox authorities following Peter I's Church reform in the early 18th century. The committee that controlled the Church between 1721 and 1918, the Most Holy Synod, was led by an over-procurator. Despite the lack of an official position on Judaism, the Church got involved in numerous programs of russification [166] and was accused of complicity in Russian anti-semitism. Like the tsarist state, the Church was seen by the Bolsheviks and other Russian revolutionaries as an enemy of the people. Atheism criticism was strongly prohibited and may result in incarceration. Torture, imprisonment, labor camps, mental hospitals, and execution were all used against Orthodox priests and believers. On Joseph Stalin's instructions, the Cathedral of Christ the Saviour in Moscow was demolished on December 5, 1931, following the Soviet Union's official atheism policy. Twenty-eight bishops and 1,200 priests were executed in the first five years after the Bolshevik revolution. People like Grand Duchess Elizabeth Fyodorovna, a monk at the time, were among them. Grand Duke Sergei Mikhailovich Romanov, the Princes Ioann Konstantinovich, Konstantin Konstantinovich, Igor Konstantinovich, and Vladimir Pavlovich Paley, as well as Grand Duke Sergei's secretary, Fyodor Remez, and Varvara Yakovleva, a sister from the Grand Duchess Elizabeth's convent, were all executed alongside her.

0.4.46 Christian theological trends

Liberal Christianity, often known as liberal theology, is a broad phrase that encompasses a variety of philosophically-informed religious movements and moods in late-eighteenth-, nineteenth-, and twentieth-century Christianity. The term "liberal" in liberal Christianity refers to the freedom of dialectic

process associated with continental philosophy and other philosophical and religious paradigms formed during the Age of Enlightenment, rather than a leftist political goal or set of beliefs. Fundamentalist Christianity originated primarily within British and American Protestantism in the late 19th and early 20th centuries in response to modernism and certain liberal Protestant groups that renounced essential Christian principles while claiming to be Christians. Fundamentalism sought to re-establish tenets that could not be denied without denying one's Christian identity, the "fundamentals":

- The Bible's inerrancy

- The principle of sola scriptura

- Jesus' virgin birth

- The doctrine of substitutionary atonement

- Jesus' bodily resurrection

- Jesus' imminent return

Many denominations were persecuted under Communism and Nazism, including the Catholic Church and Nazi Germany, German Christians (movement), Nazi persecution of the Catholic Church in Germany, Pope Pius XII and the Holocaust, and Positive Christianity. Many churches and monasteries were destroyed, and clergy was executed. The situation of Christians who were victims of Nazism is complicated. Pope Pius XI proclaimed – Mit brennender Sorge – that Fascist administrations were hiding "pagan intentions" and the Catholic viewpoint and totalitarian fascist state worship, which put the nation above God, fundamental human rights, and dignity, were incompatible. The Nazis dubbed him "Chief Rabbi of the Christian World" when he declared that "Spiritually, [Christians] are all Semites." Catholic priests were imprisoned in concentration camps alongside Jews, and 2,000 of them were executed; for example, 2,600 Catholic priests were imprisoned and executed in Dachau (cf. Priesterblock). Another 2,700 Polish priests (a quarter of all Polish priests) were executed, while 5,350 Polish nuns were displaced, imprisoned, or run. Pope Pius XII was one of several Catholic laity and clergy who played a significant role in sheltering Jews

during the Holocaust. In 1945, the head rabbi of Rome converted to Catholicism, and he adopted the name Eugenio (the pope's first name) in honor of the pope's actions to save Jewish lives. "The Catholic Church saved more Jewish lives during the war than all the other churches, religious institutions, and rescue organizations combined," a former Israeli consul in Italy claimed. Nazism and Protestantism, particularly the German Lutheran Church, had complicated relationships. Though many Protestant church leaders in Germany backed the Nazis' rising anti-Jewish actions, individuals such as Dietrich Bonhoeffer (a Lutheran priest) of the Confessing Church, a movement within Protestantism that firmly opposed Nazism, were strongly opposed to the Third Reich. Bonhoeffer was later found guilty of the conspiracy to kill Hitler and executed.

0.4.47 Contemporary Christianity

On October 11, 1962, Pope John XXIII opened the Second Vatican Assembly, the 21st ecumenical council of the Catholic Church. The committee was "pastoral" in nature, defining theology in terms of its scriptural sources, updating liturgical traditions, and providing advice for communicating ancient Church beliefs in current times. The commission is arguably best remembered for its direction that the Mass may be celebrated in the vernacular and Latin.

0.4.48 Ecumenism

Ecumenism is a broad term that refers to efforts by Christian groups to achieve unity through conversation. Ecumenism comes from the Greek word v (oikoumene), which means "inhabited globe," but more figuratively "universal oneness." The movement can be divided into two types: Catholic and Protestant, with the latter characterized by a "denominationalism" ecclesiology (which the Catholic Church, among others, rejects). Over the last century, efforts to heal the schism between the Catholic Church and the Eastern Orthodox churches have been made. Despite advances, questions about papal primacy and the autonomy of local Orthodox churches have stymied a definitive resolution of the schism. Pope Leo XIII released Orientalium Dignitas on November 30, 1894. The mutual ex-communications of

1054 were lifted on December 7, 1965, when Pope Paul VI and the Ecumenical Patriarch Athenagoras I released a Joint Catholic-Orthodox Declaration. Some of the most challenging issues about the ancient Eastern Churches concern doctrine (e.g., the filioque, scholasticism, functional purposes of asceticism, the essence of God, Hesychasm, Fourth Crusade, the establishment of the Latin Empire, Uniatism, to name a few), as well as practical issues such as the concrete exercise of the claim to the papal primacy and how to ensure that ecclesiastical union does not simply mean the Certain absorption committees have been established to facilitate communication with Protestant congregations. Publications have been prepared to indicate points of doctrinal convergence, such as the Joint Declaration on the Doctrine of Justification produced with the Lutheran World Federation in 1999. Within Protestantism, ecumenical movements have focused on identifying a list of essential Christian doctrines and practices and granting (more or less) co-equal status to all groups that meet these essential criteria, with one's group retaining a "first among equal" status. This procedure necessitated a departure from traditional theological definitions of "the Church." This ecclesiology, known as denominationalism, claims that each group (that meets the essential criteria of "being Christian") is a sub-group of a larger "Christian Church," which is itself an abstract concept with no direct representation, i.e., no group, or "denomination," claims to be "the Church." Other groups that claim themselves to be "the Church" disagree with this ecclesiology. Belief in the Trinity, belief that Jesus Christ is the only route to forgiveness and eternal life, and belief that Jesus died and rose bodily are the "fundamental requirements." Countries by the proportion of Protestant Christians in 1938 and 2010. Pentecostal movement and Charismatic Christianity Countries by percentage of Protestant Christians in 1938 and 2010. In Latin America, Oceania, and Sub-Saharan Africa, Pentecostal and Evangelical denominations propelled much of the global rise of Christianity. Christian fundamentalism arose in response to these changes as a movement to oppose the powerful influences of philosophical humanism on Christianity. Fundamentalist Christians began to emerge in various Christian denominations as numerous independent movements of resistance to the drift away from historic Christianity, focusing

on critical approaches to Bible interpretation and attempting to blockade the inroads made into their churches by atheistic scientific assumptions. The Evangelical movement has split into two primary wings over time, with the name Fundamentalist referring to one branch and the term Evangelical referring to the more moderate side. Even though both strands of Evangelicalism have their roots in the English-speaking world, most Evangelicals now live elsewhere.

0.4.49 Christianity around the world

World Christianity, also known as "global Christianity," has been defined as a term that tries to convey the Christian religion's global nature as well as an academic field of study that examines the histories, practices, and discourses of Christianity as a world religion and its various forms as they are found on the six continents. However, the phrase is frequently used to refer to "non-Western Christianity," which "includes (typically exotic) manifestations of Christian faith throughout 'the global South,' such as Asia, Africa, and Latin America." Western Europe and North America also include indigenous or diasporic versions of Christianity.

0.5 Practices

The rites, rituals, and ceremonies of Christianity are not all performed in the same sacred language. Sacred, liturgical, and vernacular languages are distinguished in several ritualistic Christian denominations. Latin, Greek, and Syriac were the three most important languages in the early Christian era.

0.5.1 Worship

Liturgy is a pattern or form that most worship services follow. [Footnote 3] In his First Apology (c. 150) to Emperor Antoninus Pius, Justin Martyr defined 2nd-century Christian liturgy, and his depiction remains

pertinent to the primary form of Christian liturgical worship: And on the day known as Sunday, all who live in cities or the country assemble in one place, and the apostles' or prophets' memoirs or writings are read as long as time allowed; then, when the reader has finished, the president vocally advises and exhorts to the imitation of these marvelous things. Then, as we previously stated, bread, wine, and water are brought, and the president, in turn, offers prayers and thanksgivings, according to his ability, and the people assent by saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and those who are absent are sent a portion by the deacons. And those who are well-off and willing give what they think is appropriate; and what is collected is deposited with the president, who cares for orphans and widows, as well as those who are in need due to illness or other causes, as well as those who are in bonds and strangers sojourning among us, in short, all who are in need. As Justin described, Christians gather for communal worship on Sunday, the day of the resurrection, though different liturgical rituals are frequently observed outside of this context. Readings are taken from both the Old and New Testaments, focusing on the gospels. In the form of a sermon or homily, instruction is delivered based on these readings. Congregational prayers, such as gratitude, confession, and intercession, are offered during the service in several formats: recitation, responsive, silent, and sung. Singing psalms, hymns, worship songs, and other church music is permitted. For particular occasions, such as special feast days, services might be customized. The Eucharist, which consists of a meal, is present in almost all types of worship. It is reenacted under Jesus' instruction at the Last Supper that his followers perform in remembrance of him, as when he offered his disciples bread and wine, saying, "This is my body" and "This is my blood." Christians and those who had not yet completed their initiation would separate for the Eucharistic portion of the ceremony in the early Church. [112] Some faiths still practice Closed Communion, such as Confessional Lutheran churches. [113] They provide Communion to those already members of that denomination or, in some cases, a single church. Catholics also limit participation to those, not in a state of deadly sin. [114] Many other churches, such as the Anglican Communion and

the United Methodist Church, practice 'open Communion,' where all believed Christians are invited to join because they see Communion as a means to unity rather than an end.

0.5.2 Ordinances or sacraments

Sacraments of the Catholic Church, Anglican sacraments, Lutheran sacraments, and Ordinance are all examples of sacraments (Christianity)A description of the Eucharist from the second century And this food is known among us as Eukharistia [the Eucharist], and no one is permitted to partake of it except the man who believes that the things we teach are genuine, who has been washed with the washing for the remission of sins and regeneration, and who lives as Christ has commanded. For we do not receive these as everyday bread and standard drink, but in the same way that Jesus Christ, our Savior, was made flesh by the Word of God and had both flesh and blood for our salvation, so have we been taught that the food blessed by the prayer of His word, and from which our blood and flesh are nourished by transmutation, is flesh and blood of that Jesus who was made flesh A sacrament is a rite instituted by Christ that confers grace and constitutes a sacred mystery in Christian belief and practice. The word "Sacramentum" comes from the Latin word "Sacramentum," which was used to translate the Greek word "mystery." Christian denominations and traditions have differing views on which rites are sacramental and what it means for an act to be a sacrament. According to the most common functional definition, A sacrament is an outward symbol instituted by Christ that communicates an internal, spiritual grace via Christ. Baptism and the Eucharist are the two most frequently accepted sacraments; nevertheless, most Christians recognize five additional sacraments: Confirmation (Chrismation in the Eastern tradition), Holy Orders (or ordination), Penance (or Confession), Anointing of the Sick, and Matrimony (see Christian views on marriage). These are the Seven Sacraments acknowledged by High Church churches, including Catholics, Eastern Orthodox, Oriental Orthodox, Independent Catholics, Old Catholics, many Anglicans, and some Lutherans. The majority of other churches and traditions recognize only Baptism and Eucharist as sacraments, although specific Protestant organizations, such as Quakers, reject sacramental theology. The term "ordinances" is

used by some Christian denominations, such as the Anabaptists, to refer to ceremonies instituted by Jesus for Christians to follow. [118] "Baptism, communion, foot washing, marriage, anointing with oil, the holy kiss, and the prayer covering" are the seven ordinances taught in many Conservative Mennonite Anabaptist congregations. In addition, in place of the traditional sacraments of Matrimony and the Anointing of the Sick, the Church of the East includes two additional sacraments. The liturgical year frames worship for Catholics, Eastern Christians, Lutherans, Anglicans, and other traditional Protestant organizations. The liturgical cycle divides the year into seasons, each with its theological emphases and modes of prayer, which can be symbolized by different ways of decorating churches, colors of clergy paraments and vestments, scriptural readings, preaching themes, and even other traditions and practices often observed personally or in the home. Western Christian liturgical calendars are based on the Roman Rite of the Catholic Church, whereas Eastern Christians utilize calendars based on their particular rites' cycles. Holy days, such as solemnities that memorialize an event in the life of Jesus, Mary, or the saints, and fasting seasons, such as Lent and other pious activities such as memoria, or lesser festivals commemorating saints, are marked on calendars. Christmas, Easter, and Pentecost are the celebrations of Christ's birth, resurrection, and the descent of the Holy Spirit upon the Church, respectively. Christian organizations that do not follow a liturgical tradition frequently keep some holidays, such as Christmas, Easter, and Pentecost. Some religions do not use a liturgical calendar, such as Quaker Christians.

Symbols

Ephesus, Asia Minor, an early circular ichthys symbol constructed by merging Greek letters into a wheel. Even if early Jewish Christians and some modern churches eschewed figures in their symbols, invoking the Decalogue's ban on idolatry, Christianity has not traditionally followed aniconism, the avoidance or prohibition of devotional representations. Christians have utilized the cross since the beginning, and it is now one of the most widely recognized symbols. In his book De Corona, Tertullian describes how

Christians had already made it a custom to trace the sign of the cross on their foreheads. Although the early Christians were aware of the cross, the crucifix did not become popular until the 5th century.

The fish, or Ichthys, appears to have been the most important of the early Christian emblems, as evidenced by monumental sources such as tombs from the first decades of the second century. Its popularity is thought to have stemmed from the Greek word Ichthys (fish), forming an acrostic for the Greek phrase Iesous Christos Theou Yeos Soter (o,), [note 5] (Jesus Christ, Son of God, Savior), a brief explanation of Christian beliefs. The chi-rho monogram, the dove and olive branch (symbolizing the Holy Spirit), the sacrificial lamb (representing Christ's sacrifice), the vine (symbolizing the Christian's bond with Christ), and many more Christian symbols are included. All of these are based on New Testament verses.

0.5.3 Baptism

In a Catholic Church in Venezuela, an infant is baptized by effusion. Adult Baptism by immersion for believers, Northolt Park Baptist Church, Greater London, Baptist Union of Great Britain. Baptism is a religious ceremony in which a person is received into the Church by the use of water. Different denominations have different views on Baptism. The first point of contention is whether the act has any spiritual meaning. Some denominations, including the Catholic and Eastern Orthodox churches and Lutherans and Anglicans, believe in baptismal regeneration, which states that Baptism produces or strengthens a person's faith and is inextricably related to salvation. Baptists and Plymouth Brethren view Baptism as a simple symbolic act, an exterior public statement of an internal change in the person, but not as spiritually effective. Second, there are differing viewpoints on the act's approach (or mode). Immersion, if total immersion, submersion; affusion (pouring); and aspersion are the four modalities (sprinkling). The Orthodox Churches all perform baby baptism and always baptize by total immersion repeated three times in the name of the Father, the Son, and the Holy Spirit. Infant baptism is also practiced by the Lutheran Church and the Catholic Church, commonly via affusion and using the Trinitarian

formula. [138] Believer's Baptism is an Anabaptist Christian practice in which an adult decides to receive the Ordinance after deciding to follow Jesus. Believer's Baptism is administered by pouring into Anabaptist churches such as the Mennonites, Amish, and Hutterites, whereas Anabaptists of the Schwarzenau Brethren and River Brethren traditions are baptized by immersion.

0.5.4 Prayer

A prayer is a powerful tool "'Hallowed be your name, our Father in heaven.' Your kingdom has arrived. As it is in heaven, your will be done on earth. Give us our daily bread today. Please forgive our debts as we forgive our debtors. 'Do not lead us astray, but deliver us from evil.'" — Matthew 6:9–13, EHV, The Lord's Prayer In Matthew's Gospel, Jesus teaches the Lord's Prayer, which has become a model for Christian prayer. The Didache gave Christians the command to repeat the Lord's prayer three times a day, and it came to be performed by Christians at 9 a.m., 12 p.m., and 3 p.m. According to Hippolytus' Apostolic Tradition from the second century, Christians should pray at seven specific times: "on waking, at the lighting of the evening lamp, at bedtime, at midnight," and "the third, sixth, and ninth hours of the day, being hours associated with Christ's Passion." Since the early Church, prayer positions such as kneeling, standing, and prostrations have been employed during these seven scheduled prayer times. [149] Oriental Orthodox Christians employ breviaries such as the Shehimo and Agpeya to pray for these canonical hours while facing eastward in prayer. Christians are to employ the sign of the cross at the minor exorcism of Baptism, during ablutions before praying at set prayer times, and in times of temptation, according to the Apostolic Tradition. Intercessory prayer is a type of prayer offered for the benefit of others. Many intercessory prayers are mentioned in the Bible, including those provided by the Apostle Peter on behalf of ill people [Acts 9:40] and by Old Testament prophets on behalf of others. [1Ki 17:19–22] [1Ki 17:19–22] [1Ki 17:19 The Epistle of James makes no distinction between ordinary believers' intercessory prayer and that of the renowned Old Testament prophet Elijah. 5:16–18] [Jam 5:16–18] The power of God, rather than the person's status, determines the effectiveness of prayer in Christianity. The ancient Church

developed a tradition of praying for the intercession of (dead) saints in Eastern and Western Christianity. This is still practiced by most Eastern Orthodox, Oriental Orthodox, Catholic, and particularly Lutheran and Anglican churches. Other Protestant Reformation Churches, except for small sectors within the latter two faiths, condemned prayer to the saints, partly because of Christ's unique mediatorship. [155] Huldrych Zwingli, the reformer, acknowledged that he had given prayers to the saints until his Bible reading convinced him that this was idolatry. "Prayer is the raising of one's mind and heart to God or the begging of good things from God," according to the Catholic Church's Catechism. In the Anglican faith, the Book of Common Prayer is a guide that contains a prescribed order for services, including set prayers, scriptural readings, and hymns or sung Psalms. When praying in Western Christianity, the hands are frequently clasped palms together and facing forward, as in a feudal commendation ritual. At other times, the earlier orans stance, with palms up and elbows in, may be adopted.

0.5.5 Scriptures

In Christianity, the Bible is the most revered book. Christianity, like other religions, has members with differing views and interpretations of the Bible. The Old Testament and the New Testament are considered the inspired word of God by Christians. The classical perspective of inspiration holds that God worked through human authors to communicate what God wanted to say through what they wrote. The Greek word theopneustos, which means "God-breathed," is used in 2 Timothy 3:16 to refer to inspiration. Some people believe that current Bibles are inerrant because of divine inspiration. Others assert that the Bible is inerrant in its original manuscripts, even though none exist. Others argue that only a specific translation is inerrant, such as the King James Version. Biblical infallibility, also known as limited inerrancy, asserts that the Bible is error-free as a guide to salvation but may contain errors in things such as history, geography, or science. The Orthodox, Catholic, and Protestant faiths recognize different books of the Bible, with Jews acknowledging just the Hebrew Bible as canonical; nonetheless, there is a lot of overlap.

These differences reflect the diversity of traditions and the number of councils that have met on the subject. The books of the Tanakh, the Hebrew Bible's canon, are always included in every rendition of the Old Testament. In addition to the Tanakh, the deuterocanonical works are included in the Catholic and Orthodox doctrines as part of the Old Testament. These books are found in the Septuagint, but Protestants consider them apocryphal. They are, nonetheless, essential historical texts that aid in the knowledge of words, grammar, and syntax employed during the period in which they were created. Between the Old Testament and the New Testament, some Bible translations add a distinct Apocrypha section.] The New Testament, written in Koine Greek and accepted by all significant churches, consists of 27 books. Many concerns with the Bible have been presented by modern research. While many people believe in the King James Version because of its beautiful English writing, it was translated from the Erasmus Greek Bible, which "was based on a single 12th-century manuscript that is one of the worst manuscripts available to us." Over the last many centuries, a great deal of research has gone into comparing different manuscripts to reconstruct the original text. Aside from that, other verses are thought to be forgeries. Many believe that the warning in 1 Timothy 2 that women "be silent and submissive" was forged by a Paul disciple. A similar statement in 1 Corinthians 14, thought to be by Paul, appears in several places in different manuscripts and is believed to have originated as a copyist's margin comment. Other verses in 1 Corinthians, such as 1 Corinthians 11:2–16, where women are told to cover their heads when praying or prophesying, contradict. The way books were chosen for inclusion in the New Testament is a final concern of the Bible. Other gospels, such as those discovered near Nag Hammadi in 1945, have now been found. While some of these texts are quite different from what Christians are used to, it is essential to remember that some of this newly discovered Gospel material is quite possibly contemporaneous with, or even earlier than, the New Testament Gospels. The core of the Gospel of Thomas, for example, may date from as early as AD 50 (although some significant scholars dispute this) [169] and, if accurate, would provide insight into the earliest gospel writings that underpin the canonical Gospels, texts cited in Luke 1:1–2. The

Gospel of Thomas contains much that is familiar from the canonical Gospels—verse 113, for example, is reminiscent of Luke 17:20–21—and the Gospel of John, with terminology and approach suggestive of what was later termed Gnosticism, has recently been seen as a possible response to the Gospel of Thomas. This text is commonly labeled proto-Gnostic. The scholarship is currently examining the relationship between mystical speculation and experience on the one hand and the search for church order on the other, in the early Church, through the analysis of new-found texts, the scrutiny of canonical texts, and the examination of the passage of New Testament texts to canonical status. Beyond the Bible, several faiths have additional canonical holy scriptures, such as the standard works of the Church of Jesus Christ of Latter-day Saints and the Divine Principle in the Unification Church. In antiquity, Alexandria and Antioch created two schools of exegesis. As illustrated by Origen, the Alexandrian view preferred to read Scripture allegorically. In contrast, the Antiochene interpretation stuck to the literal sense, believing that other arrangements (known as theoria) could only be accepted if they were founded on the literal meaning. The literal and spiritual implications of Scripture are distinguished in Catholic theology. The definition given by the language of Scripture is the literal sense of understanding scripture. The spiritual sense is broken into the following categories: Typology is included in the metaphorical sense. The dividing of the Red Sea, for example, has been seen as a "type" (symbol) of Baptism. [1 Corinthians 10:2] In the moral sense, the Scripture is interpreted as containing some ethical teaching. The anagogical sense includes eschatology, eternity, and the world's consummation. In terms of explanation, Catholic theology argues that all other interpretations of sacred Scripture must be founded on the text's literal meaning. That the historicity of the Gospels must be established unequivocally and continually, That Scripture must be read in the context of the "the Church's living Tradition," and that "the work of interpretation has been left to the bishops in communion with Peter's successor, the Bishop of Rome."

Protestant interpretation of the Bible

0.5.6 Scripture's Qualities

Many Protestant Christians, such as Lutherans and Reformed Christians, believe in the doctrine of sola scriptura, which states that the Bible is a self-sufficient revelation, the final authority on all Christian doctrine, and has revealed all truth necessary for salvation; other Protestant Christians, such as Methodists and Anglicans, believe in the doctrine of prima Scripture, which states that Scripture is the primary source for Christian doctrine, but that "tradition, experience, and recollection" are also important Ordinary Christians, Protestants think, can come to an appropriate knowledge of Scripture because Scripture itself is unambiguous in its meaning (or "perspicuous"). According to Martin Luther, Scripture would be "enveloped in darkness" without God's intervention. . He argued for "one clear and basic interpretation of Scripture. All who reject to follow the Holy Spirit as their guide find a clear light in the Scripture," wrote John Calvin. [185] "Efficiency," or the ability of Scripture to lead people to believe, and "sufficiency," or the fact that the Scriptures include everything one needs to know to be saved and live a Christian life, are related to this.

0.5.7 The Bible's original intended meaning

Protestants emphasize the historical-grammatical method, which highlights the meaning communicated by the language of Scripture., The historical-grammatical method, also known as the grammatical-historical method, is used in Biblical hermeneutics to determine the text's intended original meaning. The text's original intended meaning is drawn out by evaluation of the passage in light of the grammatical and syntactical characteristics, the historical background, the literary genre, and theological (canonical) concerns. The historical-grammatical method distinguishes between the one original meaning and the importance of the text. The relevance of the text involves the succeeding use of the text or application. The original passage is viewed as having only a single meaning or sense. As Milton S. Terry said: "A fundamental premise in grammatical-historical presentation is that the words and phrases can have but

one significance in the same connection. The moment we abandon this concept, we float out over a sea of uncertainty and supposition." Technically speaking, the grammatical-historical method of interpretation is distinct from the judgment of the passage's importance in light of that interpretation. Both define the term (Biblical) hermeneutics when taken together. Some Protestant interpreters use typology.

0.6 CONCLUSION

Christianity is the world's largest religion with an estimated 2.6 billion adherents in 2020. The three primary denominations are the Roman Catholic Church, Eastern Orthodox churches, and Protestant churches. Pentecostalism, Charismatic Christianity, Evangelicalism, and Fundamentalism are prominent Christian movements. Christians are still persecuted in several regions of the world, particularly in the Middle East, North Africa, and East Asia. The fabled Umar Pact, allegedly signed in 717 AD, prohibited Christians from displaying the cross on church buildings. Iconoclasm spread throughout the Byzantine Empire's provinces following a succession of military defeats against the Muslims. The Carolingian Renaissance took place during the reigns of Charlemagne and Louis the Pious. The cathedral schools gradually broke away from the cathedrals and established their institutions, with the University of Bologna, Oxford (1096). The rites, rituals, and ceremonies of Christianity are not all performed in the same sacred language. Latin, Greek, and Syriac were the three most important languages in the early Christian era. Liturgy is a pattern or form that most worship services follow; different liturgical rituals are frequently observed outside of this context. A sacrament is a rite instituted by Christ that confers grace and constitutes a sacred mystery in Christian belief and practice. Baptism is administered by pouring in Anabaptist churches such as the Mennonites, Amish, and Hutterites. Intercessory prayers are mentioned in the Bible, including those provided by the Apostle Peter on behalf of ill people. Some people believe that current Bibles are inerrant because they are based on the Old Testament and New Testament. Orthodox, Catholic, and Protestant faiths recognize different books of the Bible.

0.7 REFERENCES

The Holy Trinity is made up of three persons. Roger E. Olson, Roger E. Olson, Roger E. Olson, Roger (2002). ISBN 978-0-8028-4827-0. Wm. B. Eerdmans Publishing, p. 15. World Religions: An Introduction for Students, by Fowler, p. 58.

τριάς. A Greek–English Lexicon at the Perseus Project, by Henry George Liddell and Robert Scott.

Douglas Harper is a writer. Online Etymology Dictionary, "trinity."

Trinitas. Charles Short and Charlton T. Lewis On the Perseus Project, there is a Latin dictionary.

Trias. Charles Short and Charlton T. Lewis On the Perseus Project, there is a Latin dictionary.

Antioch's Theophilus. "Book II.15," says the author. Apologia ad Autolycum is a Latin phrase that means "apologetic for Autolycus." Vol. 6 of the Patrologiae Graecae Cursus Completus (Greek and Latin). ,,,,...

Oxford Illustrated History of Christianity, p. 50, McManners.

Tertullian, "21," Tertullian, "21," Tertullian, "21," De Pudicitia is a Latin phrase that means "from Pudiciti (in Latin), In quid est Trinitas unique diuinitatis, Pater et Filius et Spiritus Sanctus, Nam et ipsa ecclesia propriety et principaliter ipse est spiritus.

Oxford Illustrated History of Christianity, p. 53, McManners.

Jürgen Moltmann, Jürgen Moltmann, Jürgen Moltmann, Jür The Doctrine of God: The Trinity and the Kingdom Fortress Press, 1993, ISBN 0-8006-2825-X, tr. from German

History of Dogma, Harnack, Pocket Dictionary of Church History, Harnack, History of Dogma, Harnack, History of Dogma, Har p. 135 Nathan P. Feldmeth "Unitarianism. In the sixteenth century, Unitarians arose from Protestant Christian roots with a prominent focus on God's unity and subsequent denial of the idea of the Trinity."

Questions 69 through 99 in Thomas Aquinas' Summa Theologicum, Supplementum Tertiae Partis

"Institutes of the Christian Religion, Book Three, Ch. 25," by John Calvin. reformed.org. January 1, 2008, retrieved

"Particular Judgment," Catholic Encyclopedia.

566 in Ott's Grundriß der Dogmatik.

Moser, David What do the Orthodox think about praying for the deceased.

What Happens to Me When I Die? by Ken Collins Archived at the Wayback Machine on September 28, 2008.

"Audience of August 4, 1999." August 4, 1999, Vatican. VA. November 19, 2010, was the date of the retrieval.

"The Communion of Saints," Catholic Encyclopedia.

"The death that Adam brought into the earth is spiritual and physical, and only those who enter God's Kingdom will live forever. This division, however, will not occur until Armageddon, when all humans will be revived and allowed to live forever. "The dead are conscious of nothing" in the meantime. What is God's plan for the planet?" Jehovah's Witnesses official website. July 15, 2002, Watchtower.

71–82 in White (2010).

Christopher Buck (1999). Key Symbols in Persian Christianity and the Baha'i Faith: Paradise and Paradigm ISBN 978-0-7914-4062-9. State University of New York Press, p. 6.

Rita Nakashima Brock (2008). Saving Paradise: How Christianity Traded Worldly Love for Crucifixion and Empire is a book on how Christianity traded worldly love for crucifixion and empire. The ancient Church possessed three main languages: Greek, Latin, and Syriac. Beacon Press, p. 446, ISBN 978-0-8070-6750-5.

Mark Lamport, A. Lamport (2020). The Handbook of Christianity in the Middle East by Rowman & Littlefield. ISBN 978-0-8070-6750-5. Greek, Latin, and Syriac were the three major languages of the ancient Church. Rowman & Littlefield, p. 135.

Thomas Arthur Russell (2010). Comparative Christianity: A Student's Guide to a Religion and Its Many Traditions is a student's guide to a religion and its many traditions. ISBN 978-1-59942-877-2. Universal-Publishers, p. 21.

First Apology, LXVII White 2010, p. 36; Justin Martyr, First Apology, LXVII White 2010, p. 36; Justin Martyr, First Apology, LXVI

John D. Witvliet, John D. Witvliet, John D. Witvlie (2007). A Brief Introduction and Resource Guide to the Biblical Psalms in Christian Worship ISBN 978-0-8028-0767-0. Wm. B. Eerdmans Publishing, p. 11. On June 24, 2020, I was able to get a hold of

Norman's Wallwork (2019). "What Is the Point of a Hymn Book?" (PDF). Great Britain's Joint Liturgical Group On June 24, 2020, I was able to get a hold of

The Church of England's Calendar, for example, was obtained on June 25, 2020.

Bread and Wine by Ignazio Silone (1937).

Ernst Benz (2008). The Eastern Orthodox Church: Its Beliefs and Practices. Understanding Closed Communion states, "Therefore, our Congregation and our Denomination practices what is known as 'close or closed Communion,' meaning that before you take Communion at our Churches, we ask you to take a Communion Class first to learn what Communion is all about properly.", Transaction Publishers, p. 35, ISBN 978-0-202-36575-6. courtesy of Archive.org

The Catholic Church's Catechism (2nd ed.). Libreria Editrice Vaticana, Libreria Editrice Vaticana, Libreria Editrice Vaticana, "An open table: How United Methodists Understand Communion - The United Methodist Church," paragraph 1415. The United Methodist Church is a denomination within the United Methodist Church. On June 24, 2020, I was able to get a hold of

"The Church of England's Canon B28."

Cross/Livingstone. pages. 1435ff in The Oxford Dictionary of the Christian Church.

Cornelius Krahn and John D. Rempel (1989). Ordinances. The term "ordinance" stresses the feature of Christ's institution and its symbolic significance. The Anabaptist Mennonite Encyclopedia is a resource for Anabaptist Mennonites around the world.

Rachel Nafziger Hartzler (30 April 2013). There are no strings attached: Warren Street / Pleasant Oaks Mennonite Church: Boundary Lines in Pleasant Places is a history of Warren Street / Pleasant Oaks Mennonite Church. Publishers Wipf and Stock. The ISBN is 978-1-62189-635-7.

Archdiocese of Australia, New Zealand, and Lebanon of the Holy Apostolic Catholic Assyrian Church of the East.

Frank C. Senn, Frank C. Senn, Frank C. Senn, Frank (2012). The Christian Liturgy: An Introduction p. 103, Fortress Press. The ISBN is 978-1-4514-2433-1. In the Roman Catholic calendar, the days of Mary, Joseph, and John the Baptist (e.g., August 15, March 19, and June 24) are listed as solemnities; in the Anglican and Lutheran calendars, they are holy days or lesser festivals, respectively.

Adrian Fortescue (1912). "Calendar of the Christian." The Catholic Encyclopedia is a resource for Catholics. The Robert Appleton Company is a company founded by Robert Appleton. July 18, 2014, retrieved

"ANF04. Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics Ethereal Library | Christian Classics E May 5, 2009, retrieved

Minucius Felix compares the crucifixion of Jesus to items with a crossbeam or a man with arms raised in prayer when speaking about it in its recognizable shape (Octavius of Minucius Felix, chapter XXIX).

"We trace the symbol on the forehead with every forward step and movement, when going in and out, when we put on our clothing and shoes, when we bathe, when we sit at the table, when we light the

lamps, on the sofa, on the seat, in all the regular movements of daily life." (Chapter 3 of Tertullian's De Corona)

The Symbols of the Church, by Disaster.

"Symbolism of the Fish," Catholic Encyclopedia.

The Catholic Church's Catechism (2nd ed.). Libreria Editrice Vaticana, Libreria Editrice Vaticana, Libreria Editrice Vaticana, 1213th paragraph We are reborn as sons of God and cleansed from sin via Baptism; we become members of Christ, incorporated into the Church, and made sharers in her mission.

"Holy Baptism is the rite through which God adopts us as his children and makes us members of Christ's Body, the Church, as well as inheritors of God's kingdom" (Book of Common Prayer, 1979, Episcopal)

"Baptism is the sacrament of introduction and absorption into the body of Christ," according to "By Water and the Spirit – The Official United Methodist Understanding of Baptism" (By Water and the Spirit – The Official United Methodist Understanding of Baptism) (PDF) Archived at the Wayback Machine on March 13, 2016.

"Baptismal candidates are metaphorically purified or washed as their sins have been forgiven and washed away as an initiatory rite into membership in the Family of God" (William H. Brackney, Doing Baptism Baptist Style - Believer's Baptism). Archived at the Wayback Machine on January 7, 2010.)

"The baptismal water is prayed over and blessed as a proof of God's creation's goodness after the profession of faith. As proof that his creation by God is holy and good, the individual to be baptized is also prayed over and blessed with sanctified oil. The person is then immersed three times in the water in the name of the Father, the Son, and the Holy Spirit, following the solemn cry of "Alleluia" (God be praised) " (Orthodox Church in America: Baptism). Archived at the Wayback Machine on October 12, 2010.

"We thoroughly immerse in the Orthodox Church because such total immersion signifies death. What kind of death is this? The "old, sinful man's" death. Even though we retain an inclination and predisposition

toward evil after Baptism, we are released from the dominion of sin.", the Greek Orthodox Archdiocese of Australia, article "Baptism Archived September 30, 2014, at the Wayback Machine." "..

Karen Bates Olson (January 12, 2017). "What is the significance of baby baptism?" Lutheran in action. On May 11, 2022, I was able to get a hold of some.

Libreria Editrice Vaticana, Catechism of the Catholic Church (2nd ed.). 2019. paragraph 403. Libreria Editrice Vaticana, Catechism of the Catholic Church (2nd ed.). 2019. paragraphs 1231, 1233, 1250, 1252. Libreria Editrice Vaticana, 2019. Catechism of the Catholic Church (2nd ed.). Paragraph 1240.

"Early Anabaptist Positions on Believer's Baptism and a Challenge for Today," by Edwin R. Eby. Mennonite Conference of the Pilgrims. On May 11, 2022, I was able to get a hold of some. They concluded that Baptism must always be preceded by a conscious desire to "follow Christ." They believed that a regenerated life is the experience of an adult who weighs the costs of following Christ, obeys Christ, and is baptized as a sign of that commitment and energy.

George Thomas Kurian and Sarah Claudine Day (March 14, 2017). The Essential Handbook of Denominations and Ministries is a comprehensive guide to denominations and ministries. ISBN 978-1-4934-0640-1. Baker Books. The Conservative Mennonite Conference practiced believer's Baptism, considered an external representation of internal spiritual purity and conducted by immersion or pouring water on the head. Communion; washing the feet of the saints, following Jesus' example and reminding believers of the need to be cleansed of pride, rivalry, and selfish motives; anointing the sick with oil, a symbol of the Holy Spirit and God's healing power, offered with faith prayer; and laying on of hands for ordination, symbolizing the imparting of responsibility and God's power to fulfill that responsibility.

Donald B. Kraybill, Donald B. Kraybill, Donald B. Kraybill (1 November 2010). Amish, Brethren, Hutterites, and Mennonites: A Concise Encyclopedia ISBN 978-0-8018-9911-9. JHU Press, p. 23. All Amish, Hutterites, and most Mennonites were baptized by pouring or sprinkling. Nolt, Steven M.; Loewen, Harry (11 June 2010). Through Fire and Water: A Mennonite History Overview ISBN 978-0-8316-9701-3. MennoMedia.

...both organizations practiced believers' Baptism (the River Brethren through immersion in a stream or river) and emphasized simplicity in life and nonviolence.

William H. Brackney, William H. Brackney, William H. Brackney (May 3, 2012). Radical Christianity: A Historical Dictionary Scarecrow Press, ISBN 978-0-8108-7365-0, p. 279 The group was baptized by immersion in the River Eder on this date in 1708, and believer's Baptism became one of The Brethren's primary tenets.

"Evangelical Heritage Version (EHV) Matthew 6:9–13". On March 10, 2020, I was able to get a hold of Anne Jordan, Jordan, Jordan (2000). Christianity. ISBN 978-0-7487-5320-8. Nelson Thornes. When Jesus was standing on a mountain, he explained to his followers how they should act under God's wishes. The Sermon on the Mount, contained in Matthew's Gospel chapters 5, 6, and 7, has become known as the Sermon on the Mount. During the discussion, Jesus demonstrated how to pray and presented an example of appropriate prayer. Because it was taught by the Lord, Jesus Christ, Christians refer to the prayer as the Lord's Prayer. It's also known as the Pattern Prayer because it gives Christians a means to pray in the way that God and Jesus would wish.