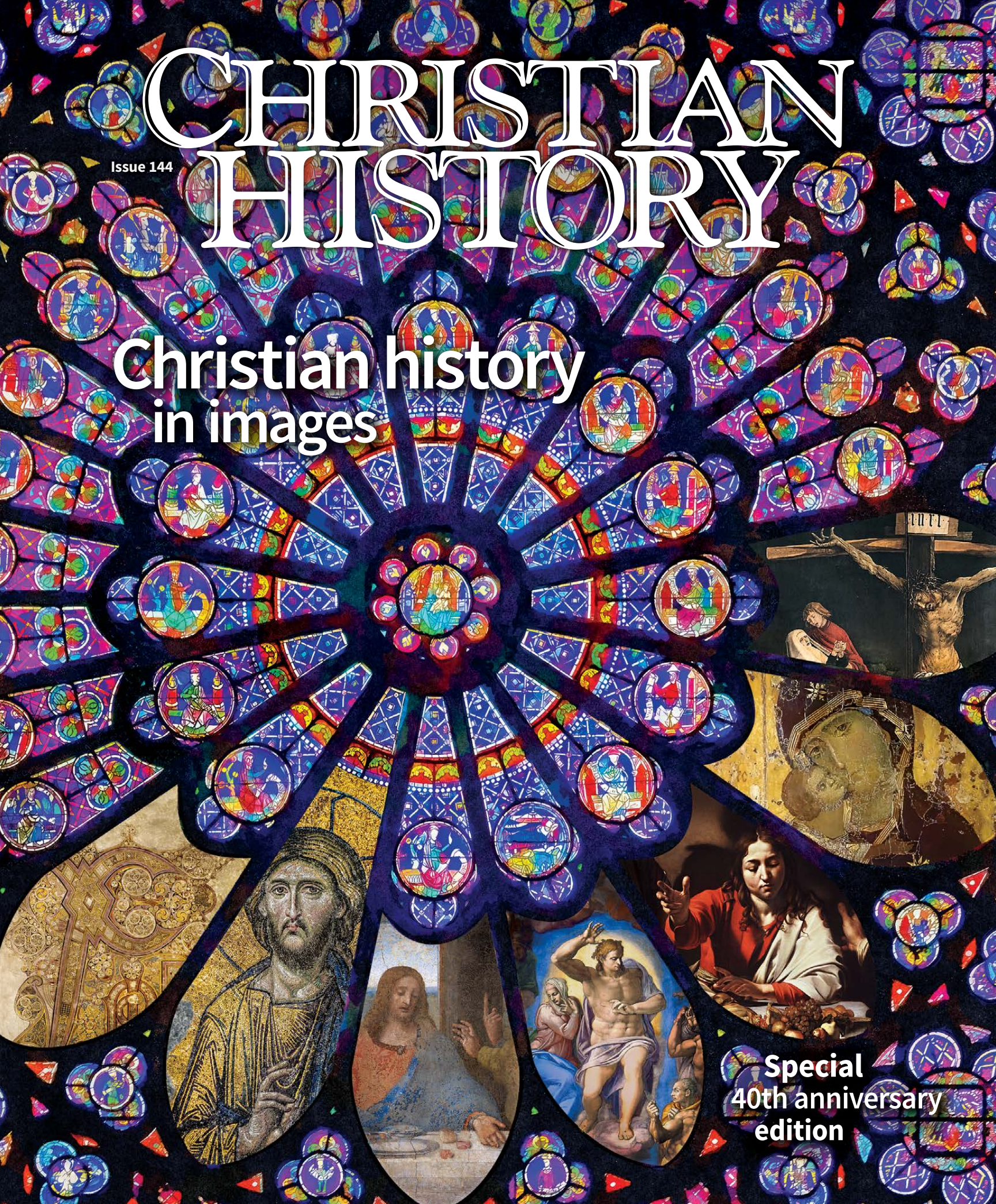


CHRISTIAN HISTORY

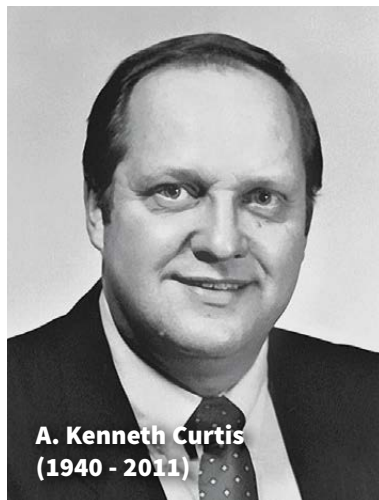
Issue 144

Christian history
in images

Special
40th anniversary
edition



Executive editor's note



A. Kenneth Curtis
(1940 - 2011)

"We wanted the magazine to introduce lay people to church history, perhaps to become a resource for adult-education classes. Mostly, we wanted to create an appetite, a hunger for knowing the history of the church."

That was the vision of our founder, Ken Curtis, for *Christian History*.

I, Michelle, first read these words three years ago when our managing editor, Jennifer, shared an article called: "[The History Behind Christian History](#)." It appeared in issue #36 as an interview with Ken from 1992, published just after I was born

(the bio notes, "He recently became a grandfather").

In addition to his founding vision, my grandfather also recounts heart-warming anecdotes about how the magazine got off the ground, including some Phillies tickets that convinced a professional journalist to spend three days in town working around the clock to help meet the magazine deadline (as well as enjoying the game).

Ken Curtis, our dad (Bill) and grandfather (Michelle), loved Christian history. He so fervently desired to share the story of the church that he founded this magazine in 1982 in spite of many warnings of failure. He was not an expert in church history; his PhD was in media and communication. But he loved the church and had a passion for sharing the church's story with all Christians.

Forty years later it is a joy and honor to see his passion project flourishing—teaching the story of the church to the people of the church. Though much seemed stacked against it, God's grace has allowed us to continue for 144 issues of *Christian History* and counting.

With this special fortieth-anniversary issue, we are delighted to honor Ken's memory and celebrate God's faithfulness by overviewing the whole scope of Christian history in images. From the beginning, Ken wrote that the magazine should use "ample illustrations and

graphics," and we imagine him chuckling from heaven as we put a new spin on that intention.

CHURCH HISTORY MADE HIM WISE

In 1999 Ken gave a talk at Christian European Visual Media Association (CEVMA) on 17 things we learn from church history. As we read through that list all these years later (available on our website), we see how studying church history made him wise.

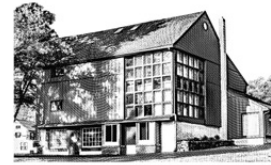
He wrote that church history teaches us to expect God to work over centuries, rather than to think we see God's whole plan in an individual lifetime. He noted how church history confirms what Scripture makes clear: the last shall be first; God works through our weakness; and in the people and eras that seem vulnerable, humble, or weak, God is often at work in ways we don't expect. He said that repentance for the sins of our Christian past is essential and yet we can be confident no objection or threat against the church can be raised that we haven't faced before. As Jesus said—the gates of hell have not and will not prevail against the church.

We hope that this issue's visual tour through two millennia of church history will instill in you what Ken wanted for all of us—pride, as well as humility and repentance, in our shared story. We hope that you will come away from this issue with trust in our God who has been faithful from one generation to the next, yet wary of presumption since we cannot see the whole of God's big picture. We hope this issue will grow your appetite to learn and savor Christian history as your own family history and maybe even inspire you to share these stories and images with others.

Most of all we hope this issue will point you to the faithfulness of God who has sustained the church through each generation. **CH**



Bill Curtis and
Michelle Curtis



Managing editor's note

Almost exactly 31 years ago, I received in my college mailbox the thirty-first issue of a magazine I had just subscribed to (the old-fashioned way—with a check sent in an envelope with a stamp!). It was *Christian History's* issue on "The Golden Age of Hymns."

Almost exactly 20 years ago, Chris Armstrong, at that point the managing editor of *CH* during its sojourn at *Christianity Today*, asked me to write a 450-word gallery piece on Oxford for issue #78 on J. R. R. Tolkien. (Until we hit issue #139, in which we profiled a number of colleges and universities, I think that was the only time *CH* had ever included a *place* in the gallery.)

That request sparked a decade of my writing for the magazine and its associated websites. I still remember the time in 2008 that then-editor Jennifer Trafton sent me and Edwin to cover the Blessing of the Animals at St. John the Divine in New York City and someone brought a cockroach in a jar to be blessed.

FORTY ISSUES AND COUNTING

Almost exactly 10 years ago, after a short stint proof-reading *CH* 100 and 101 and guest-editing *CH* 102, I came on board as the managing editor halfway through *CH* 104—my first full issue was 105. (That makes this my fortieth full issue as editor.)

Ken Curtis's vision for the magazine, to share the story of the church with the people of the church, impressed itself on me at a very young age (19, if

you're counting) and I have never forgotten it—nor, I sincerely hope, wavered from it.

I believed then, and believe now, that it is difficult to get where Jesus wants us to go without knowing where he has already led us. We serve a God who became incarnate in history, as Ken wrote in our very first issue.

AN AWARENESS of Christian history is one of the most neglected but necessary ingredients in the spiritual diet of Christians today. . . . The Scriptures continually call us to remember God's work in ages past and this must now also include the working of our Lord through the centuries since the Scriptures were completed.—Ken Curtis

We especially thank three people for their contributions to this issue. James D. Smith III, professor emeritus at Bethel Seminary, and Joshua Robert Barron of the Association for Christian Theological Education in Africa contributed extensively to our lists of images and events. Max Pointner, our image researcher, wrote the main text of the issue (see p. 100 for more about Max).

As you look at this issue's beautiful images, and remember the vision that has sustained this magazine for 40 years, may you remember God's work in ages past and may you be refreshed with hope for years to come. **CH**



Jennifer Woodruff Tait
Managing editor

Find Christian History on Facebook as ChristianHistoryMagazine, or visit www.christianhistorymagazine.org. Read daily stories about events in church history at www.christianhistoryinstitute.org/today. For Twitter, use @christiaHistory, and for Instagram, @christianhistorymagazine.

Don't miss our next issue, a look at famed Reformation-era scholar, humanist, and reformer Erasmus of Rotterdam.

We thank the many readers who support this ministry, making it possible for us to provide *Christian History* in print. Please visit www.ChristianHistoryMagazine.org to renew or begin a subscription to *Christian History*.

FAQs

THINGS OUR READERS OFTEN WANT TO KNOW

WHY DOES CH DO THEME-BASED ISSUES?

Our first three issues were published as companions to films and naturally focused on the subjects of the films they accompanied. Beginning with issue #4 on

Zwingli, the editors decided to publish the magazine quarterly and to continue focusing on a single person, movement, or era of church history for each issue.

Occasionally during the last 40 years, an issue of *CH* has contained a few departments or sidebars that dealt with historical events, people, and objects outside the theme, but currently—as at the beginning—each issue focuses on only one theme.



Isaac Fanous, icon of Athanasius, c. 1980

WHERE DOES CH GET ITS ARTICLES?

Normally, we commission articles from scholars who are experts in a given issue's theme, identified in our issue planning meetings. We also keep a list of people who have written in expressing their desire to write for us, noting their background and areas of expertise,

and we consult this list before every issue. (So, if you want to write for *CH*, email us and get on the list!) Finally, we have a small roster of journalists with a background and/or interest in church history and often turn to them for articles.

The one thing we *don't* do in the magazine is publish manuscripts that are sent to us without prior negotiation. We do occasionally ask people who send in unsolicited manuscripts to turn them into posts for our blog.

WHY DON'T YOU USE FOOTNOTES?

As a popular magazine aimed at a lay audience, we've always kept the footnotes off the final page, though our scholars often provide them in drafts. We trust our authors to present up-to-date, accurate information and to handle their sources discerningly. Each issue's scholar-advisor oversees the whole process and provides an important cross-check of content. In our Recommended Resources pages, we list sources used and commended by our scholars along with others we've become aware of through our study.

DOES CH HAVE A DENOMINATIONAL AFFILIATION OR A THEOLOGICAL APPROACH?

Our current mission statement, representative of statements throughout our history, is:

Christian History Institute seeks to bring the story of the church to the people of the church, to see the best in every Christian tradition, and to acknowledge the full and honest story of the church universal.

Our only faith statement is the Apostles' Creed. We do not require authors or issue advisors to subscribe to a faith statement (though many are Christians), but we ask them to write respectfully for a Christian audience.

DO YOU HAVE SPONSORED ISSUES?

We do accept contributions of up to 50 percent of the cost of any given issue from charitable foundations and other nonprofits. We retain editorial control in any contracts. You can always tell if an issue has a sponsor because we will thank them in the editor's letter. We also accept help from libraries and archives, who sometimes work with us to provide images at lower costs in exchange for copies of the issue to distribute.

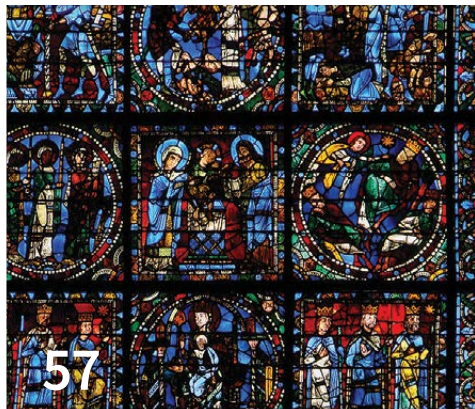
WHY DO YOU HAVE SO MANY IMAGES?

We don't always have as many images as in *this* issue, but (as you can read in our editors' letters) Ken Curtis felt convicted from the beginning that we should use "ample" illustrative material. Images can tell us what our brothers and sisters in the past looked like, how their churches were built, what they wore, what they kept in their homes, what they ate, and so much more. In addition we can see how people of different eras interpreted historical events through the way they chose to paint, draw, sculpt, engrave, and even embroider them.

HOW MANY PEOPLE ARE ON YOUR TEAM?

We have 12 people on our team, some full-time and some part-time; they cover duties that include editing, writing, making layouts, fitting text in layouts, proofreading, selecting and acquiring images, and maintaining our mailing list. Since issue #133 we've been doing a "meet the staff" feature on our Letters to the Editor page to introduce you to our team and our journalism interns. Check it out! **CH**

CHRISTIAN HISTORY



Christian history through images Over 2,000 years of art and faith

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Max Pointner

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most-loved issues

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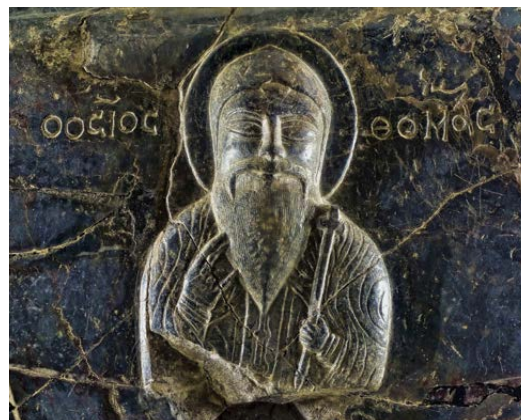
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EARLY CHURCH

AD 1-500



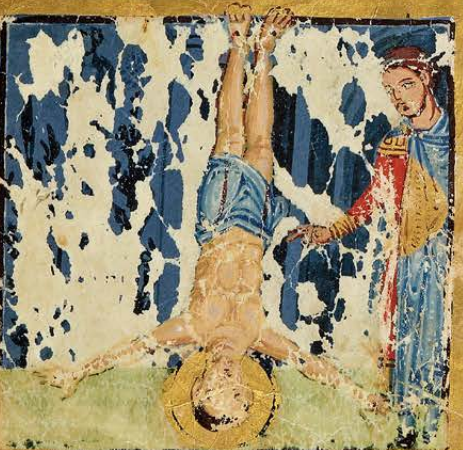
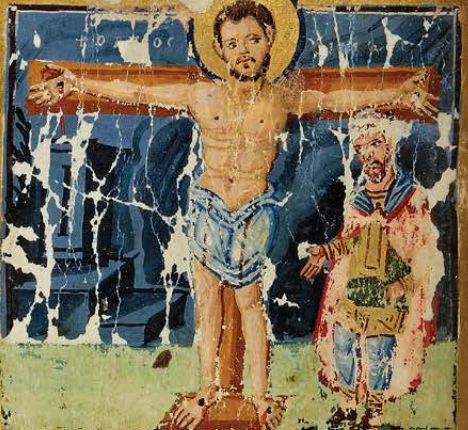
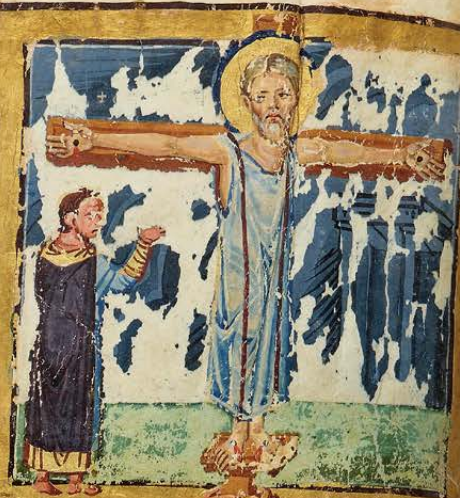
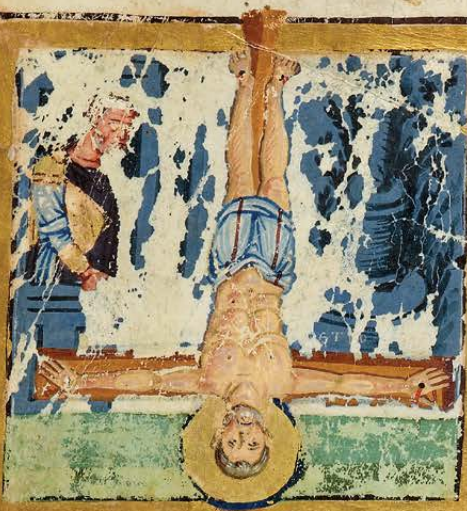
Christian imagery from the earliest centuries of the church reveals that Christ's early followers took his teachings to heart. Neither political persecution, nor the disparity between diverse cultures, nor even the tension of doctrinal disputes could limit the spread of Christianity from its very beginning. Indeed, by 52, the apostle **Thomas** had already reached western India with the good news of Jesus. When he was martyred about 20 years later, the very culture that killed him would celebrate the site of his grave, adorned by a **tombstone** (right, 4th c.) with a uniquely Indian rendering of the Hebrew saint. Such cross-cultural likenesses are a hallmark of Christian depictions, from the clean-shaven, Apollo-esque Good Shepherd crowning a **Roman catacomb** fresco (above, 3rd c.), to a 15th-c. Ethiopian illumination of **Saint Mark** (far right), with pen and bookmaking tools in hand. The early church was missional, flexible, often underground, and prioritized above all maintaining a historical connection with Jesus.





By the end of the 1st century, all of Christ's apostles had died—most were martyred. While no early likenesses of the apostles exist, Christians would portray their deaths for the next two millennia. A **medieval manuscript** (far right, 879–883, Byzantine) features a compilation of apostolic martyrdoms. Below, a Russian church's 12th-c. fresco depicts **Paul**—considered an apostle because of his encounter with Christ on the road to Damascus—moments before his own beheading at the hands of the Roman emperor. Peter considered himself unworthy to die the same way that Jesus did; Masaccio's painting of **Peter's upside-down crucifixion** (right, 1426, Pisa) includes a unique Renaissance experiment with realism in religious painting. The halo around Peter's head is foreshortened, submitted to the physical principles of perspective. The depictions of other apostolic martyrdoms here feature halos that are wholly spiritual, slid behind saintly heads and backgrounds. Clearly, Masaccio is thinking of the halo, and perhaps Peter's sainthood, not as intangible but as physical.

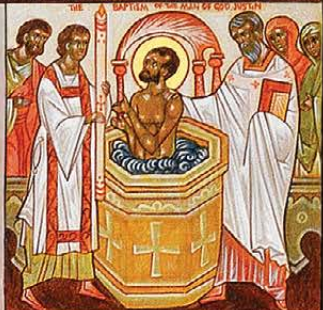




In 70 Roman general Titus crushed the First Jewish Revolt. After seizing Jerusalem from the revolutionary government, Titus looted and burned the temple to symbolize the rebellion's failure, ending the final period of Jewish temple worship. Eleven years later Domitian erected the **Arch of Titus** (right, 81, Rome) to commemorate Roman victory over this provincial coup. The interior walls, which are still standing today, feature reliefs of **Titus marching victoriously home** (below) and the **desecration of the temple** (far right). It must have been shocking to 1st-c. Jews that all that remained of the liturgical instruments treasured in worship for hundreds of years—such as the golden lampstand first described to Moses for tabernacle use (Exodus 25)—were their depictions on a monument of Roman military propaganda—and that this monument was not even in Jerusalem but in pagan Rome. Writers like **Justin Martyr** (one of his 4th-c. manuscripts is pictured below right) saw this desecration as a sign of God's rejection of Israel, an idea that would fuel Christian anti-Semitism for millennia. The sacking of Jerusalem forced the early church to continue extending the reach of the gospel outside of Jesus's own homeland.



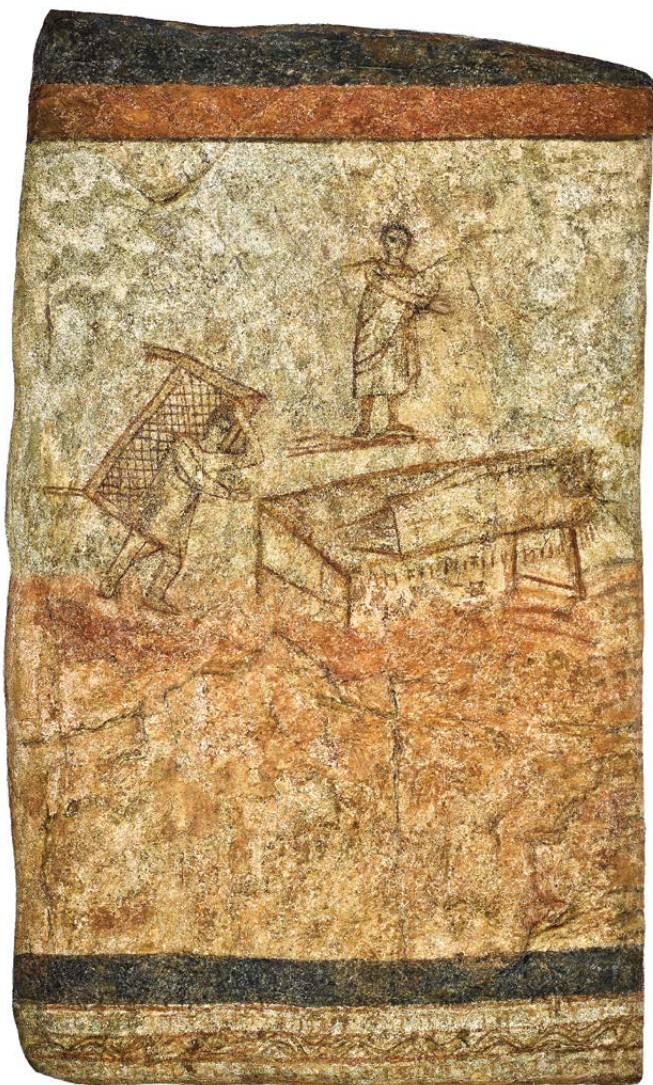


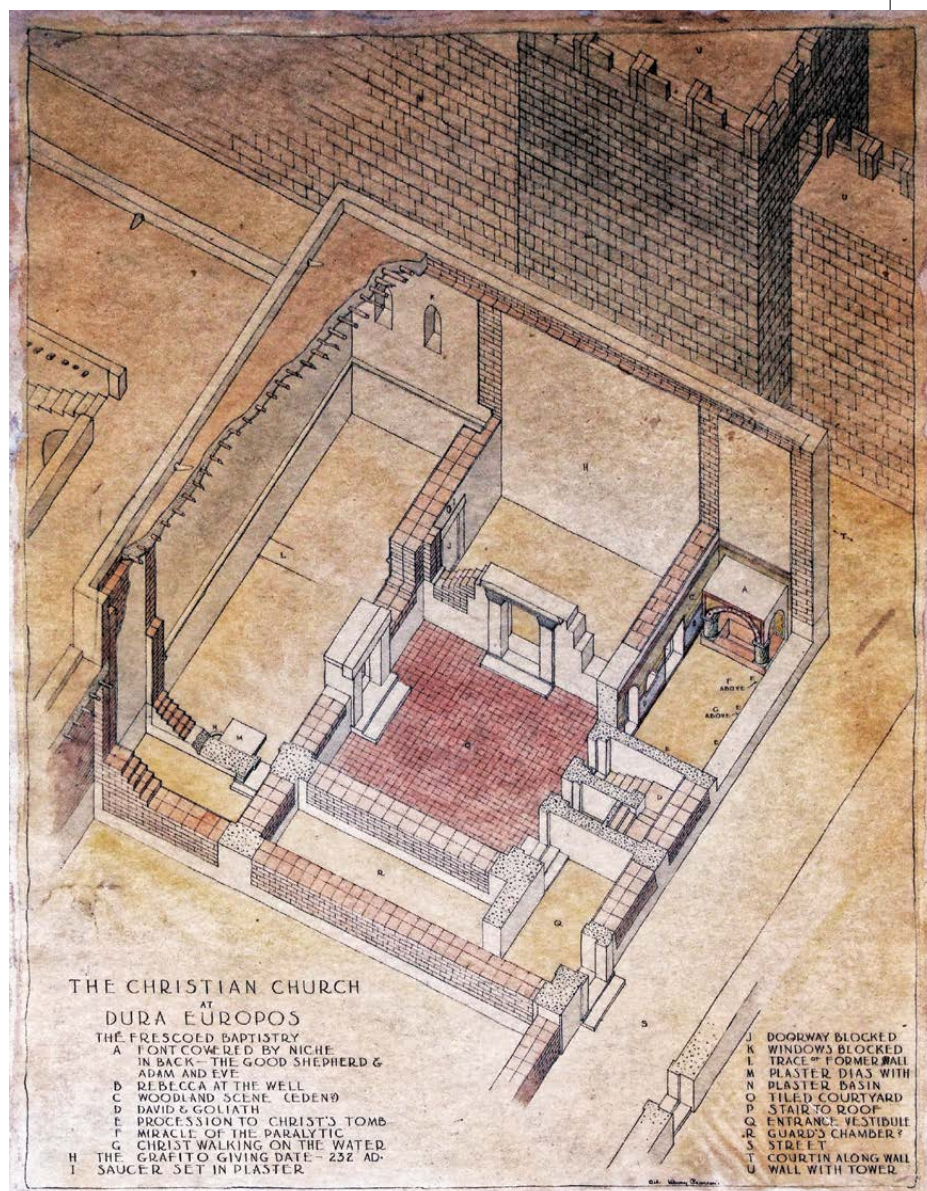


The **Alexamenos Graffito** (c. 200, Rome, *below*) shows that Christianity endured not only waves of official persecution, but unofficial mockery as well. Discovered on a wall of the Paedagogium, where royal slaves were trained, this image of a man at the foot of a cross bearing a donkey-headed figure is captioned in ancient Greek, “Alexamenos worships god.” Scholars think it likely that this earliest-known visual rendering of a crucifixion was created to caricature the countercultural faith celebrating the ignominious death of Jesus Christ. If slaves like Alexamenos needed courage to endure the ridicule of fellow servants, thinkers like Justin Martyr needed it too. He presented his apologetic treatises defending his faith before the emperor, the Roman senate, Greek and Jewish philosophers, and Roman magistrates (can you spot these events in this 1995 icon of **Justin Martyr** at *left*?). While thinkers like **Irenaeus** (*right*) also clarified doctrinal orthodoxy at this time, waves of official persecution drove churches in some cities literally underground. Even there, Christian culture flourished through **catcomb paintings** (*below right*).

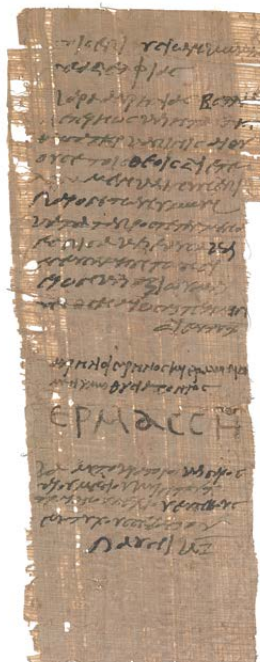
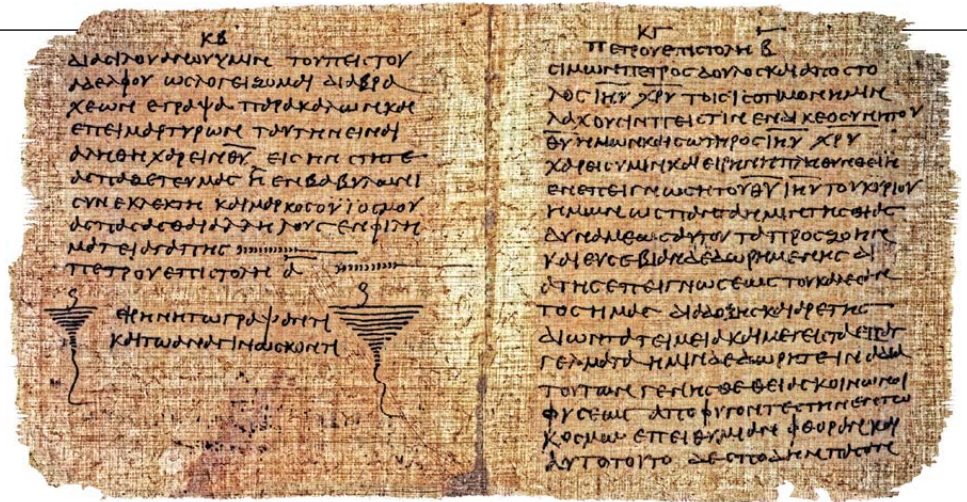
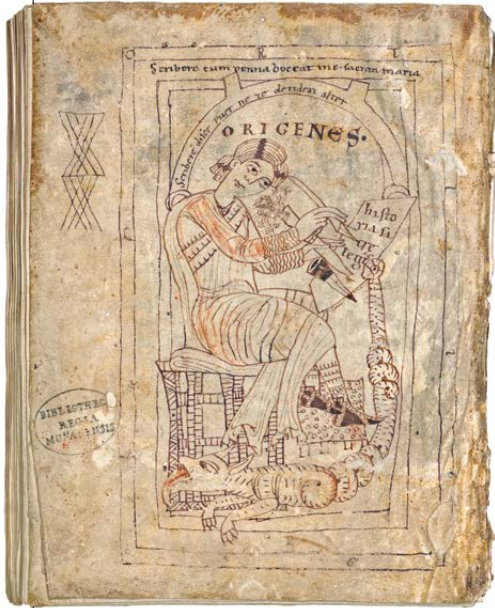


The frontier town of Europos (named “Dura” in the Roman era for the hardy Roman garrison stationed there) was first settled in 300 BC and remained a major stop on both East-West trade endeavors and Persian travel. Resting on the edge of the Euphrates River in modern-day Syria, it was a cultural crossroads. By the 3rd century AD, it contained Greek temples, mystery cults, a Jewish synagogue, and one of the earliest and best-preserved house churches. With periodic waves of persecution sweeping the Roman world, house churches were central to Christian worship. Wealthy congregants hosted services within their walls and sometimes, as we see in Dura-Europos, even designated rooms exclusively for their congregations.



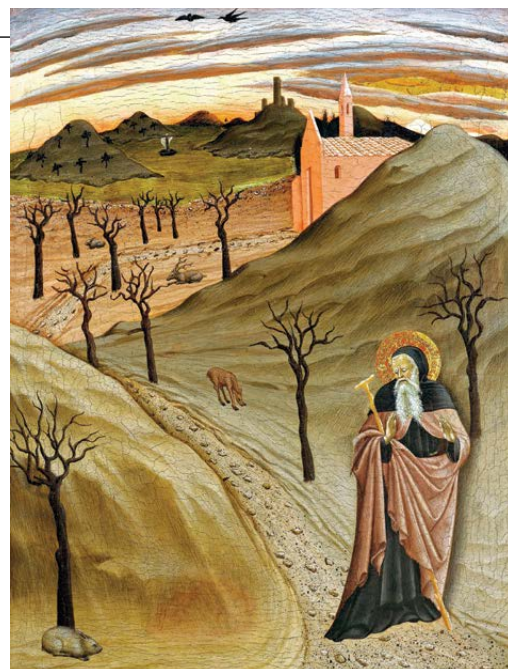


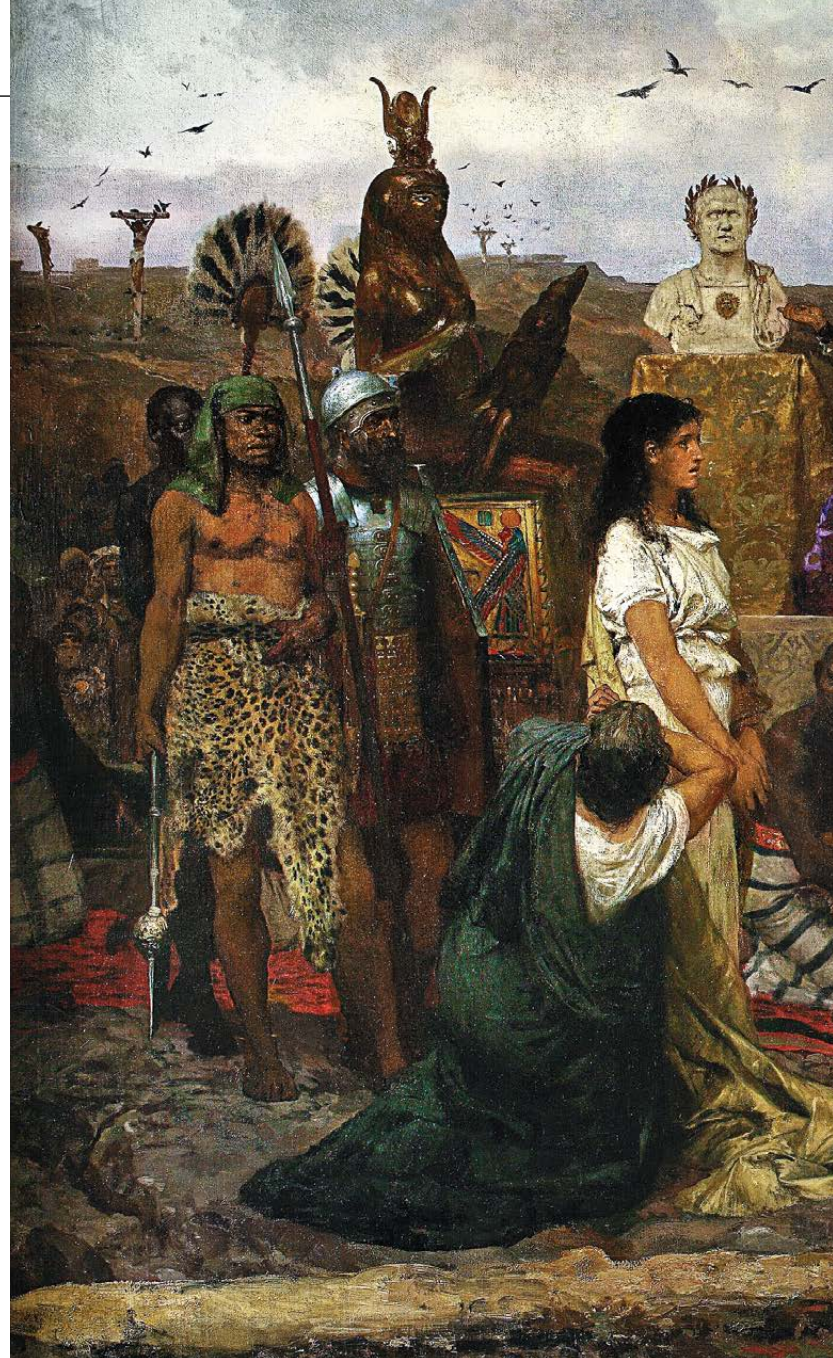
From the main courtyard of this house, believers filed through a large doorway (*above far left*), then descended from one room into a low chamber (*above center*). Here remains **the earliest known baptistery**, equipped with a font big enough for full immersion. Over it is painted **Christ as the Good Shepherd** redeeming Adam and Eve (*bottom center*), and the adjacent walls illustrate the **healing of the paralytic** (*far left*), **Jesus walking on water** (*near left*), Mary Magdalene at Christ's tomb, and Old Testament scenes. Invaders destroyed the city in 256, but excavations by Yale University in the 1920s (*above*) uncovered a vibrant center of Christian worship employing colorful images of biblical scenes.



A new systematic persecution of Christians erupted in 250 under **Roman emperor Decius**. To the right of his bust (c. 240) is one of the documents required from individuals to enforce pagan worship: a *libellus*, or “little story,” submitted to the government. This one certifies that an Egyptian woman and her daughter had made the proper Roman sacrifices and is signed by three witnesses. As illustrated by the man tracing a cross into the ground in the painting **A Roman Holiday** by Briton Rivière (bottom left, 1881), the public deaths of Christians exposed the strength of the underground church even, or especially, in adversity. Meanwhile, Christian theologians were trailblazing

new practices and cementing old ones. Some devout believers like **Antony** (right) and the **desert fathers** (below) began early Christian monasticism by leaving the comforts and confusion of life in the world for an exile of spiritual poverty in the wilderness. Theologians such as exegetical scholar **Origen**, c. 185–254, shown in a 12th-c. illumination (far left), helped to formalize the New Testament canon, using the proximity of books’ authors to Christ as the standard for inclusion. By the late 3rd century, the collection of books that believers had been reading and referencing for 150 years was already recognizable as the **New Testament** (left, late 3rd-c. manuscript of 1–2 Peter).





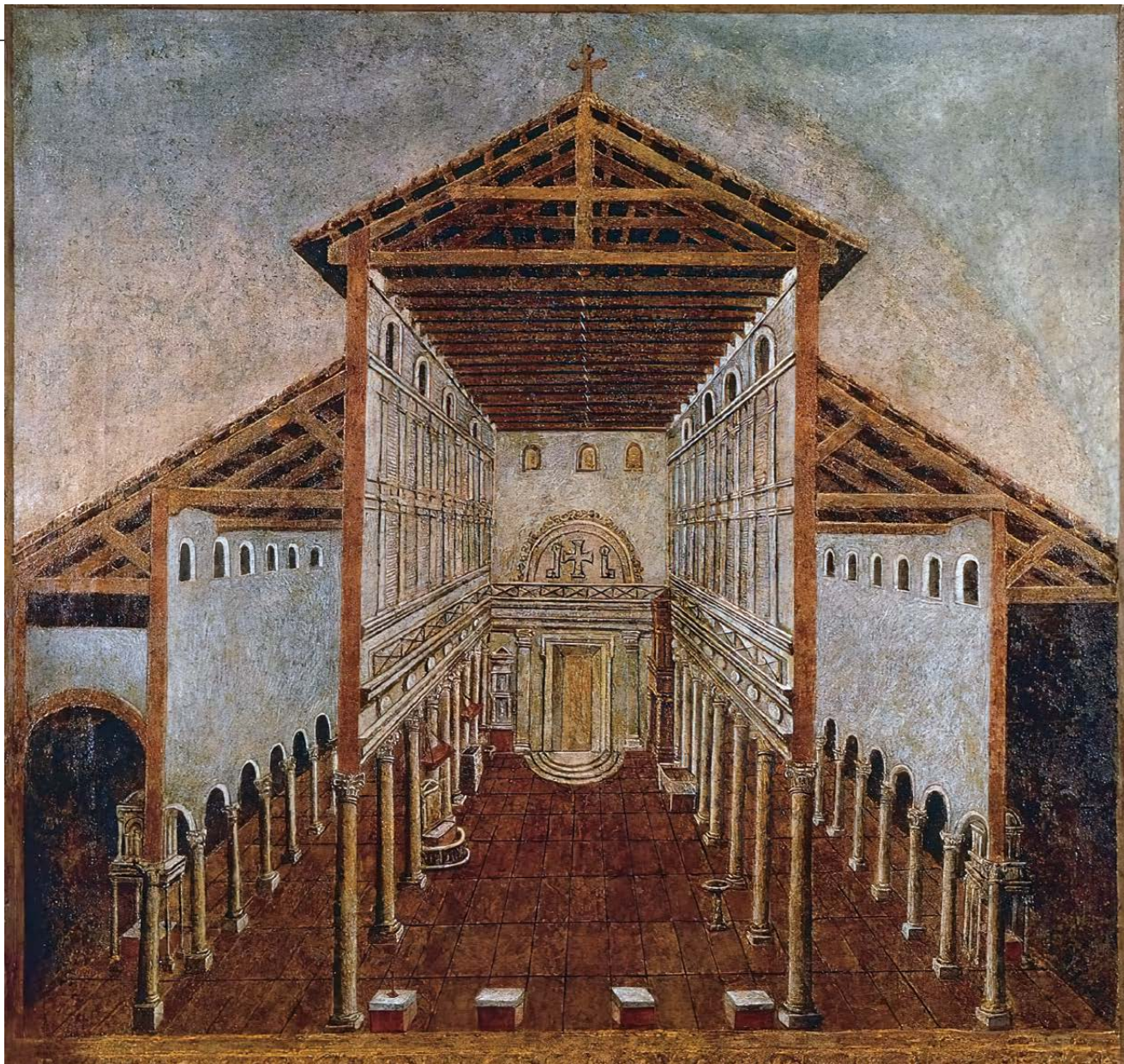
In *Scene of the Martyrdom of Early Christians* (above), painted in 1885, Henryk Siemiradzki illustrates a Roman Empire containing great ethnic diversity. Indeed, by the late 3rd century, Rome was so large that **Emperor Diocletian** (above left, c. 300) sought to streamline imperial policy and simplify cultural norms. He divided his empire into four districts and recognized Christianity as such a significant counterculture that he ordered the last and most sweeping Roman persecution of Christians throughout the Mediterranean world. Diocletian stabilized Rome and even neighboring kingdoms, reestablishing Armenia between the Black and Caspian Seas under King Tiridates III in c. 287. But his staunch paganism also trickled into those realms.

When **Gregory the Illuminator**, an Armenian refugee educated in the Cappadocian church, returned to his homeland as a royal assistant, Tiridates tortured and imprisoned him in a pit beside Mount Ararat for his attempts to share the gospel. Gregory survived there, forgotten, for 13 years while the king committed heinous acts. Rediscovered miraculously by Queen Ashkhen, Gregory returned from the pit to Tiridates; he shared with the whole royal court the news of Christ's forgiveness (left, 16th-c. Armenian icon) and baptized the king in the Euphrates. In c. 314 Armenia became the first government to make Christianity its state religion. Today, on the slopes of **Mount Ararat**, the 7th-c. Nerses Chapel (right) stands over Gregory's pit.



For Christians who survived the Diocletian persecution, the purge seemed to stop as quickly as it had begun. In 311 **Peter Martyr, Bishop of Alexandria** (right, 10th-c. Byzantine illumination), was memorably martyred by soldiers who so revered the holy man that they had to bribe one another to accomplish the deed. But the very next year, 312, Roman power struggles between the districts Diocletian had created culminated in a final battle between **Constantine** (center right, fragments of 4th-c. statue) and Maxentius at Milvian Bridge. Constantine's victory immediately changed the lives of Roman Christians. As reported by the historian Eusebius, Constantine received a vision from God before the battle instructing him to paint the Greek initials of Christ (ΧΡ) on his battle flag. The emperor memorialized the **Battle of Milvian Bridge** on his Triumphal Arch in Rome (below), believing he had conquered by this sign. More important, he signed the Edict of Milan in 313, legalizing Christianity. Constantine's investment in the church did not stop there but included the funding and construction of **St. Peter's Basilica** for the city's bishop (far right, 16th-c. fresco). This original cathedral would stand for over a thousand years and define the Vatican as a political and religious center. Its site remains the papal seat of the Roman Catholic Church.

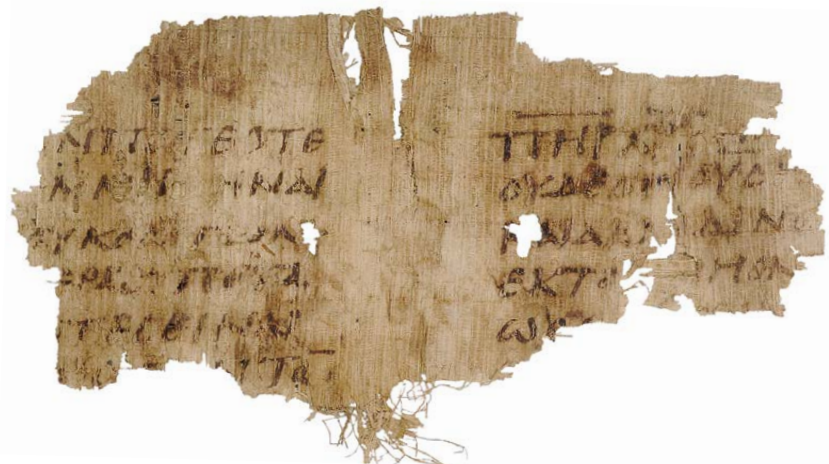






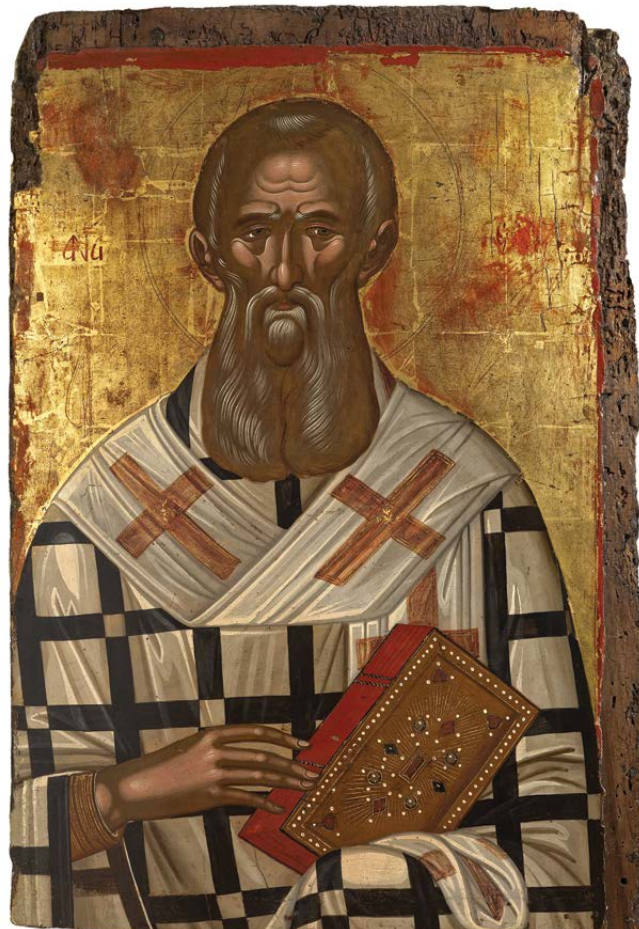
Perhaps Constantine's most important contribution to Christianity was convening the **Council of Nicaea** in 325 (*right, 18th-c. icon, Romania*). Shortly after persecution ended, debates within the church over the nature of God the Father and God the Son began dividing believers. In 318 Arius of Alexandria claimed that while Jesus was endowed with divine power, he was not innately divine or eternal, but a special creation of God the Father. The emperor wanted to settle the issue once and for all and summoned clerical representatives to Nicaea to clarify christology. The result was the **Nicene Creed** (*above center, transcribed on a 5th-c. papyrus fragment*), a clear statement of faith in Jesus as the "only son of God, God from God, eternally begotten of the Father, begotten not made." Depictions of Nicaea, such as the one at right, often show Arius crumpled at the feet of the orthodox delegates. In c. 330 **King Mirian III and Queen Nana of Iberia** (*above*) became Christians through the evangelization of the missionary Nino, further establishing the Georgian Orthodox Church originally planted by Andrew. At the same time, scribes were writing the oldest surviving complete Bible, the **Codex Sinaiticus** (*above right, mid-4th c.*). Preserved in **St. Catherine's Monastery** (*far right*) next to Mount Sinai until its rediscovery in the 1700s, it contains the Old and New Testaments and the Apocrypha in Greek.

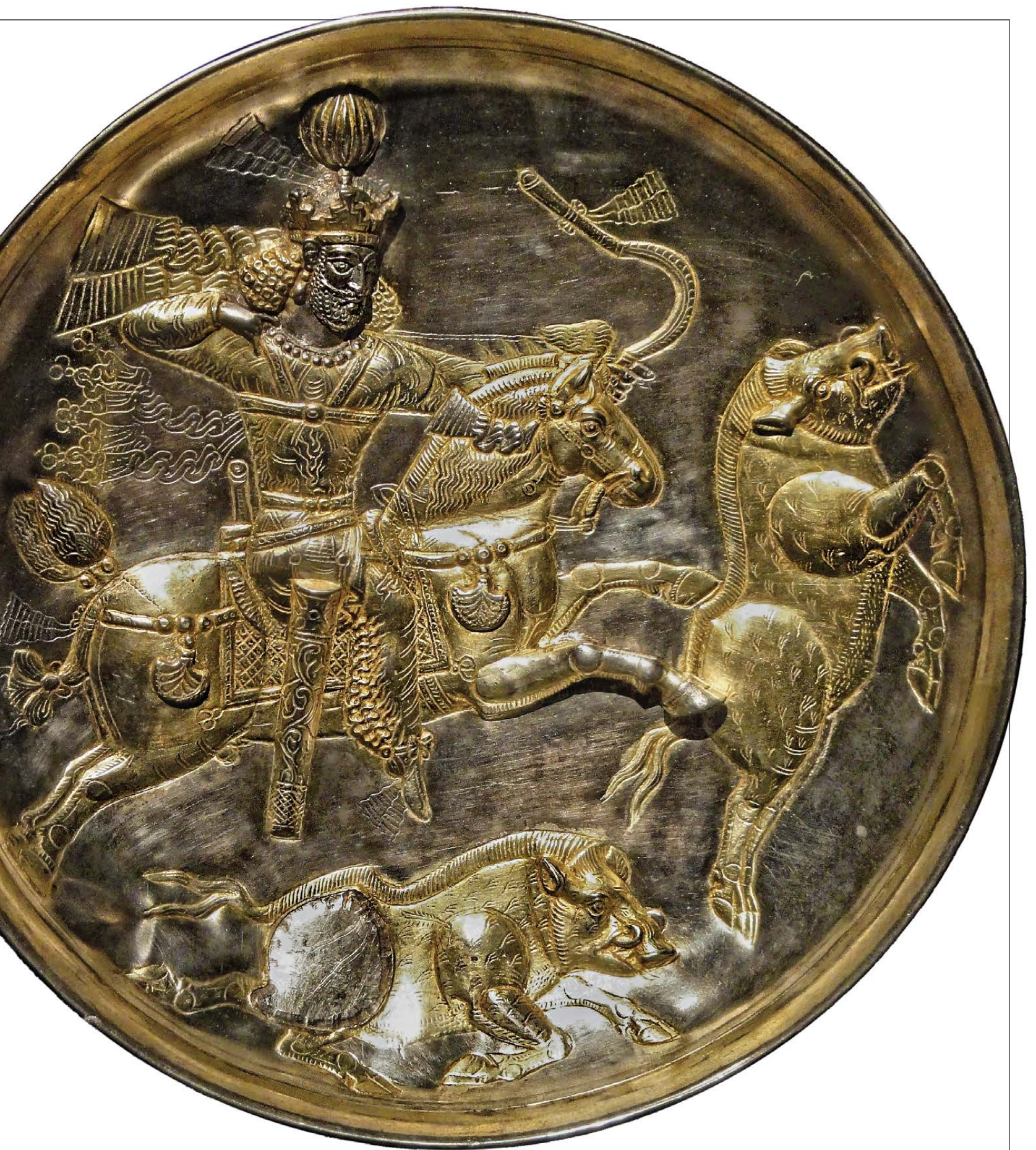






It's easy for Westerners to conflate early church history with late Roman history, but as we've seen, kingdoms outside of Rome had their own interactions with Christianity. In 333 the kingdom of Aksum (modern-day Ethiopia) adopted Christianity under **King Ezana** (left, mid-4th-c. coin). **Athanasius** (below, 16th-c. icon) consecrated the Aksumite bishop, Frumentius. Though the Council of Nicaea had rejected Arius's teachings, the Arian heresy remained popular throughout the church; Athanasius, along with **Ambrose** (below left, 4th-c. mosaic, Milan—probably an actual likeness of the saint!), was one of the few voices defending Christ's divinity. In reaction to so many surrounding kingdoms adopting Christianity, Persia, which had been pushed out of Armenia by Rome in the early 4th century, began the most intense ancient persecution of Christians in 340 under **Shapur II** (right, 4th-c. silver plate). The purge, worse than that of Diocletian 30 years before in the West, lasted until Shapur's death in 379, as did his hostility toward an increasingly Eastern-centered Roman Empire.







As the Roman Empire became increasingly divided between East and West, each with its own emperor and capital city, Basil the Great of Caesarea was writing early rules for monastics. Unlike Antony's hermetic (solitary) monasticism, Basil practiced cenobitic (communal) asceticism, inspired by the Coptic desert communes of Pakhom (Pachomius). He founded a community in Annesai around 358, near this **Pontic monastery** from the same period (*below left*, modern Turkey). **Basil and his brother Gregory of Nyssa** (*left*, 10th-c. fresco, Turkey), sister Macrina, and friend Gregory of Nazianzus continued to fight Arianism, still theologically and politically divisive; Ulfilas, a missionary to the Goths, who translated a **Gothic Bible** (*below*, 5th-c. copy) in 370, was claimed by Arian and Nicene Christians alike. Byzantine emperor Valens, ruling from 364–378, subscribed to Arianism and persecuted Nicene Catholics; his successor, **Theodosius I**, influenced by Gregory of Nazianzus (*right*, 9th-c. Byzantine manuscript), pronounced Nicene Christianity the norm.





In 380 Theodosius I made Christianity his empire's official state religion. The next year he convened the **Council of Constantinople** (below, 18th-c. painting, Romania), which clarified the Nicene Creed. But Theodosius had his flaws: in 390, the emperor reacted to a provincial political murder by ordering the massacre of 7,000 civilians. Bishop Ambrose (see p. 22) demonstrated that ecclesiastical power could hold its own over the state when he excommunicated the king, demanding penance. The king repented before Ambrose wearing sackcloth and sprinkled with ashes. Ambrose also disciplined **Augustine**, who converted from Manicheism, a gnostic cult following the platonist **Mani** (right, 3rd-c. crystal seal). While Augustine chronicled his spiritual journey to Jesus in *Confessions*, his works after his conversion would become legendary. This Renaissance fresco (far right) depicts (counterclockwise from bottom left panel) his contemplation of the Scriptures, his baptism by Ambrose in 386, his renowned scholarship, and his shrewd evangelism.

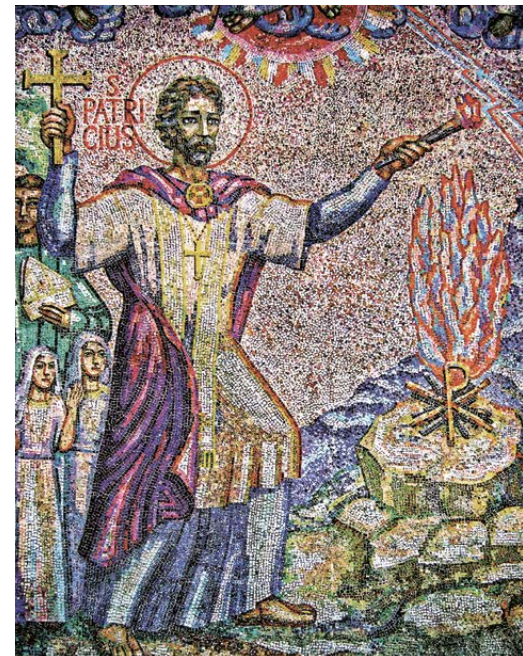






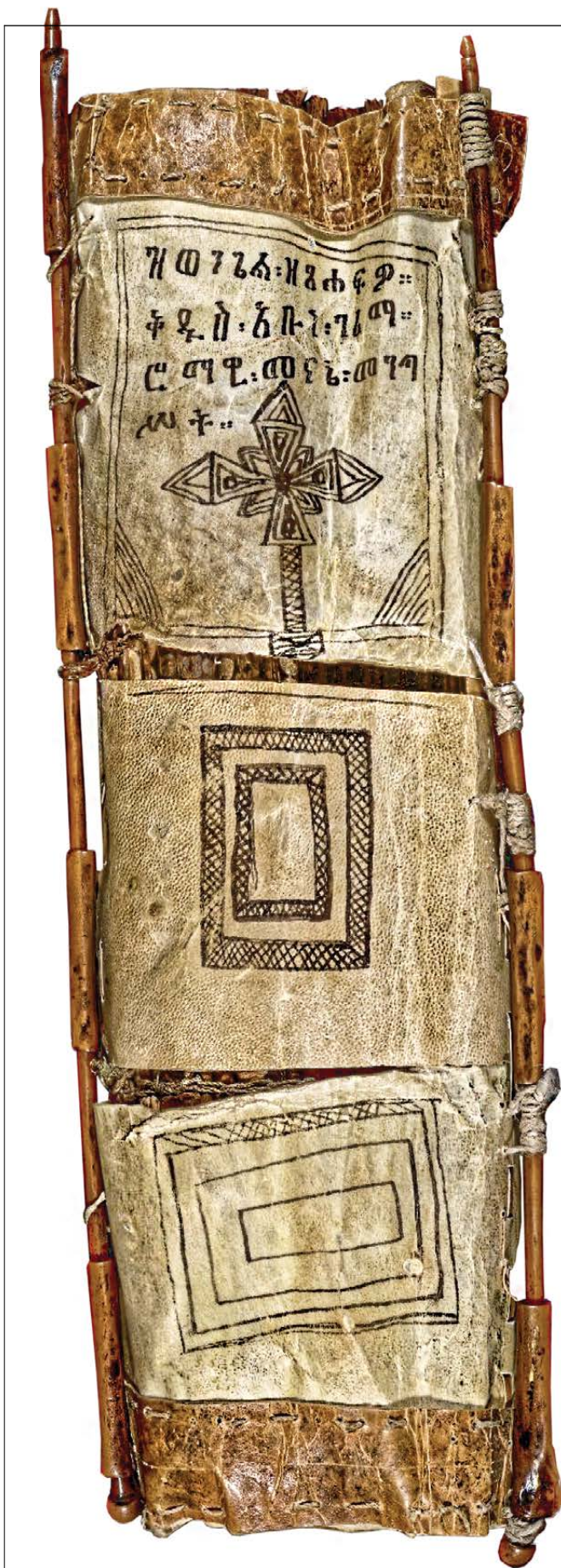
A 15th-c. illuminator shows **Jerome** (above), the patron saint of scholars, leaving behind his desert study to deepen his life in Christ. Jerome translated the Old and New Testaments into vernacular “vulgar” Latin in 405, and “The Vulgate” would be the standard Catholic Bible for over 1,000 years. Life as a hermit was brutal for Jerome, whose academic skills and mastery of an elite imperial language were of little use in the seemingly God-forsaken wilderness. Jerome battled temptation and despair, clinging to Jesus through prayer and fasting. But his exile also opened new doors for the born scholar: he studied Hebrew with a monk who had converted from Judaism, learned Greek and Syriac from travelers

passing through the desert, and began to correspond with the wider world through an extensive network of letter writing. The faith of **Patrick** (above, 20th-c. mosaic, Ireland) also intensified in the wilderness. He developed a heart for Ireland while enslaved there and returned to evangelize the Celts, performing a miracle on the hill of Slane in 433 to destroy heathen idols. The flourishing Celtic church nurtured a unique culture of Christian spirituality and practice. Meanwhile, the **Council of Chalcedon** (right) further clarified christological theology in 451—but also created the first major rift in Christianity between the Coptic Church and its northern neighbors.



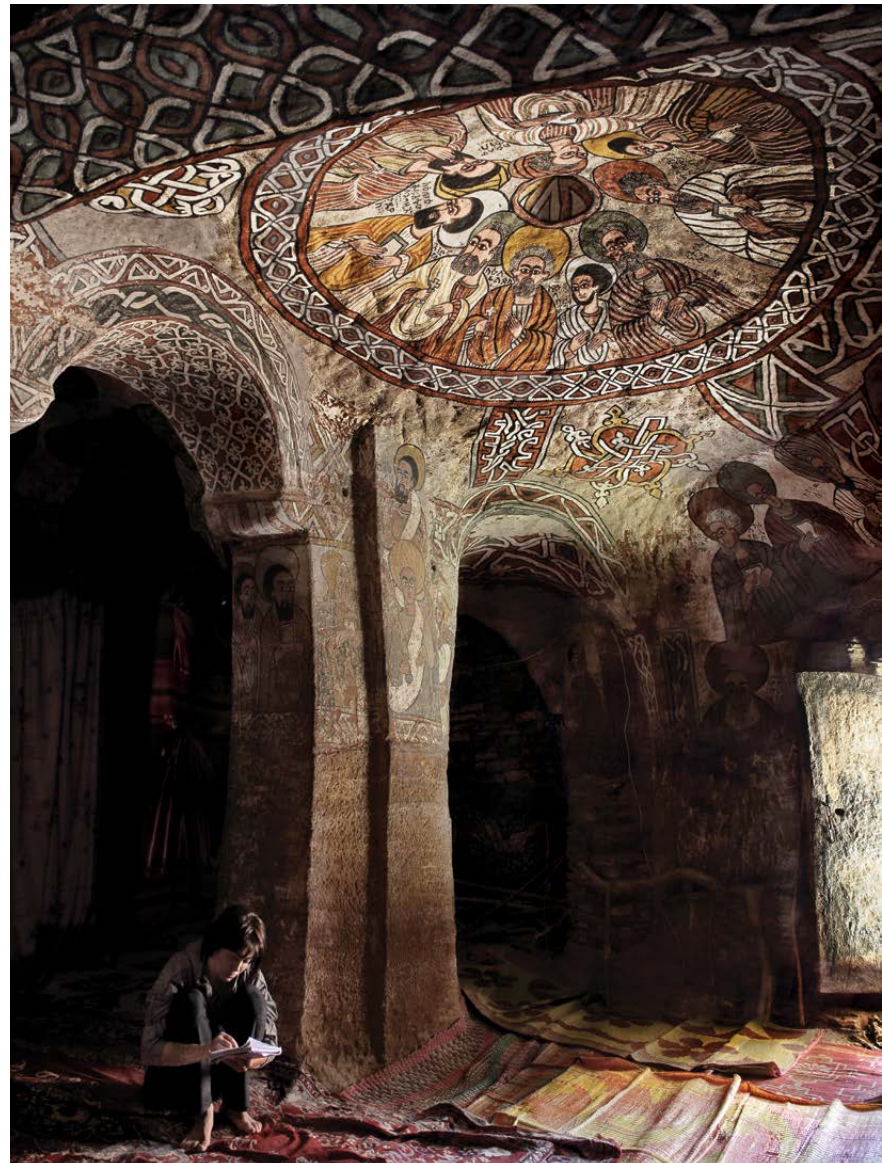


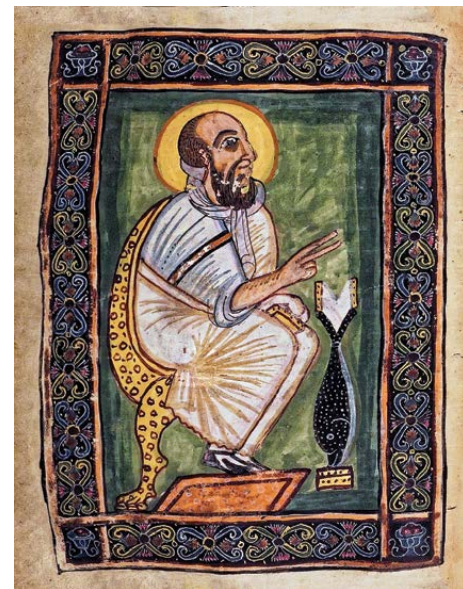
НѢН К ОΙΚΟΜΕΝΙΚΗ Δ
ΕΥΝΟΖΟΣ, ΗΤΙΣ ΤΩ ΑΝΘΩ
ΜΑΤΙ ΠΑΡΕΠΕΥΕ ΤΟΝ
ΕΥΤΥΧΗ Κ ΑΙΟΚΟΡΩΝ ΤΩ
ΠΡΟΠΡΟΕΣΤΗ



When the Council of Chalcedon affirmed the doctrine that Christ had two natures—divine and human—many northern Monophysite Christians (those who believed he only had one divine nature) decided to travel south to Africa where the Coptic Church also held this view. Arriving in Ethiopia in 494, the “Nine Saints” strengthened the church in the Aksumite Empire, establishing monastic communities and leaving behind a colorful visual culture. One of the nine, **Abuna Yemata Guh**, is said to have carved the remote church that shares his name out of a **sandstone spire** himself (*below right*; you can see the stepped path between the two rock formations and the entrance low in the side of the taller one). Standing 8,460

feet above the valley below, it remains one of the most difficult churches to visit in the world and features a painting of the **Nine Saints** on its domed ceiling (*below*, 15th-c.). The earliest surviving complete illuminated manuscript in Christian history is also named for and attributed to one of the nine, Abba Garima. Scholars became aware of the **Garima Gospels** in the last century and dated them to around 500. These illuminated Gospels have likely survived in the same monastery since their creation and provide a valuable snapshot of Aksumite Christianity, language, and artistry. Shown here are Gospel writers Mark (*right*) and Matthew (*far right*), as well as the preserved original binding of one volume (*left*).





PAST ISSUES BY THE NUMBERS

HOW MANY ISSUES HAVE WE PUBLISHED ON....?

The early church: 15

The Middle Ages: 18

The Reformation: 15

The seventeenth-nineteenth centuries: 41

The twentieth century: 17

Multiple eras: 40

1 – Zinzendorf and the Moravians

2 – John Wesley

3 – John Wycliffe and the 600th Anniversary of English Bible Translation

4 – Zwingli: Father of the Swiss Reformation

5 – Radical Reformation: The Anabaptists

6 – Baptists

7 – C. S. Lewis

8 – Jonathan Edwards and the Great Awakening

9 – Heritage of Freedom: Dissenters, Reformers, and Pioneers

10 – Pietism

11 – John Bunyan and Pilgrim's Progress

12 – John Calvin

13 – Jan Amos Comenius

14 – Money in Christian History: Part 1

15 – Augustine

16 – William Tyndale

17 – Women in the Early Church

18 – The Millennium of "Russian" Christianity

19 – Money in Christian History: Part 2

20 – Charles Grandison Finney

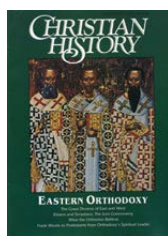
21 – Caspar Schwenckfeld von Ossig

22 – The Waldensians

23 – Spiritual Awakenings in North America

24 – Bernard of Clairvaux

25 – The Unconventional Dwight L. Moody



30 – Women in the Medieval Church

31 – The Golden Age of Hymns

32 – Dietrich Bonhoeffer

33 – Christianity & the Civil War

34 – Martin Luther: The Early Years

35 – Christopher Columbus

36 – William Carey and the Great Missions Century

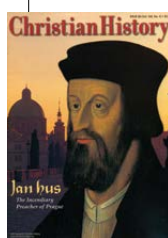
37 – Worship in the Early Church

38 – George Whitefield

39 – Martin Luther: The Later Years and Legacy

40 – The Crusades

41 – The American Puritans



42 – Francis of Assisi

43 – How We Got Our Bible

44 – John Chrysostom

45 – Camp Meetings & Circuit Riders

46 – John Knox

47 – Paul & His Times

48 – Thomas Cranmer & the English Reformation

49 – Everyday Faith in the Middle Ages

50 – Faith in the American Revolution

51 – Heresy in the Early Church

52 – Hudson Taylor & Missions to China

53 – William Wilberforce and the Century of Reform

54 – Eastern Orthodoxy

55 – The Monkey Trial & the Rise of Fundamentalism

56 – The Paradox of David Livingstone

57 – Converting the Empire

58 – The Rise of Pentecostalism

59 – The Life & Times of Jesus of Nazareth

26 – William & Catherine Booth

27 – Persecution in the Early Church

28 – 100 Most Important Events in Church History

29 – Charles Spurgeon

60 – How the Irish Were Saved

61 – The End: A History of the Second Coming

62 – Bound for Canaan: Africans in America

63 – Severe Salvation: The Vikings

64 – St. Antony & the Desert Fathers

65 – Ten Most Influential Christians of the 20th Century

66 – How the West Was Really Won

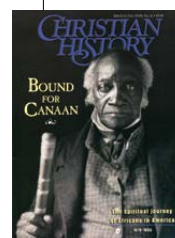
67 – Augustine

68 – Jan Hus

69 – Charles and John Wesley

70 – Dante's Guide to Heaven and Hell

71 – Huguenots and the Wars of Religion



72 – How We Got Our History

73 – Thomas Aquinas

74 – Christians & Muslims

75 – G. K. Chesterton

76 – The Christian Face of the Scientific Revolution

77 – Jonathan Edwards

78 – J. R. R. Tolkien

79 – African Apostles: Black Evangelists in Africa

80 – The First Bible Teachers

81 – John Newton

82 – Phoebe Palmer

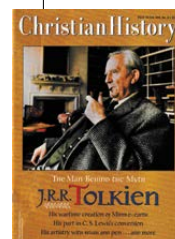
83 – Mary in the Imagination of the Church

84 – Pilgrims & Exiles: Mennonites, Amish, and Brethren

85 – The Council of Nicaea

86 – George MacDonald

87 – India: A Faith of Many Colors



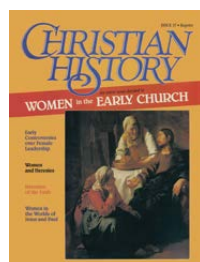
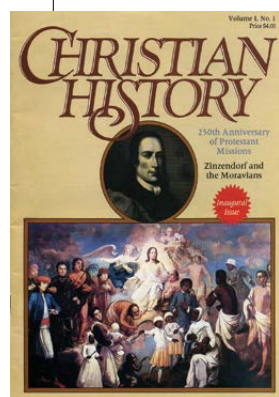
88 – C. S. Lewis

89 – Richard Baxter & the English Puritans

90 – Adoniram & Ann Judson

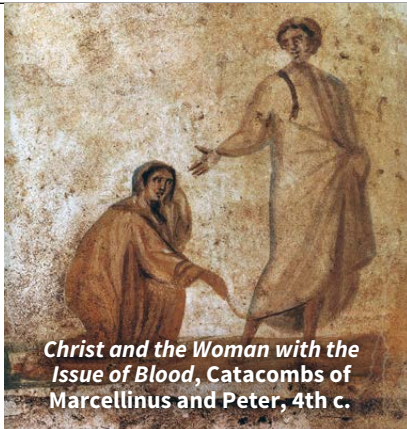
91 – Michelangelo

(continued on page 33)



2,000 YEARS OF CHRISTIAN HISTORY

Events, people, and movements featured in this issue



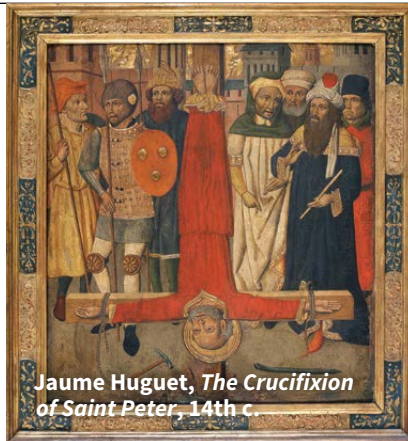
Christ and the Woman with the Issue of Blood, Catacombs of Marcellinus and Peter, 4th c.

- 52 The apostle Thomas reaches India.
- 58 Mark is credited with organizing the church of Alexandria.
- 65 Peter is executed.
- 70 Titus destroys Jerusalem.
- 150 Justin Martyr publishes his *First Apology*.
- 180 Irenaeus publishes *Against Heresies*.
- c. 200 Alexamenos graffito mocks Christians.
- 203 Felicity and Perpetua are martyred.
- 215 Origen begins writing.
- 233–256 A house is converted for worship in Dura Europos, the earliest house church excavated.
- 250 Empire wide persecution rages under Emperor Decius.
- 270 Antony goes into the desert.
- 299 Diocletian persecutes the church.
- 301 Gregory the Illuminator brings Christianity to Armenia.
- 313 Constantine and Licinius issue the Edict of Milan.
- 319 Georgia adopts Christianity.
- c. 320 Pakhom (Pachomius) establishes a communal form of monasticism in the deserts of Egypt.

- 325 First Council of Nicaea is held.
- 333 Aksum embraces Christianity.
- c. 325–360 Codex Sinaiticus is copied.
- c. 340–397 Mosaic of Ambrose is made in the Milan church of St. Ambrogio, probably from life.
- 340 Shapur II of Persia launches a persecution against Christians.
- 350 Ephrem the Syrian, theologian and hymn writer, founds the School of Nisibis, arguably the world's first university.
- c. 350 Syncletica of Alexandria, early desert mother, dies.
- 356 Athanasius writes the *Life of Antony*.
- 358 Basil the Great founds a monastery in Cappadocia.
- 367 Athanasius writes a letter that formalizes the New Testament canon.
- 370 Gregory of Nazianzus preaches his *Five Theological Orations*.
- 379 Famous monastic leader Macrina the Younger dies.



The Dunoi Master, The Martyrdom of St. Mark the Evangelist, c. 1443–1445

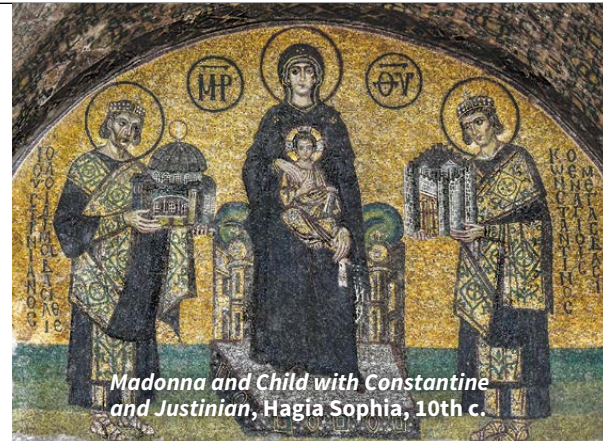


Jaume Huguet, The Crucifixion of Saint Peter, 14th c.

- 370 Ulfilas completes translation of the Bible from Greek into Gothic.
- 380 Theodosius makes Christianity the state religion of Rome.
- 381 First Council of Constantinople is held.
- 386 Augustine converts to Christianity.
- 405 Jerome completes the Vulgate.
- 433 Patrick lights a fire on the Hill of Slane, prompting Irish conversion.
- 451 The Council of Chalcedon is held.
- c. 494 The “Nine Saints” arrive in Ethiopia.
- 529 Justinian publishes his law code.
- 537 Hagia Sophia is built.
- 540 Benedict writes his monastic rule.
- 563 Columba founds a monastery in Iona, Scotland.
- 590 Gregory the Great becomes pope.
- 635 Alopen, a Syrian or Persian Christian, arrives in the capital of Tang



Krak des Chevaliers (Crusader Castle), Syria, 13th c.



Madonna and Child with Constantine and Justinian, Hagia Sophia, 10th c.

- China. Irish missionary-monk Aidan of Lindisfarne arrives in Northumbria, leading to the conversion of the Anglo-Saxons.
- 657 Nun and leader Hilda founds Whitby Abbey.
- 663 The Synod of Whitby aligns the English church with Rome.
- 716 Boniface begins his missionary career.
- 732 At the Battle of Tours, the Frankish general Charles Martel halts a Muslim invasion.
- 780 The “Nestorian Stele” is erected near Xi'an telling the story of 150 years of Christianity in China.
- 780 Timothy I of Baghdad becomes Catholicos of the Church of the East.
- 800 Charlemagne is crowned Holy Roman Emperor.
- 863 Cyril and Methodius are invited to share the gospel in Great Moravia.
- 910 The monastery at Cluny is founded, beginning a reform movement.
- 988 Vladimir I, ruler of Kievan Rus', adopts Christianity.

- 999–1000 Iceland accepts Christianity.
- 1054 The East-West (Greek-Latin) Schism is formalized through mutual excommunications.
- 1093 Anselm is named archbishop of Canterbury.
- 1095 Pope Urban II launches the First Crusade.
- 1115 Bernard founds a monastery at Clairvaux.
- 1136 Nun, writer, and composer Hildegard of Bingen is elected mother superior of her convent.
- c. 1150 Lombard compiles his *Sentences*.
- 1144–1160 Gothic style begins in France.
- c. 1160–1200 Christ Church Cathedral in Oxford is constructed.
- 1181 King Lalibela is enthroned as emperor of Ethiopia. His people will build beautiful churches during his reign.
- 1208 Francis of Assisi renounces wealth.
- 1211 Santiago de Compostela Basilica is built.
- 1215 Innocent III calls the Fourth Lateran Council.
- 1223 Influenced by the Franciscans, Elizabeth of Hungary begins charitable works.
- 1272 Thomas Aquinas concludes his work on *Summa Theologiae*.
- 1373 Julian of Norwich receives the visions that prompt her work *Showings*.



Giotto, St Francis Preaching before Honorius III, early 14th c.



Innocent III and Arnold of Cîteaux, c. 1200–1250

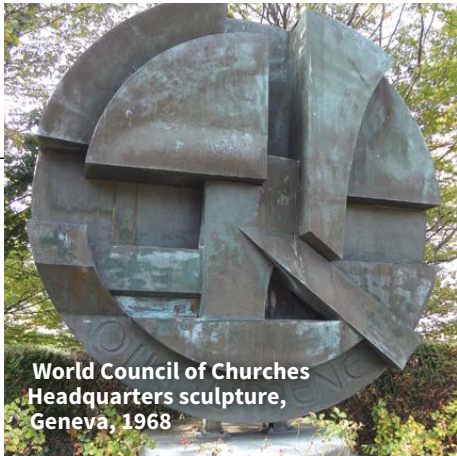
- 1377–1378 Catherine of Siena writes *The Dialogue of Divine Providence*.
- 1378 The Great Papal Schism begins—it will last until 1417.
- 1380 Disciples of John Wycliffe form the Lollard movement.
- c. 1400 Andrei Rublev writes the Trinity icon.
- c. 1400–1500 The Italian Renaissance transforms art, literature, and social mores.
- 1453 Constantinople falls to Sultan Mehmed II of the Ottoman Empire.
- 1456 Gutenberg produces the first printed Bible.
- 1480 The Spanish Inquisition begins.
- 1492 Columbus reaches North America.
- 1506 Mvemba Nzinga (Afonso I), a devout Christian, becomes king of Kongo.
- 1511 Antonio de Montesinos preaches a sermon criticizing Spanish abuses in Hispaniola.
- 1514 Bartolomé de las Casas, priest and colonist, has a change of heart regarding indigenous slavery; he later publishes *A Short Account of the Destruction of the Indies*.
- 1517 Luther writes the *95 Theses*.
- 1521 At the Diet of Worms, Luther refuses to recant his ideas.
- 1527 A group of Swiss Anabaptists produces the *Schleitheim Confession*.

- 1529 At the Colloquy of Marburg, Zwingli and Luther cannot reach agreement in their views on the Eucharist.
- 1530 The *Augsburg Confession*, written largely by Philipp Melancthon, expresses Lutheran beliefs.
- 1534 The Act of Supremacy establishes the king as the head of the church in England.
- 1536 John Calvin publishes *Institutes of the Christian Religion*.
- 1540–1560 Saint Francis Xavier undertakes missionary journeys.
- 1545 The Council of Trent begins.
- 1549 The first *Book of Common Prayer* is published.
- 1559 John Knox returns to Scotland.
- 1562 Teresa of Ávila opens a strict convent, sparking Carmelite reform. In 1567 Juan de la Cruz joins her reform movement.
- 1590 The dome of Saint Peter's Basilica is finished.
- 1601 Jesuit missionary Matteo Ricci becomes the first Westerner invited into the Forbidden City in Beijing.



Illustration by Etienne DuPérac of design by Michelangelo for Saint Peter's Basilica, 1569

- 1605 Robert de Nobili arrives in India and follows Ricci's contextual approach to Christian missions.
- 1611 The Authorized Version, or King James Bible, is published.
- 1678 John Bunyan publishes *Pilgrim's Progress*.
- 1738 John and Charles Wesley have profound spiritual experiences that spark the Methodist movement.
- 1792 William Carey publishes *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*.
- 1794 Saint Herman of Alaska begins Orthodox missionary work in Alaska.
- 1795 The London Missionary Society is founded.
- 1807 Parliament forbids the slave trade in the British Empire—the result, in part, of Christian activism for abolition.
- 1816 Richard Allen founds the African Methodist Episcopal Church.
- 1833 John Keble preaches the sermon “National Apostasy,” considered to be the beginning of the Oxford Movement.



World Council of Churches Headquarters sculpture, Geneva, 1968

- 1843 Phoebe Palmer publishes *The Way of Holiness*.
- 1854 Hudson Taylor arrives in China.
- 1864 Nigerian Samuel Ajayi Crowther is consecrated an Anglican bishop.
- 1868 The First Vatican Council begins.
- 1875 The first Keswick Convention meets.
- 1885 Executions of a number of Catholics and Anglicans, later honored as martyrs, begin in Uganda.
- 1904 A large revival begins in Wales.
- 1905 Revival breaks out at Pandita Ramabai's Mukti Mission in India.
- 1906 The revival sparking the Pentecostal movement breaks out at Azusa Street in California.
- 1907 Inspired by the Welsh Revival and other movements, revival breaks out in Pyongyang, Korea.
- 1910 The World Missionary Conference takes place in Edinburgh.
- 1929 Revival begins in what is now Rwanda and spreads for over two decades.
- 1944 Corrie Ten Boom is released from Ravensbrück concentration camp.
- 1950 Mother Theresa begins the Missionaries of Charity.
- 1957 Martin Luther King Jr. gives the opening prayer at a Billy Graham crusade, the beginning of a friendship between the two influential ministers.
- 1962 The Second Vatican Council begins.
- 1978 John Paul II is elected pope.

CHRISTIANS THROUGHOUT THE WORLD
AND DOWN THE CENTURIES
TESTIFYING TO THEIR SAVIOR

Geographical locations are given using modern references to countries and regions.

“I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.”

—Paul (died c. 64–65) TURKEY

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.—Justin Martyr (c. 100–c. 165) PALESTINE

Now it is I that suffer what I suffer; but then there will be another in me, who will suffer for me, because I also am about to suffer for Him.—Felicity (3rd c.) TUNISIA

Thou, O Lord, hast freed us from the fear of death. Thou hast made the end of this life the beginning to us of true life.—Macrina the Younger (c. 327–379) TURKEY

He became what we are that we might become what he is.—Athanasius (c. 296–373) EGYPT

You move us to delight in praising You; for You have made us for Yourself, and our hearts are restless until they rest in You.—Augustine (354–430) ALGERIA

In the beginning there are a great many battles and a good deal of suffering for those who are advancing towards God and afterwards, ineffable joy.—Syncretica of Alexandria (4th c.) EGYPT

Christ with me, Christ before me, Christ behind me, Christ within me, Christ beneath me, Christ above me, Christ at my right, Christ at my left, Christ in the fort, Christ in the chariot-seat, Christ in the mighty stern.—Attributed to Patrick (5th c.) IRELAND

For Thou art our good tidings, the Savior and keeper of our souls and bodies, O Lord God, and to Thee do we send up glory, and thanksgiving, and the thrice-holy hymn: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.—Liturgy of St. Mark (used in Coptic and Russian Orthodoxy; portions date back to the 5th c.) EGYPT, RUSSIA

Music that I heard the angels sing in Heaven uttering Holy! Holy! Holy! Lord! The Heavens and the Earth are filled with Your holy praise.—Yared (505–571) ETHIOPIA

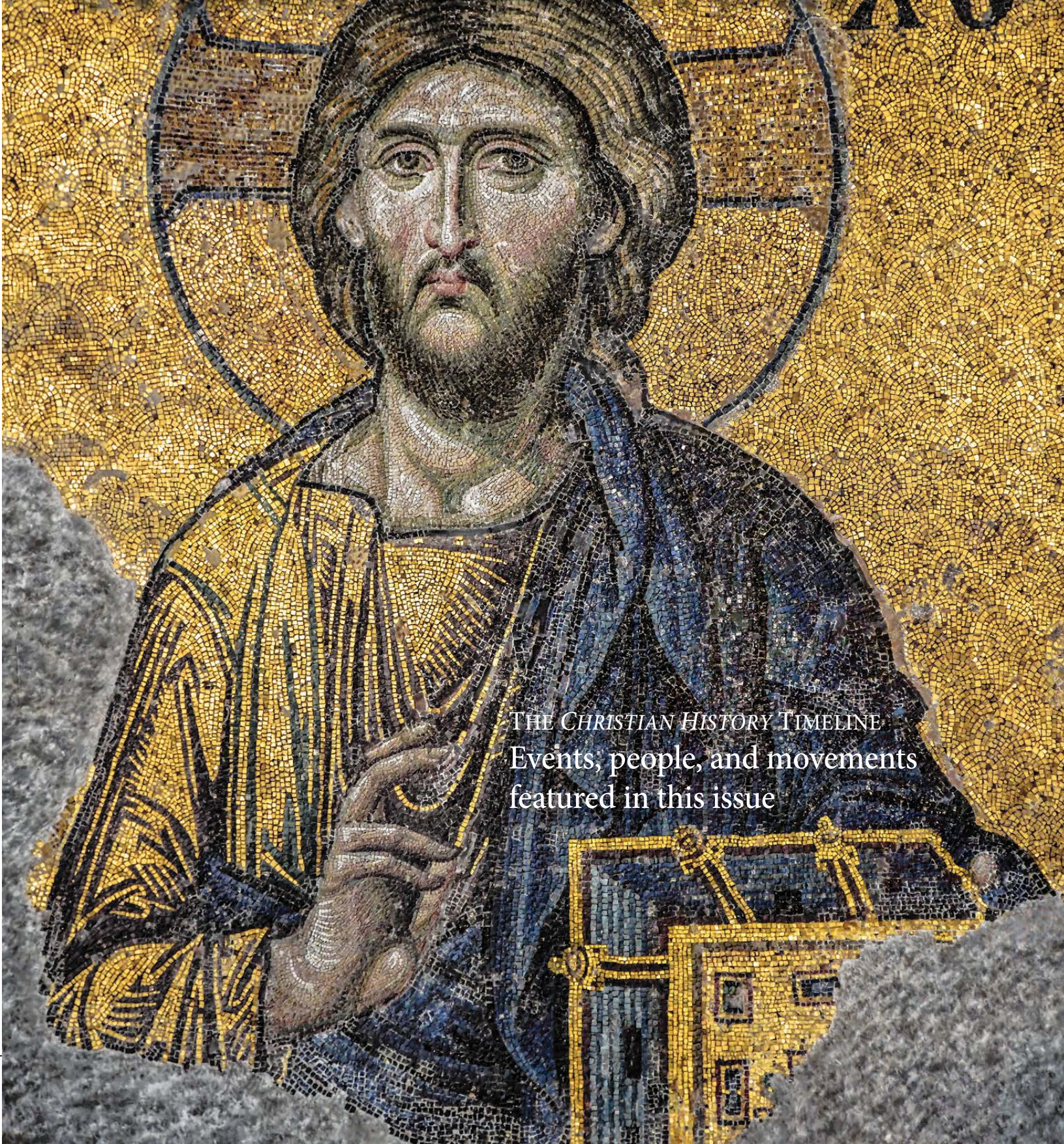
Christ is the Word-God, who appeared in the flesh for the salvation of the world. . . . The very same Christ is the Word born of the Father, and a man born of Mary.—Timothy I of Baghdad (c. 740–823) IRAQ

Right action is better than knowledge; but in order to do what is right, we must know what is right.—Charlemagne (747–814) GERMANY

The true Lord is without origin, profound, invisible, and unchangeable; with power and capacity to perfect and transform, he raised up the earth and established the heavens.—Xi'an/ Nestorian Stele (781) CHINA

Jesus took upon Himself the scourging that would have been our due in order to save the creature he formed and loves.—Odo of Cluny (c. 878–942) FRANCE

2,000 YEARS OF
CHRISTIAN HISTORY



THE CHRISTIAN HISTORY TIMELINE
Events, people, and movements
featured in this issue

“Could anyone ever count all the innumerable wonders which God brings about through his power and might?”

—Hildegard of Bingen (1098–1179) GERMANY

Let us all, brothers, consider the Good Shepherd who to save His sheep bore the suffering of the Cross.—Francis of Assisi (c. 1181–1226) ITALY

As in heaven Thy will is punctually performed, so may it be done on earth by all creatures, particularly in me and by me.—Elizabeth of Hungary (1207–1231) HUNGARY

Now to unite men to God perfectly belongs to Christ, through whom men are reconciled to God.—Thomas Aquinas (1225–1274) ITALY

Jesus . . . answered by this word and said: It behoved that there should be sin; but all shall be well, and all shall be well, and all manner of thing shall be well.—Julian of Norwich (c. 1342–c. 1416) ENGLAND

Even so was Christ powerless on the cross, and yet he was most mighty there and overcame sin, death, world, hell, devil, and all ill.—Martin Luther (1483–1546) GERMANY

This is the gospel, that sins are remitted in the name of Christ; and no heart ever received tidings more glad.—Huldrych Zwingli (1484–1531) SWITZERLAND

True Christian believers are sheep among wolves, sheep for the slaughter.—Conrad Grebel (c. 1498–1526) SWITZERLAND

Wherever we see the word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a church of God exists.—John Calvin (1509–1564) FRANCE, SWITZERLAND

O my God and Lord, deliver me from all evil and be pleased to lead me to that place where all good things are to be found.—Teresa of Ávila (1515–1582) SPAIN

After Christ's example I forgive my persecutors. I do not hate them. I ask God to have pity on all, and I hope my blood will fall on my fellow men as a fruitful rain.—Paul Miki (c. 1562–1597) JAPAN

When we serve the poor and the sick, we serve Jesus.—Rose of Lima (1586–1617) PERU

Indeed it is in God we live, and move, and have our being. We cannot draw a breath without his help.—Jonathan Edwards (1703–1758) UNITED STATES

I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.—John Wesley (1703–1791) ENGLAND

It is necessary that the Holy Spirit enter our heart. Everything good that we do, that we do for Christ, is given to us by the Holy Spirit, but prayer most of all, which is always available to us.—Seraphim of Sarov (1754–1833) RUSSIA

The gate of Heaven is very low; only the humble can enter it.—Elizabeth Ann Seton (1774–1821) UNITED STATES

The question is not, What have I been? or What do I expect to be? But, Am I now trusting in Jesus to save to the uttermost? If so, I am now saved from all sin.—Phoebe Palmer (1807–1874) UNITED STATES

A life totally committed to God has nothing to fear, nothing to lose, nothing to regret.—Pandita Ramabai (1858–1922) INDIA

There is no pit so deep that God's love is not deeper still.—Corrie Ten Boom (1892–1983) THE NETHERLANDS

Without poverty of spirit there can be no abundance of God.—Óscar Romero (1917–1980) EL SALVADOR



EARLY MIDDLE AGES

500-1000



Early medievals sought to connect Christian doctrine to Christian rule, believing it to be an extension of Christ's lordship over the world and an instrument of transformation in society. An Italian mosaic from around 500 (*far right*) depicts **Christ as a warrior**: his only weapon the instrument of his death and his only shield the words of the Gospel: "I am the way, the truth, and the life." Under his feet lie the crushed head of the devilish serpent and the submissive ravenous lion. Byzantine emperor Justinian sought to make this image a political reality. The Western Roman Empire had dissolved into several "barbarian" kingdoms, and Gothic king Theodoric ruled. While Christians there maintained Nicene doctrine under their Arian Goth overlords, some Eastern Christians had fallen into Monophysitism. Justinian reconciled the Eastern church with the pope and sent an army to retake the ancient city of Rome, unifying orthodoxy and political Christianity once again. Mosaics of **Justinian and Empress Theodora** (*above and right*) in Ravenna from 547 testify to returned Byzantine influence in Italy.

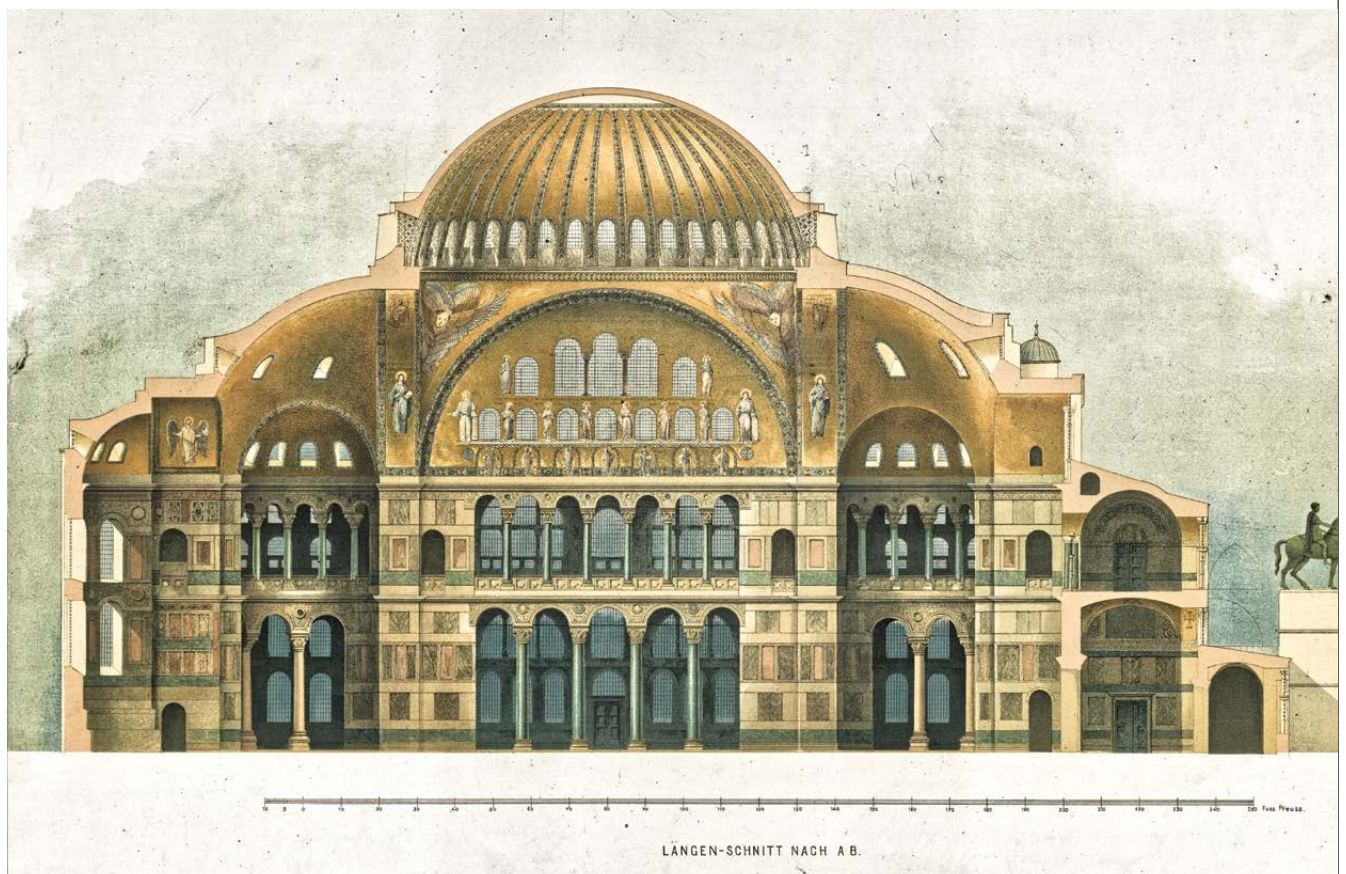




EGO VERI
SUM TASET
VIA VITA
†



To fund his foreign policy, Justinian imposed heavy taxes at home. In 532 a bloody riot broke out, leaving much of Constantinople in shambles. But the destruction of aging structures cleared the way for new ones, including the imperial building project that Justinian was already designing with two visionary architects. The emperor told them that price was no object and that the rebuilt Hagia Sophia, the city's central church, should not just be huge, but revolutionary. Completed in under six years in 537, the church featured a massive central dome and mosaics, later including the 8th-c. **Christ Pantocrator** (left), which glistened through incense and candlelight. Today, the structure is a mosque, not a church, with the original interior long since redecorated. These **illustrations by Wilhelm Salzenberg** (right and below) from 1854 attempt to recapture its Byzantine grandeur. Pagan emissaries from Kievan Rus' in the 10th century reportedly declared, upon entering Hagia Sophia, "We knew not whether we were in heaven or on earth."



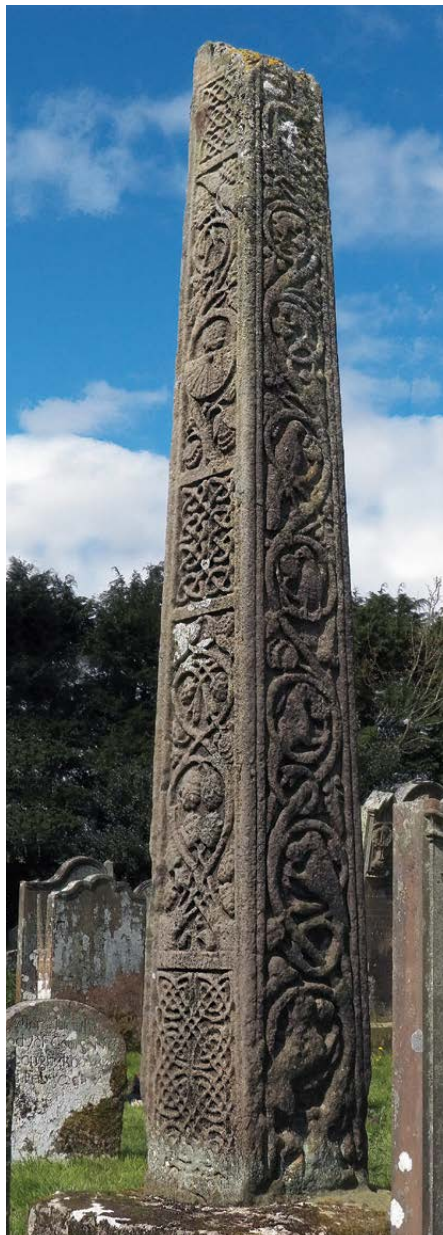


Outside the security and grandeur of Constantinople, the church was setting down new and deeper roots. **Columba** (below center, 20th-c. stained glass) journeyed from his native Ireland to Scotland where he founded **Iona Abbey** (below) in 563. He and fellow monk Aidan founded churches throughout the British Isles and expanded missionary efforts in England. In 590 **Gregory the Great**, for whom Gregorian chant (which he codified) is named, was elected pope. Gregory (left, dictating to musical scribe, illumination c. 1000) both submitted to and challenged Byzantine imperialism and blazed inroads into the neighboring kingdom of the Arian Lombards. He was careful to distinguish political from ecclesiastical power and, unlike other contemporary church officials in Rome, retained an administration entirely of monks to safeguard against worldliness. In 635 the Syrian missionary Alopen reached the **court of the Tang emperor** in China (right, painting c. 647). The young Chinese church produced this wall painting of **Palm Sunday** (below far right) sometime within the next hundred years.





Following Columba and Aidan's monasteries, Pope Gregory's support of Celtic missions, and the conversions of Anglo-Saxon kings Æthelberht and Edwin in the early 7th century, the English church had both political stability and its own flavor of Christian practice. Though a synod at **Whitby Abbey** (*center right*) in 663 aligned the English church with Rome, Celtic artistic culture continued to flourish, as seen in the intricate designs of the Bewcastle Cross (*below*, c. 685–730) and a Scottish pectoral cross (*right*, 8th c.). Meanwhile, Islam, which had come into existence in 622, propelled Arab armies to challenge Byzantine Christendom in the East. African Muslims even invaded Spain. The **Battle of Tours** in 732 (*below right*, 14th-c. illumination) was all that stopped Islamic influence from sweeping into western Europe. However, early relations between Christians and Muslims were not always adversarial. Around 780, Timothy I of Bagdad, patriarch of the Eastern church, cordially argued the merits of Christianity versus Islam during his two-day visit and friendly **debate with Caliph Al-Mahdi** (*far right*, 19th-c. copy of 13th-c. manuscript).







The church Alopen established in China memorialized Christianity's influence with the **Nestorian Stele** (above) in 781. The monument outlines hallmarks of Christian theology: monotheism, the Trinity, the virgin birth, creation, and Jesus's victory over death. It also emphasizes the glories of the Tang Empire, which supported the birth of Chinese Christianity, and, on the **stone heading** (above center), the Roman Empire, source of the "Illustrious Religion." While the idea of Christendom was alive and well in China, it was complicated in Europe: in 800, Pope Leo I crowned **Charlemagne** (right, equestrian statue c. 800) Holy Roman Emperor. This strengthened alliances between the Catholic Church and the many Western kingdoms and contested Byzantine claims to rule Christendom. Even as Charlemagne founded a new era of literacy and learning, monks in Iona Abbey were illuminating the **Book of Kells** (far right).





Eius
Eius generis...



The Slavic kingdoms in what are now Poland, Hungary, Slovakia, Ukraine, Romania, and the Czech Republic united as the realm of Great Moravia in the mid-9th century. While Latin missions had been present in the area for years, Moravian king Ratislav requested that the Byzantine emperor send teachers who could instruct his people in the Bible and church liturgy. **Methodius** had already been a mayor, a monk, a philosophy professor, a cultural advisor, and an archivist when he agreed to disciple the Slavs with his brother **Cyril** in 863. They arrived in Moravia equipped with Scriptures rewritten in a new alphabet system devised by Cyril that phonetically represented the Slavic languages. Cyril and Methodius are pictured (right, 19th-c. icon) holding a prayer book and a diagram of the Cyrillic alphabet, still used today. Some corners of Moravia met the Slavic liturgy with uproar, but the pope and the patriarch of Constantinople jointly blessed it. A **Moravian cross** (above, 9th c.) shows Eastern artistic influence. Later, in 910, **Cluny Abbey** in France (far right) exemplified monastic reform through strict adherence to the *Rule of St. Benedict*.







The 11th-c. **Vyshgorod Icon** of Mary Theotokos (*far right*) is one of the most famous in Russian and Ukrainian Orthodoxy. But Christianity was new in Kievan Rus' only the century before. The King of the Rus', Vladimir I, ruling from Kyiv, was a committed pagan, but he sensed that adopting a monotheistic religion would consolidate his power. Baptism would also finalize an alliance with Constantinople and his marriage to a Byzantine princess. The only choice left was whether to follow the Western or the Eastern tradition. The painting *below* (19th c.) dramatizes **Vladimir's decision** in 988: surrounded by fur-clad hunters and armored mercenaries, Vladimir sits in the shadow of paganism while a bearded Orthodox priest opens a Greek prayer book for him. Clean-shaven Catholics dressed as the pope, a cardinal, and a priest with Roman laurels, leave the party, dismayed at Vladimir's pick. Vladimir had sent out emissaries to witness the competing liturgical practices, and they were so spellbound by Hagia Sophia's beauty (p. 34) that they helped sway the king's choice of Eastern Christianity. **Vladimir**, along with his sons **Boris and Gleb** (*right, 17th-c. icon*), became saints in the Russian and Ukrainian Orthodox Churches. A **Kievan Rus' coin** from the time of Vladimir (*above*) shows him holding a cross-shaped scepter.







The rich Christian tradition of Nubia is apparent in its cathedral wall paintings. Nubian archers, named “eyesmiters” for their deadly aim, helped the kingdom ward off Islamic invasions from Egypt, its northern neighbor. In its capital city of Faras stood a cathedral decorated with wall paintings of Christ and Mary giving authority to the Nubian king and of the **apostle Peter investing Bishop Petros** with episcopal authority (*left, mid-11th c.*). The striking image shows Peter, rendered as a fair-skinned northerner, cross-culturally passing church authority to Petros, clearly Nubian not only by his dark skin, but also his mustache characteristic of Nubian culture. Medieval Christianity was shown here as connected not only to realms and rulers, but also to Jesus himself through apostolic succession. Indeed, at the close of the first millennium, the vast array of Christian cultures displayed a surprising artistic unity, as seen in these **10th-c. ivory reliefs** (*clockwise from above*): a Crucifixion from Ottonian Germany; the Italian cover of a Gospel book; a virgin and child made in Constantinople; an enthroned Christ draped in Anglo-Saxon robes and carved from walrus ivory; a Byzantine Crucifixion scene in which the cross’s base has stabbed Hades, god of the underworld; and a Coptic Christ carved on the outside of a tusk.





Iceland formally adopted Christianity in 1000. The island was home to an early democratic parliament, the Althing, which was divided over whether to adopt new Christian or old pagan laws. The decision came down to Thorgeir, the pagan legal representative who worshiped Icelandic idols such as **Thor** (above left, bronze idol c. 1000). Legend has it that the wise old leader retreated to his estate to contemplate the decision. There, the gospel message hit home. Dragging his idols to the edge of a neighboring waterfall, he pitched them into the raging water below to embody his new allegiance to Jesus. The site is still called **Godafoss**, “fall of the gods” (above). At Thorgeir’s conversion the Althing outlawed public pagan sacrifices and built a church at its meeting ground, **Thingvellir** (right). **Thorgeirskirkja**, “Thorgeir’s Church” (left), was built overlooking Godafoss in 2000 to commemorate 1,000 years of Christianity in Iceland.





HIGH AND LATE MIDDLE AGES 1000-1500

The High Middle Ages in Europe saw increased tensions between sacred and secular authority. As kingdoms consolidated, monarchs saw the church as a useful institution for extending their authority, while reform-minded leaders sought to purify it. **Cluny Abbey**, once a grassroots counterculture, was now a center of opposition to simony (the purchase of church offices). Pope Urban II consecrated it in 1095 (*above*, 12th-c. illumination). Described by one contemporary as the “single and only one who remains in the faith,” Countess of Tuscany **Matilda of Canossa** stood up to excommunicated Holy Roman Emperor Henry IV by hiding Pope Gregory VII in her castle in 1077, and she led her army against the emperor to defend the church from imperial tampering. Medieval intellectual **Anselm of Canterbury** (*right*, with Matilda, 12th-c. illumination), who himself had challenged English king William II, so revered Matilda’s intellect and spiritual example that he sent her his magnum opus, *Cur Deus Homo*. Under her rule Florence built Romanesque churches such as **San Miniato al Monte** (*far right*, 1062–1150, Florence).



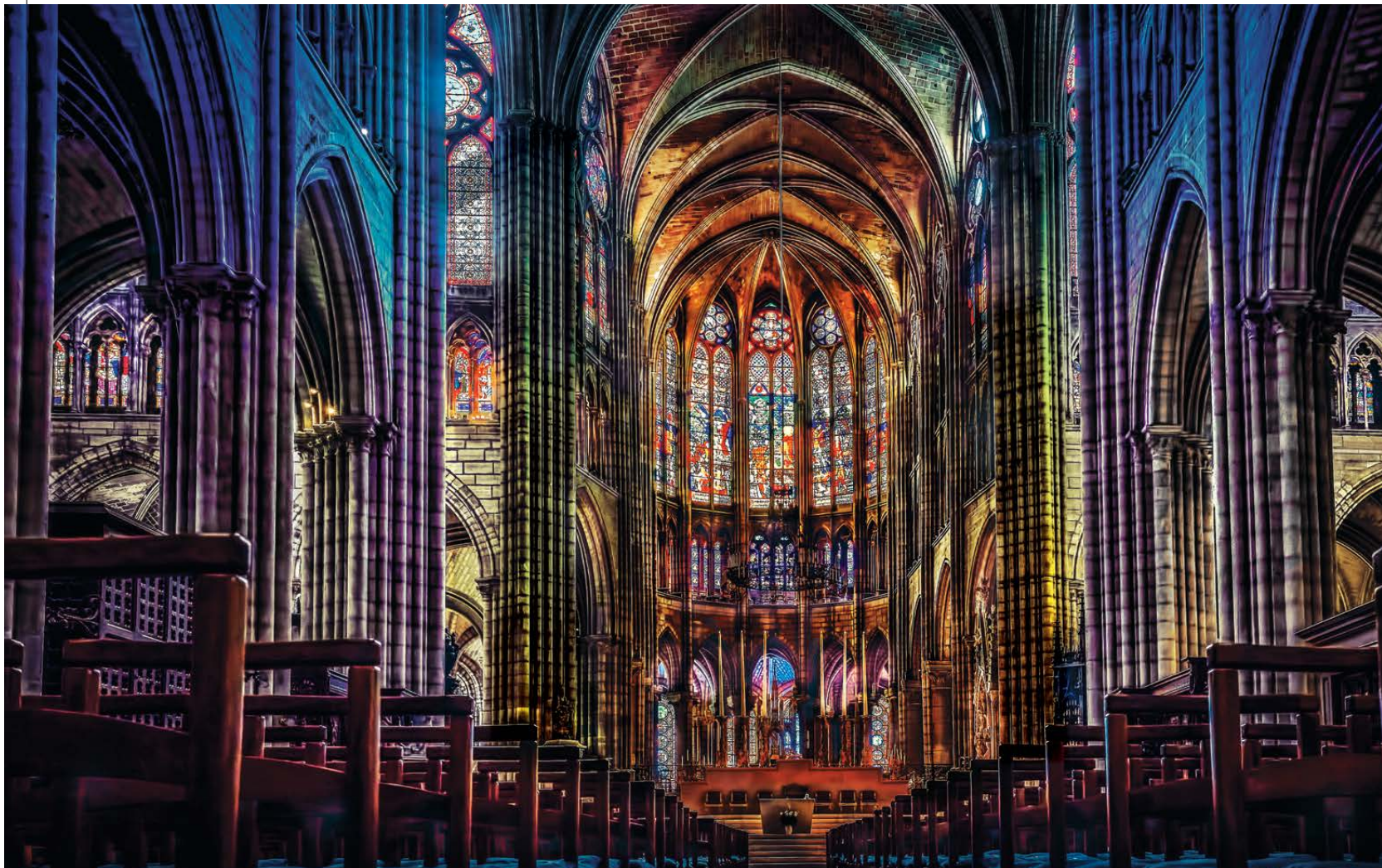


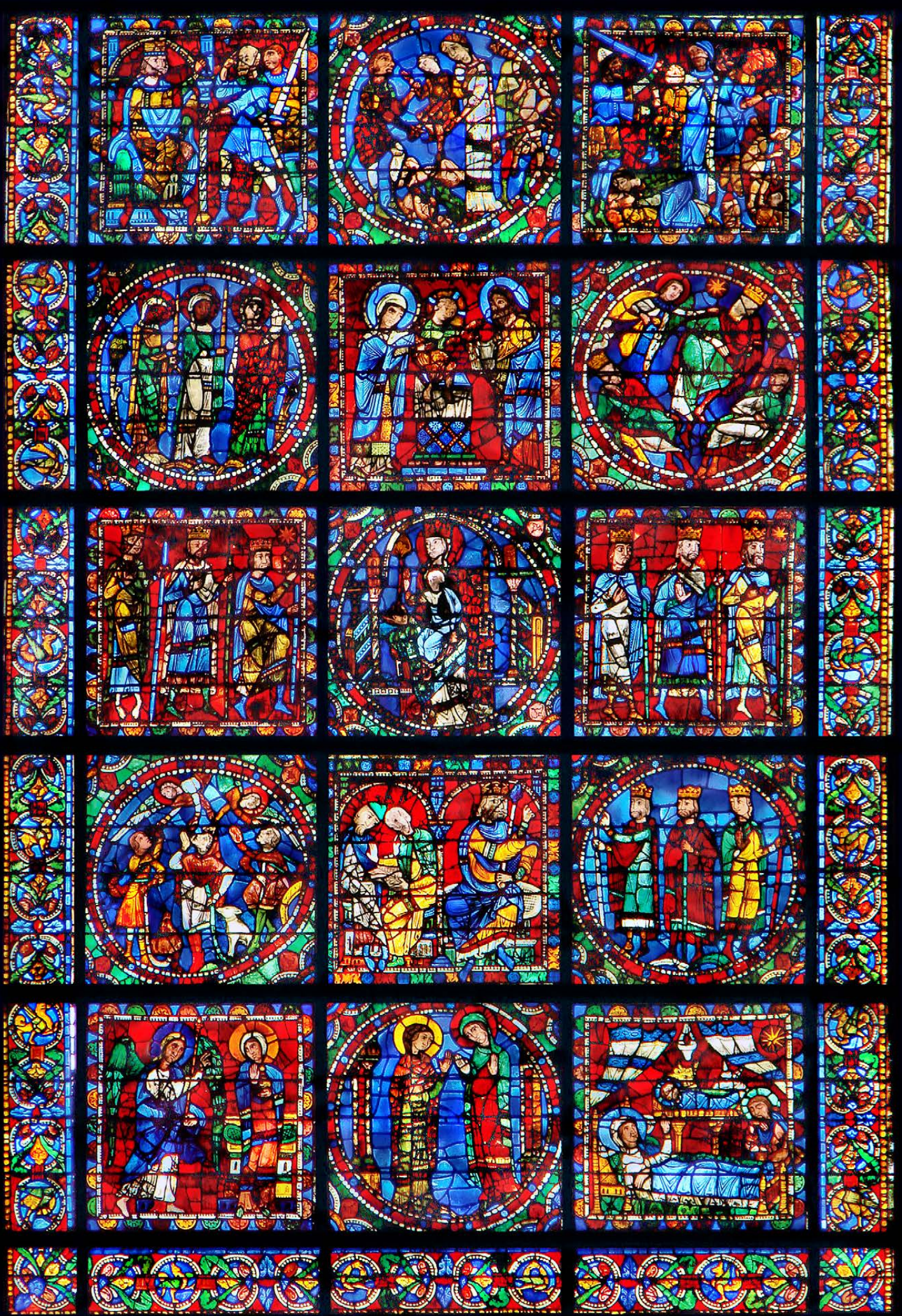




Conversations around the Crusades today are rightly complicated. An idealistic desire to stop Seljuk violence against pilgrims to the Holy Land and check Turkish invasions of Byzantium sparked them. But many crusaders had questionable motives and perpetuated violence, even against fellow Christians. For hundreds of years after his exploits as crusader and first ruler of recaptured Palestine, Godfrey of Bouillon was the subject of many medieval romances and legends. Illustrations from “Godfrey literature” include all the major scenes of the First Crusade: **Pope Urban II** (above, 14th-c. illumination) mustering hundreds of thousands of knights with his speeches in 1095; **Peter the Hermit** (above left, 14th c.) leading the People’s Crusade on foot from France to fight the Turks in 1096; and hordes of **mounted knights** riding against scimitars (far left, 14th c.). **European swords** moved across continents and seas, some inevitably dropping into the Mediterranean (such as this shell-encrusted one, left).

When **Bernard** (*right*, Mallorican altarpiece, 13th c.) began a monastery in Clairvaux in 1115, the white-robed Cistercian order, founded in 1098, was a small community—sworn to the strictest rule of poverty and committed to manual labor, unusual for often comfortably wealthy monastic orders. However, Bernard's inspiring integrity and influential counsel gathered many to the Cistercian way of life, which some historians argue contributed to growing societal wealth in the 12th century. Outside the Cistercian order, Abbot Suger, at Bernard's urging, brought renewed religious commitment to the Abbey of Saint-Denis while sparking the most recognizable hallmark of the Western Middle Ages: **Gothic architecture**. Saint-Denis was in disrepair, and charge of the renovations fell to Suger. Strolling through the abbey library one evening, he pulled down a manuscript by 6th-c. Christian mystic Pseudo-Dionysius—who described all creation, from rocks to angels, as yearning for God's holiness and saw light as an analogy of God's incarnational sanctification of the repentant Christian. From Suger's reading sprang the first examples of the tall, **pointed arches** (*below* in Saint-Denis, 1144) and brilliantly colored **stained glass** (*far right*, in Chartres Cathedral, 1170) that so epitomize the Gothic era.







In 1150, just as **Peter Lombard** systematically laid out medieval theology in his book of *Sentences* (far left, manuscript c. 1160), a massive building project was underway in Ethiopia, where the Aksumite Empire had given way to the Zagwe dynasty. Like European Christians, African Christians had also streamed into the Holy Land on pilgrimages until Islamic conquests made the route too dangerous. Rather than pave a way back to Jerusalem through reconquest as the crusaders did, King Gebre Mesqel Lalibela, reigning in the late 12th century, sought to bring the Holy City to his kingdom. In the capital city of Roha, renamed Lalibela after himself, the king built 11 **churches** to symbolize the important pilgrimage sites of the Holy Land, such as Golgotha, the upper room, and the Virgin Mary's house in Nazareth.





Hewn directly from the monolithic blocks of the landscape around 1180, these churches remain wonders of the world. Most, like **Biete Abba Libanos** (*above* in its modern state, and *right* before a partial collapse), were carved directly into cliff sides, with interiors burrowed into the hill. Builders of the cruciform **Biete Ghiorgis** (*left*) chiseled down into the hill itself to create a church accessible only by trenches through the bedrock. Lalibela remains an important pilgrimage site today as an imitation of Jerusalem. Pictured *above left* is a 13th-c. **Ethiopian processional cross**.





Medieval cathedrals took decades to construct. Just after Oxford became an important university town as well as a political center, **Christ Church Cathedral** was built there between 1150 and 1180 in the Norman style, with massive pillars, wide arches, and rounded windows (*right*; Cardinal Wolsey added the groined ceiling in 1522). The Spanish **Cathedral of Santiago de Compostella**'s construction (*left*, baroque facade) was not simple. As the grave site of the apostle James and an important pilgrimage site from the 9th century onward, it began to feature a new Romanesque cathedral in 1075. Builders finally completed it over a century later in 1211, and later architects started to blend the original style with Gothic techniques. In the midst of these sumptuous projects throughout Europe, many churches in Italy became physically and spiritually dilapidated. It was before one of these that the young Francis of Assisi heard the words, "Go, Francis, and repair my house, which is falling into ruin." Francis lived in evangelical poverty, radically recalling others to a life of sacrifice for others, treasuring only Christ. The pope confirmed the **Franciscan Rule** in 1210 (*above*, fresco by Giotto, 1295) and the order grew rapidly.





teranien sub Innocencio tertio celebrato per
 subsidio terre sancte in quo quedam dicta
 abbas iochim dampnata sunt dampnat.
 insuper dogma pestiferum aluaria. Ca
 pitulum.

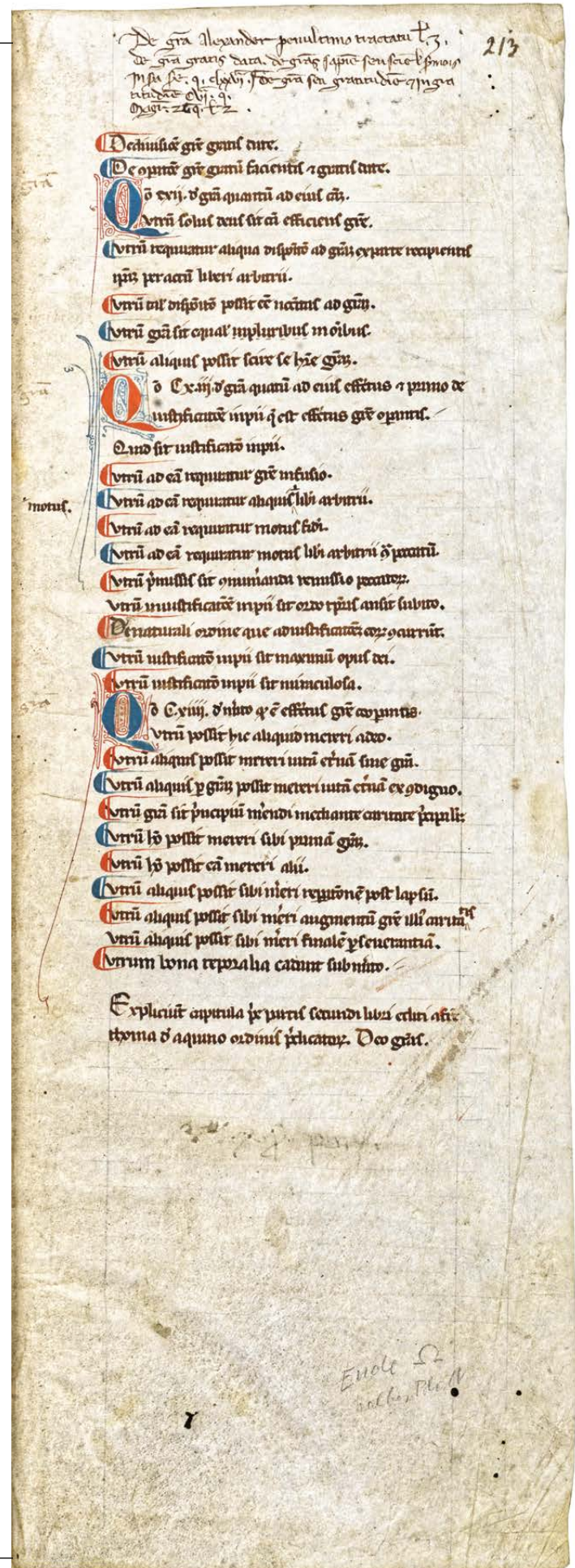
C. xlv.



Inno domini millesimo
 ccc. xlv. dominus
 Innocencius papa
 tertius generale
 concilium quod lateranense dicitur
 celebravit. In quo fuerunt inter
 patriarchas archiepiscopos et episcopos celebra
 tum est autem hoc concilium pro



Pope Innocent III (below, 13th-c. fresco, Rome) remade the papacy into a powerful political office. He strove for reconciliation with the Eastern church, though the destruction of Constantinople at the hands of crusaders in 1204 resulted in increased tension instead. A heartbroken Innocent excommunicated his whole army. Seeking to strengthen Europe and solidify papal authority, Innocent convened the **Fourth Lateran Council** (left, 1250 illumination) in 1215, an ecumenical gathering he had planned for years. Innocent had confirmed the Franciscan order (Francis was unconventional, but at least he had asked for permission), but he now sought to establish theological consistency by condemning various groups as heretics and codifying Catholic doctrine on the Eucharist. He also ordered truces between warring European kingdoms in hopes of rallying support for another crusade. In 1272 **Thomas Aquinas** (above, painting c. 1340) finished his towering contribution to philosophy, the *Summa Theologica* (right, dedication hymn from 1280 manuscript). Aquinas, drawing on Aristotle's works newly reintroduced to the West, bridged Christian faith and Christian reason.





Both the centuries-old Nestorian Church and the more recent Franciscan missions in China were persecuted to extinction by the **Hongwu emperor Zhu** (left, painting on silk, 14th c.). His reign, starting in 1368, began the Ming Dynasty in China. Like Diocletian in Rome over 1,000 years before, he saw Christianity as a counterculture incompatible with the national religion, Confucianism. In Europe the 14th century marked the turn to what is called the “late” Middle Ages. Reacting against increasingly muddled motives displayed by church leadership, John Wycliffe, a brilliant English theologian, Oxford graduate, and political advisor, began writing against the institutionalism of Rome. In 1380 Wycliffe devised strategies for ministering the gospel to the common people, especially the poor—including the **Wycliffe Bible**, translated into the vernacular (right, 14th-c. manuscript). The pope condemned Wycliffe and the Lollards, a movement of itinerant preachers that Wycliffe inspired. As a warning not to stray from the establishment, carpenters carved images of **disguised foxes and geese** (below, 14th–15th-c. misericords) under many church pews in this century, representing the dangers of ignorant commoners snatched away by cunning false teachers.

In the beginning you be my lord



Be yt known to all men
of egipt

In the name of god
amen god save the king
the lord of the
king of the

for the over the
318
30 — 3

Here beginneth

105

Here beginneth the pistle
of james the first apostle.

James the servant of god
and of our lord ihu crist to
ye eu kynnedis pat ben
in scattering abroad helpe
my bresen deme ye al io
ie: whane ye fallen in to
diners temptaciounis wit
hug pat ye preyng of
oure fey wirtchir paties
and patiente happyte werke:
pat ye be parfite and hole and
faile in no ying. and if any
of you nedir wisdom:
are he of god which shew





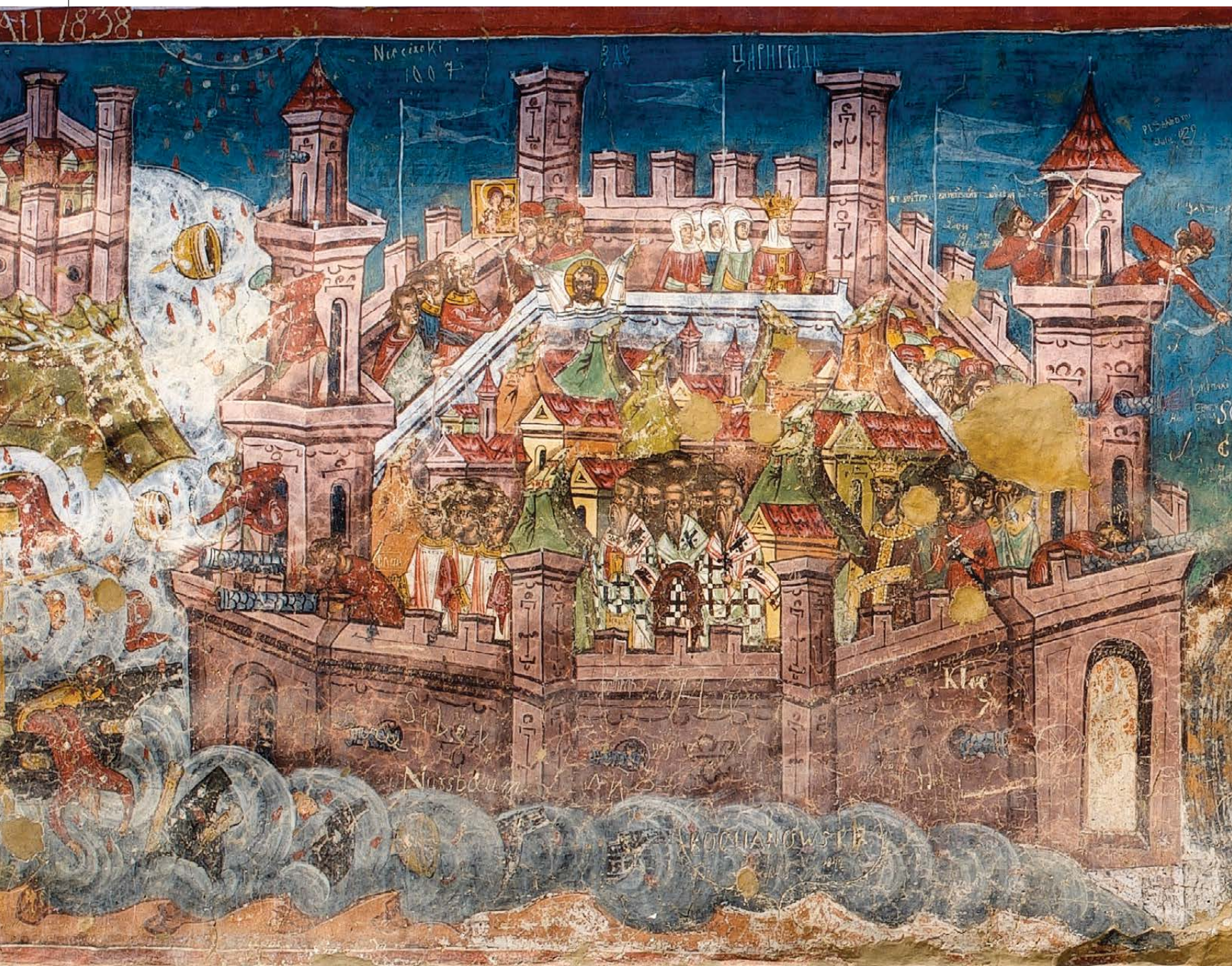


The stylized and glittering iconography of early Russian Orthodoxy gave way to looser, less glamorous icons following the Mongol invasions of the 13th century. As western Asia was consolidated under Slavic rule once again, **Andrey Rublëv** (left, illustration c. 1592) became the most celebrated iconographer in history. Little is known about the Muscovite monk, but he wrote the famous Trinity icon in the early 15th century (the creation of icons is known as “writing” them). The **Trinity icon** (far left) cleverly depicts the undepictable: Father, Son, and Holy Spirit appear as the three divine messengers who visited Abraham and Sarah in Genesis 18, seated around the Eucharistic chalice. This icon, venerated by Orthodox believers for centuries, centers the three persons on the outpouring of Christ’s love for humanity. Around the same time, in 1414, **Pope John XXIII** and the **Holy Roman Emperor** (above, illustration c. 1464) summoned the **Council of Constance** to settle a dispute over papal succession called the Western Schism. It removed three rival popes from office (including John XXIII), elected Pope Martin V, and examined calls for church reform from figures such as John Wycliffe and Jan Hus. The council later imprisoned and burned Jerome of Prague and also burned Hus.



After Rome fell, its eastern Byzantine counterpart remained powerful and wealthy, a bastion of culture and learning. However, by the 13th century, the Byzantine Empire was beginning to crumble. After the Mongol defeat of the Seljuk Turks, a new Islamic power, the Ottoman Turks, set its sights on Asia Minor and, by 1451, had also conquered the Balkan Peninsula. Protected for centuries by its strategic position on the **tip of the Bosphorus** (right, 1455 illumination), Constantinople's impenetrable system of walls, moats, and towers met its

match in 1453: Mehmet II's army. The brilliant Ottoman sultan commissioned a monstrous cannon 27 feet long just for his **siege of Constantinople** (below, 1535 fresco). The defenders destroyed the giant gun, but could not prevent the city's fall. On the evening of May 28, Constantinople's believers flocked into the Hagia Sophia to celebrate the Lord's Supper for the last time. It was the first service Catholic and Orthodox Christians shared there in 400 years. Constantine XI, the last Byzantine emperor, attended too, committing his empire to God's mercy.





When the service ended, Constantine kept vigil on the highest walls listening to the churning siege preparations below. By the next evening, Mehmet's artillery had shattered the walls to dust, the emperor had fought and died anonymously defending the city, and the last flame of the empire was snuffed out. Muslim Turks plastered over the **Hagia Sophia's** mosaics, and the former church became at various times a mosque and a museum (far left, 20th-c. illustration).





In the Italian Renaissance, Christian artistic practice began soaking up the humanist attention to classical Greco-Roman beauty. **The Duomo in Florence** (*below*) returned to the classically inspired Romanesque style—its massive dome completed by Brunelleschi in 1446, and its tower built a century earlier by Giotto, whose paintings were a precursor to Renaissance painting. **Fra Angelico's frescoes in the Abbey of San Marco** (*left*, painted 1402–1455), groundbreaking experiments in texture, color, and perspective, adorned the otherwise blank walls of monastic cells as devotional prompts for faithful monks. One such monk, **Girolamo Savonarola** (*below right*,



ceramic bust, 1498, attributed to Marco della Robbia), rose to power in Florence through his sermons preached in the Duomo—attacking expressions of humanism that dipped too far into classical paganism and worldly sensuality, such as Botticelli's *Birth of Venus* (1486). Convicted by Savonarola's calls to repentance, Botticelli himself experienced deep conversion around 1490, burned many of his own edgier paintings, and turned to more devotional subjects like the *Madonna and Child* (right, c. 1490). Ironically, Savonarola's reform-minded government fell when rioters burned him in the very piazza where he had destroyed countless Renaissance works.



de hebreis voluminibus additū noue-
rit eque usq; ad duo pūda iuxta theo-
dotionis dumtaxat edinonē: qui sim-
plicitate hmonis a septuaginta inter-
pretibus nō discordat. Nec ergo et vo-
bis et studioso cuiq; fecisse me sciens.
nō ambigo multos fore. qui uel inui-
dia uel supercilio maleuitate contem-
nere et uidere predara quam discere: et de
turbulento magis riuo quam de pu-
rissimo fōte potare. *Expiat prolog?*

Inapit liber hynorū uel solloqox

Secutus uir qui nō
abiit in cōsilio im-
piorū: et in uia pe-
ccatorum nō stetit:
et in cathedra pēti-
lētie nō sedit. Sed
in lege domini uolūtas eius: et in lege
eius meditabit die ac nocte. Et erit
tamq; lignū quod plātatum est secus
decursus aquarū: qd fructū suū dabit
in tpe suo. Et foliū eius nō defluet: et
omnia quecuq; faciet prosperabūtur.
Non sic impij nō sic: sed tamq; pul-
uis quē proicit uētus a facie terre. I-
deo nō resurgūt impij i iudicio: neq;
peccatores in cōsilio iustorū. Quoni-
am nouit dominus uia iustorū: et iter
impiorum peribit. *Psalmus dauid*

Quare fecerunt gētes: et ipsi me-
ditati sunt inania. *Aliterūt*
reges terre et principes cōuenerunt in
vnu: adūsus dñm et adūsus cristū ei⁹.
Dirumpam⁹ uincla eorū: et piciam⁹
a nobis iugū iporū. *Qui habitat i ce-*
lis iridebit eos: et dñs subleuabit eos.
Eunt loquē ad eos in ira sua: et in
furore suo cōturbabit eos. *Ego au-*
tem cōstitus sum rex ab eo super syon
montem sandū ei⁹: pōitās preceptū
eius. Dominus dixit ad me filius

meus es tu: ego hodie genui te. *Do-*
stula a me et dabo tibi gentes heredi-
tatem tuā: et possessionē tuā in inos
terre. *Reges eos i uirga ferrea: et tan-*
q; uas figuli cōfringes eos. *Et nūc*
reges intelligite: erudiimini q̄ iudica-
tis terrā. *Seruite dño i timore: et re-*
uerentate ei cū tremore. *Apprehendite di-*
sciplinam: ne quādo irascatur domi-
nus et pereatis de uia iusta. *Cum re-*
arserit in breui ira eius: beati omnes
qui confidunt in eo. *Psalmus dauid*
Cum fugeret facienī absolōn filij sui

Domine qd multiplicati sunt qui
tribulāt me: multi insurgūt ad-
uersum me. *Multi dicūt anime mee:*
nō est salus ipsi in deo eius. *Tu autē*
dñe susceptor me⁹ es: gloria mea et re-
uerentia caput meū. *Vox mea ad do-*
minū clamaui: et exaudiuit me de mō-
te sando suo. *Ergo dormiui et soporatus*
sum: et exurrexi quia dñs suscepit me.
Non timebo milia populi circūdan-
tis me: exurge dñe saluū me fac deus
meus. *Quoniam tu prouidisti omnes*
adūsantes michi sine causa: dentes
peccatorū cōtriuisti. *Domini est sal⁹:*
et super populū tuum benedictio tua.

In finem in carminibus. psalmus d
Qum inuocare exaudiuit me deus
iusticie mee: i tribulatione dila-
tasti michi. *Miserere mei: et exaudi o-*
rationē meā. *Filij hominū usq; quō*
gravi corde: ut quid diligitis uanita-
tem et queritis mēdaciū. *Et scitote*
quoniā mirificauit dñs sādum suū:
dñs exaudiet me cū clamaueo ad eū.
Exalcemini et nolite peccare: qui di-
citis in cordibus uestris in cubilibus
uestris compungimini. *Sacrificate*
sacrificiū iusticie et sperate in domino:
multi dicunt q̄s ostendit nobis bona.



Gutenberg's invention of the movable type printing press changed the face of communication forever. His first complete book, the **42-Line Bible** (*far left*, 1554) looks surprisingly manuscript-like. It still features illuminated borders, manuscript initials heading each sentence and chapter, and rubrication (red lettering), all added by hand—notice that the red font doesn't match the black text! The very marginal guidelines that the printing press made obsolete were likely added here for display, showing that the machine could print straighter than a scribe. During this era, in Spain King Ferdinand and Queen Isabella unleashed inquisitions upon their subjects in another late medieval attempt to solidify Catholicism. Pedro Berruguete's painting of an apocryphal trial of Albigenian heretics overseen by Dominic (*left*, 1490s) actually portrays an **inquisition-era auto-da-fé**, or heresy trial, complete with 15th-c. costumes. Under the same monarchs, **Columbus** (*above*, engraving, 1596) became the first Westerner to establish lasting (and controversial) contact with America. The advent of Gutenberg's technology and continued voyages to unmapped continents signaled the end of the Middle Ages in the West.

REFORMATION TO THE PRESENT

1500-2000

By the beginning of the 16th century, much was already shifting within Christianity. In Rome Michelangelo began work on the **Sistine Chapel's ceiling** (right, 1508–1512). His project was just one piece of ongoing refurbishment of the Vatican. The church also reacted to expanding exploration. In 1506 **King Alfonso I**, the “Apostle of Kongo” (below left, 18th c.), Christianized his south-central African kingdom, personally supporting Portuguese missionaries arriving from Europe. His allegiance to Portugal politically entangled him in the growing slave trade between Europe, Africa, and the Americas. The disregard for enslaved people launched Antonio de Montesinos into action. A Dominican missionary in the Caribbean, he preached against the enslavement of the Haitians and publicly debated the issue before King Fernando. The Spanish monarch, horrified at the injustice, passed the Law of Burgos in 1512 granting rights to indigenous people and sanctioning Dominican evangelism apart from colonial operations. Montesinos was appointed the first “Protector of the Indians” in 1516, and his biblical arguments for human dignity provoked repentance from even former slave traders like Bartolomeo de las Casas, whose 1552 book ***The Destruction of the Indians*** (below) decried colonial maltreatment of the Americans.



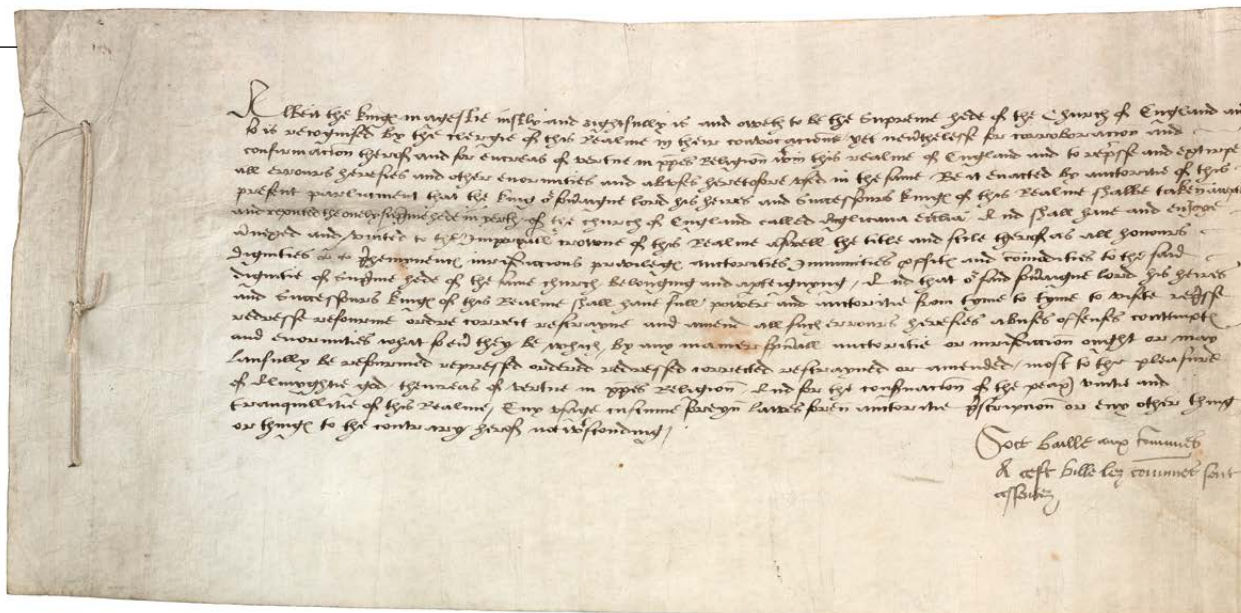




AETHERNA IPSE SVAE MENTIS SIMVLACHRA LVTHERVVS
EXPRIMIT. AT VLTVS CERA LVCAE OCCIDVOS

M·D·XX





In 1531 Juan Diego, a Mexican Christian, told his bishop that the Virgin Mary had appeared to him and requested that he build a shrine. This reported apparition of the **Virgin of Guadalupe** (far right) became a famous icon in Latin American Christianity and a national symbol of Mexico. Around the same time in Europe, the Protestant movement wrestled with diverse theological convictions. In 1529 the **Colloquy of Marburg** (above right, 1557 woodcut) convened to discuss the doctrine of the Lord's Supper, over which Luther and Ulrich Zwingli differed. They agreed to disagree by writing up a list of beliefs common to both Reformed and Lutheran Christians. Much of this list was included in the Augsburg Confession, drafted by Philipp Melanchthon, which

further defined Lutheran doctrine to avoid misrepresentation. A Catholic response to the **Augsburg Confession**, read to the Holy Roman Emperor at the 1530 **Diet of Augsburg** (below right, engraving c. 1630), condemned 13 of its 28 articles. The Church of England, unified with Rome during Luther's protests, severed itself from papal authority in 1534. **King Henry VIII** was an ostensibly religious monarch—this illumination from his psalter (below, 1530–1547) shows him singing the Psalms himself. But frustrated with Catherine of Aragon's inability to produce an heir and infuriated by the pope's unwillingness to annul their marriage, he signed with Parliament the **Act of Supremacy** (above), making himself the head of the English church and thus able to divorce his wife.



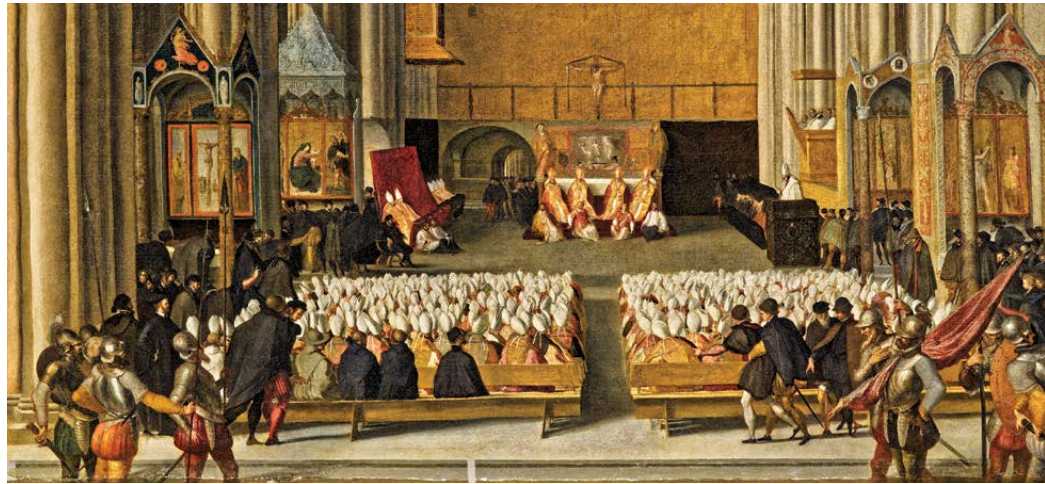


verfasst auf dem großen Reichstag zu Regensburg, 1526, als er der
 hand, denen Kaiserin- und Königin-Regent Carl V. Kaiserin Maria, Kaiserin
 verlor. Die feuchte und kalte, über dem dem Kaiserin-Regent Carl V. Kaiserin
 die D. Friedrich Schütz in der Reichs-Consistorial-Bibliothek zu Regensburg.



Even as **John Calvin** (*far right*, woodcut 1587), a generation younger than Luther, was developing a systematic Reformed theology in *Institutes of the Christian Religion*, Catholicism was pursuing reform from the inside. Though sometimes termed “the counter-reformation,” the Catholic Reformation was not only a reaction to Protestantism, but also an urgent continuation of reforms that had stagnated. In 1540 Ignatius of Loyola’s Society of Jesus was approved by Pope Paul III. Committed to both strict hierarchy and cultural flexibility, the Jesuits immediately sent missionaries to the farthest reaches of the globe.

Francis Xavier (1506–1552), the first of these evangelists, visited Japan (1549), and Goa, India, establishing vibrant missions (*above right*, in **Goa**, oil painting 1610, and *below*, **Japan**, folding screen c. 1600; notice the long-robed Jesuits and the puffy-trousered Westerners). The Council of Trent, meeting intermittently from 1545 to 1563, clarified Catholic doctrines and rooted out many abuses that Protestants had reacted against. Catholic reformers also employed many artists, such as Renaissance painter Titian, who some think painted the **Council of Trent** (*right*, mid-16th c.).





IOANNES CALVINVS
Theologus.



*Gallia me recipit doctore & Scotia Christum:
Pastorem sepelit culta Geneua suum.*

M. D. LXIV.

R



While the Catholic Reformation was seeing the construction of a new **Saint Peter's Basilica** in the Vatican (*far right*, 1560) with a dome designed by the aging Michelangelo, the new Church of England developed its own prayer book in English, in keeping with medieval predecessors for whom worshipful liturgy was an important way to experience Scripture. First compiled by Thomas Cranmer, the **Book of Common Prayer** would be revised over several centuries (*below*, lectionary table, 1549). **John Knox** (*left*, stained glass from his house in Edinburgh) battled to increase Reformed doctrine within the English liturgy, but when Queen Mary I realigned England with Rome, he fled to Scotland, shaping the Reformed churches there and fathering the English Puritan movement. Britain returned to Protestantism under Elizabeth I, who sent colonists to Virginia. There, in 1587, Manteo, an **Algonquin** (*right*, anonymous tribesman, c. 1590), was the first Native North American to be baptized. The first European born in North America, Virginia Dare, was christened that same day.



THE ORDRE

howe the reste of holy Scripture
(beside the psaltes) is appoynted
to bee redde.

The olde Testament is appoynted for the first Lessons, at Matins and Euen-song, and that bee redde through euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best be spared, and therefore are left vnted.

The newe Testament is appoynted for the second Lessons, at Matins and Euen-song, and that be redde ouer orderly euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

And to knowe what Lessons shall bee redde euery daye: finde the daye of the Moneth in the Kalendar folowing: and there ye shall perceiue the booke and Chapters, that shall be red for the Lessons, bothe at Matins and Euen-song.

And here is to be noted, that whensoever there bee any proper psalmes or Lessons, appoynted for any feast, moueable or immoueable: then the psalmes and Lessons appoynted in the Kalendar, shall be omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell appoynted for the Sundae, shall serue all the weeke after, except there fall some feast that hath his propre.

This is also to be noted, concerning the leape yeres, that the xrb. daye of February, whiche in leape yeres is counted for twoo dayes, shall in those twoo dayes, alterneither psalme nor Lesson: but the same psalmes and Lessons, whiche be sayed the first daye, shall serue also for the seconde daye.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospell is not expressed, there ye must begin at the beginning of the Chapter.

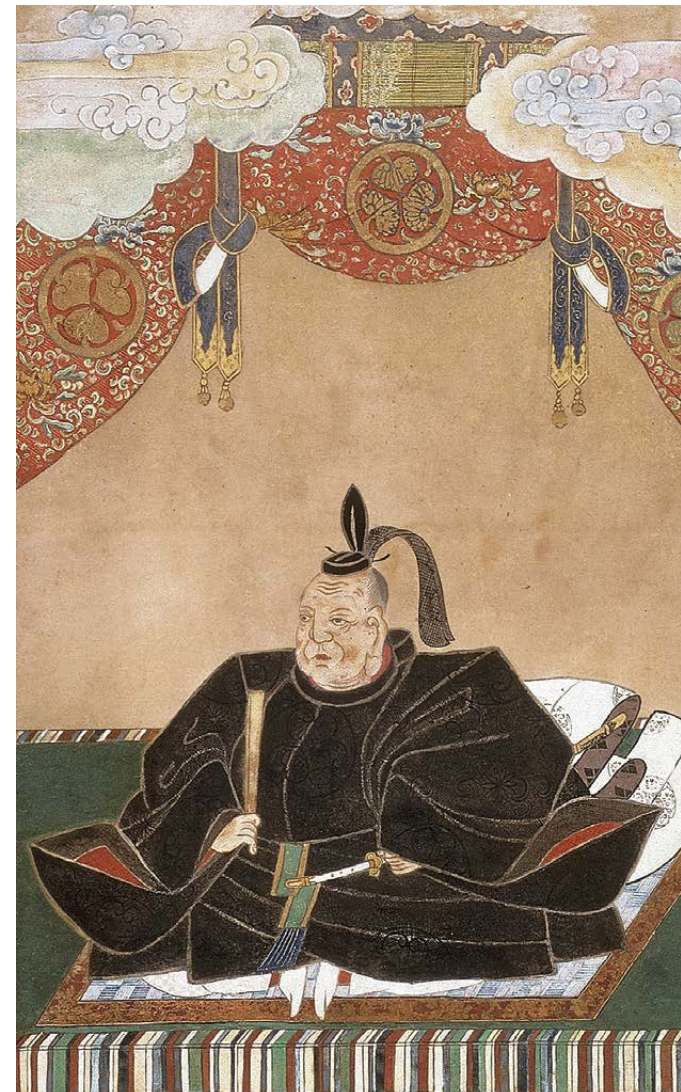
Ianuary.

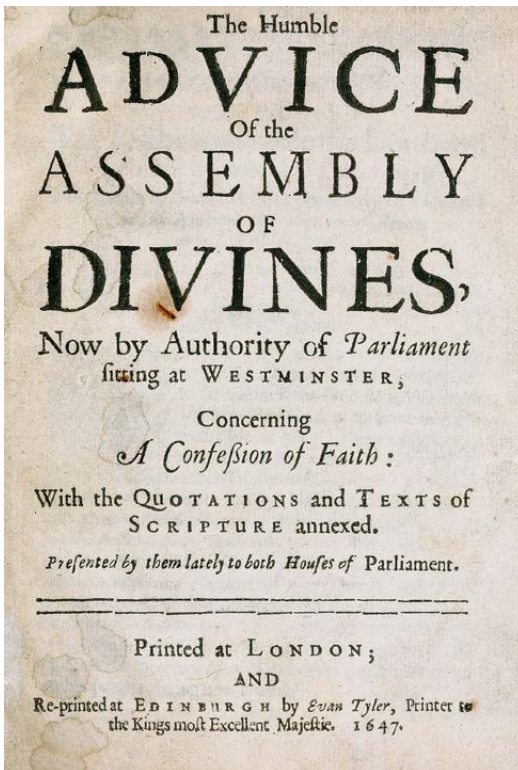
| January. | | Matins. | | Euen-song. | |
|----------|------------|------------|-------------|------------|-------------|
| | | psalmes. | | | |
| | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| a | Kalend. | Circumci. | Gen. xviij | Roma. ii | Collos. ii |
| b | iii. Id. | | Gen. i | Mat. ii | Roma. i |
| c | ii. Id. | | | | |
| d | Idus | | | | |
| e | Nonas | | | | |
| f | viii. Id. | Epiphani. | Mat. ii | Luce. iii | Mat. ii |
| g | vii. Id. | | | | |
| a | vi. Id. | | | | |
| b | v. Id. | | | | |
| c | iiii. Id. | | | | |
| d | iii. Id. | | | | |
| e | Idus | | | | |
| f | Nonas | | | | |
| g | xix. kl. | | | | |
| a | xviii. kl. | | | | |
| b | xvii. kl. | | | | |
| c | xvi. kl. | | | | |
| d | xv. kl. | | | | |
| e | xiiii. kl. | | | | |
| f | xiii. kl. | | | | |
| g | xii. kl. | | | | |
| a | xi. kl. | | | | |
| b | x. kl. | | | | |
| c | ix. kl. | | | | |
| d | viii. kl. | | | | |
| e | vii. kl. | | | | |
| f | vi. kl. | | | | |
| g | v. kl. | | | | |
| a | iiii. kl. | | | | |
| b | iii. kl. | | | | |
| c | Idus | | | | |

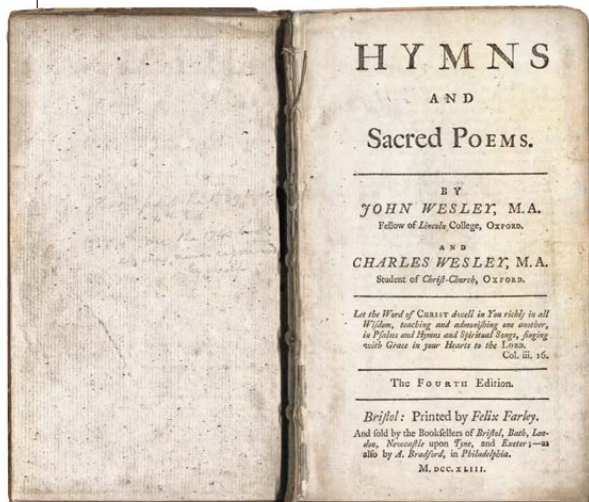




Starting in 1558 **Teresa of Ávila** recentered the Carmelite order around personal devotion to Jesus and pioneered contemplative prayer techniques. Teresa enlisted **John of the Cross** (left, with Teresa) to spark similar reform among Carmelite men, and his mysticism produced devotional classics such as *Living Flame of Love*, which explores the tenderness of Christ. Though Japanese shogun **Tokugawa Ieyasu** (below, 17th c.) started a fierce persecution of Christians in 1606, destroying much of the fruit of the Jesuit missions, **Matteo Ricci** (below far right, c. 1600) was making fresh inroads for the gospel in China after centuries of absence. An Italian Jesuit, Ricci embedded himself in local language and culture, donning traditional scholarly attire and translating many religious and scientific works into Chinese. The now firmly Protestant Church of England produced the **King James Bible** in 1611 (right). Later Oliver Cromwell won the English Civil War and revived a Presbyterian puritanism in England for a few decades. His strengthened Parliament released the **Westminster Confession** in 1646 (below right), still a staple of Calvinist doctrine.



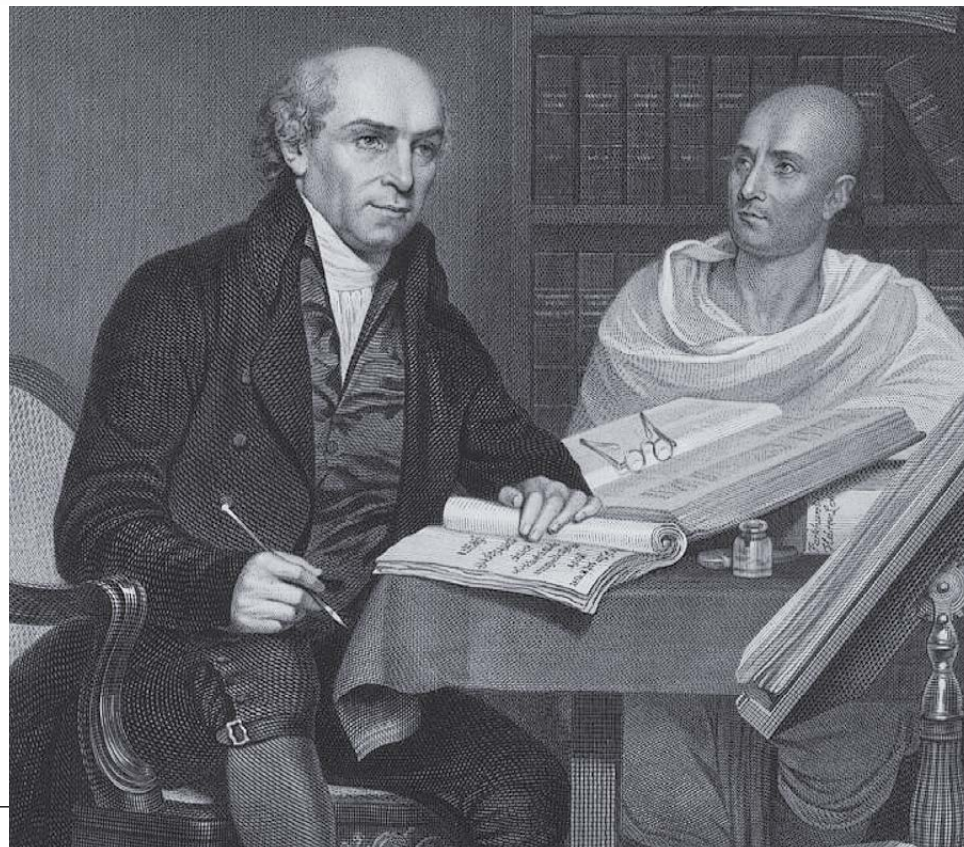
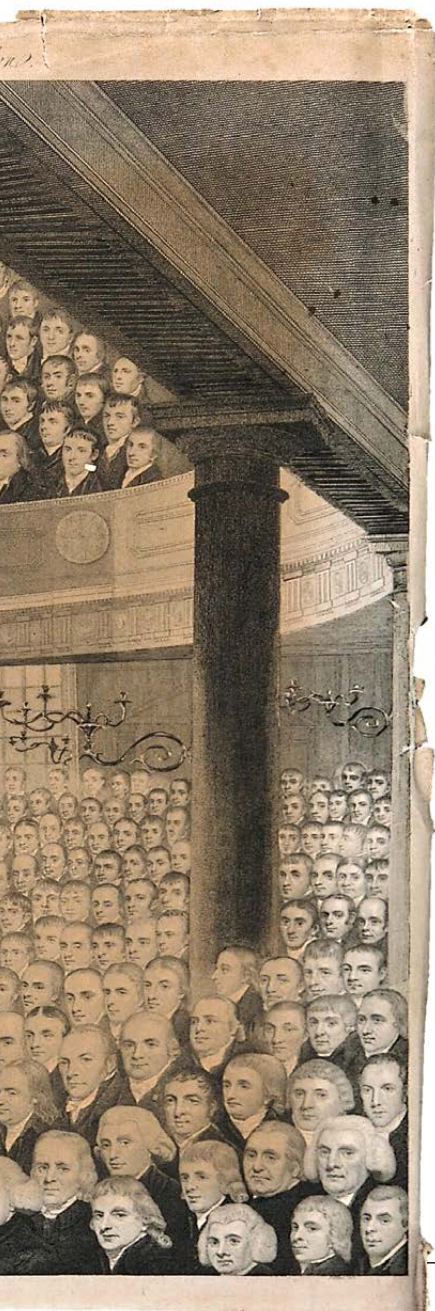
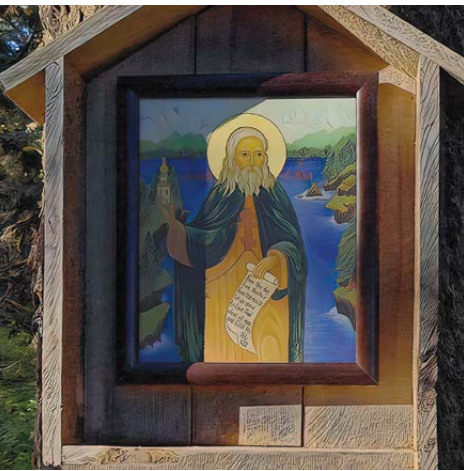




With the restoration of the English monarchy in 1660, Puritans such as John Bunyan were imprisoned for pastoring outside the Church of England. His 1678 allegory *The Pilgrim's Progress* (far right, first edition with illustration of author) is arguably the first English novel; written behind bars, it became a popular and influential Christian work. Named for the Wesley brothers' orderly regimen of Bible studies, worship, and charity work, the **Methodist revival** sought to re-infuse Anglican practice with genuine experiences of God's love. **John and Charles Wesley's** experiences of God's love in 1738 shaped the content of John's preaching and also the over **6,500 hymns** (left, 1739 hymnal) Charles wrote. (The Wesleys are in the upper and lower pulpit below, 1822 engraving.)

Meeting resistance from the Anglican church and responding to ministry opportunities in the newly independent United States, the Methodists became a church in their own right around the same time as **William Carey** (below right, 1813 engraving) was founding the English Baptist Missionary Society in 1792. Carey was a powerful evangelist and linguist in Calcutta, India, who translated the Bible into several Indian languages. **Herman of Alaska** (right, Spruce Island icon) also journeyed east with the gospel, arriving at the Aleutian Islands in 1794. Working against the injustices of imperial Russian traders, he fought fiercely for the equality of the Aleut people, called the colonists to repentance, and established a lasting Orthodox Church in Alaska that remains vibrant.

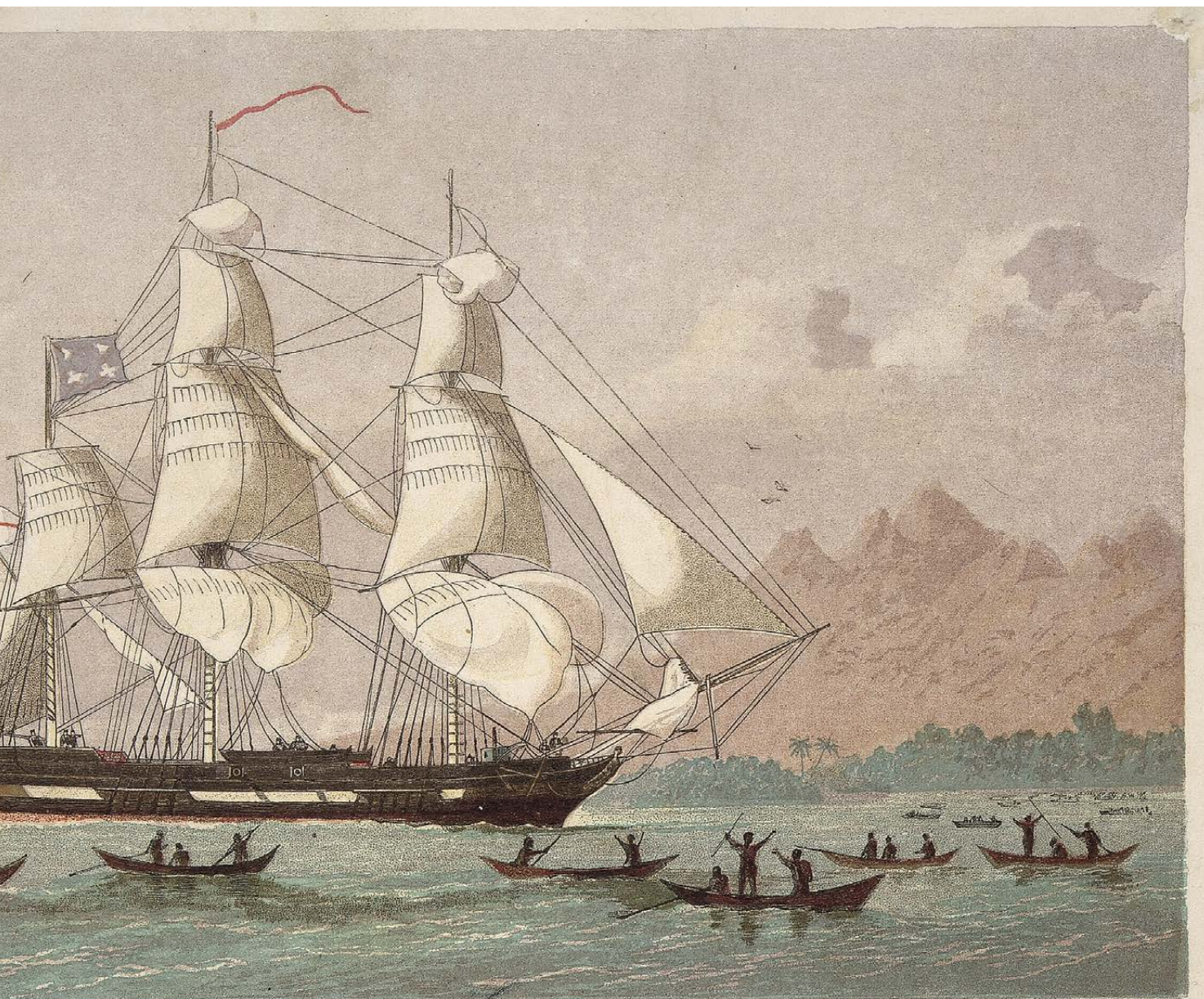






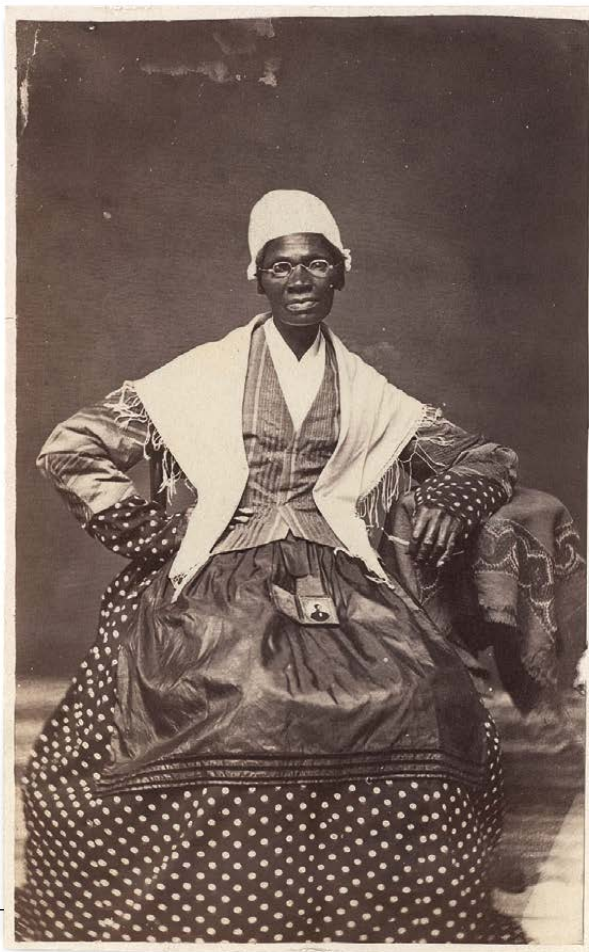
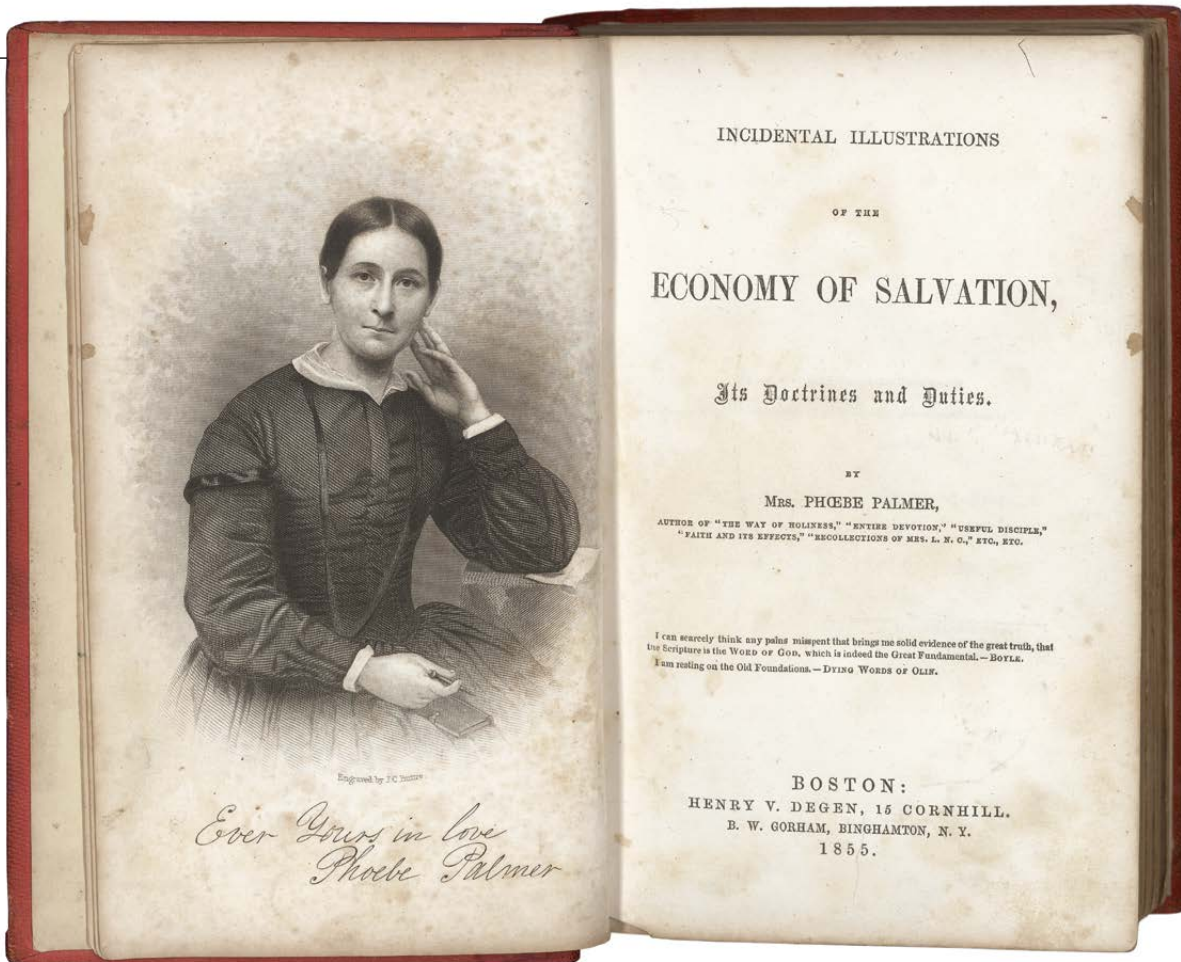
While missions have remained a consistent priority of the church from the apostles onward, increasing global connectedness in the 19th century created new opportunities for many Christians swept up in fresh evangelical fervor. The **London Missionary Society's** ship, the *Duff* (below, c. 1820), embarked in 1796 on a voyage to bring "the glorious gospel of the blessed God" to the South Pacific. Many missionaries also took up the cause of the enslaved around the world as cultural debates over the ethics of slavery reached a fever pitch. In Britain the abolition movement garnered support from influential figures like ceramicist Josiah Wedgwood, whose **Antislavery Medallion** (far left, 1787) became a powerful symbol of the struggle for freedom. In the United States in 1816, **Richard Allen** (right) was ordained bishop in the new African

Methodist Episcopal Church, which ministered to enslaved and free Blacks and published the first African American newspaper. Fueled by his own evangelical Christianity, **William Wilberforce** (below left, 1794 portrait) led a conflicted English Parliament to abolish slavery in 1833 with his passionate rhetoric and uncompromising persistence. The same year **John Keble** (left) and John Henry Newman published *Tracts for the Times*. Concerned that the Church of England's practice was becoming merely cultural and that the state too closely controlled it, the "Tractarians" sparked the Oxford Movement, which worked to connect Christians to the historic, universal church. Keble edited collections of early church writings, encouraged clergy to prioritize pastoral ministry, and restored traditional liturgies to worship.



London.

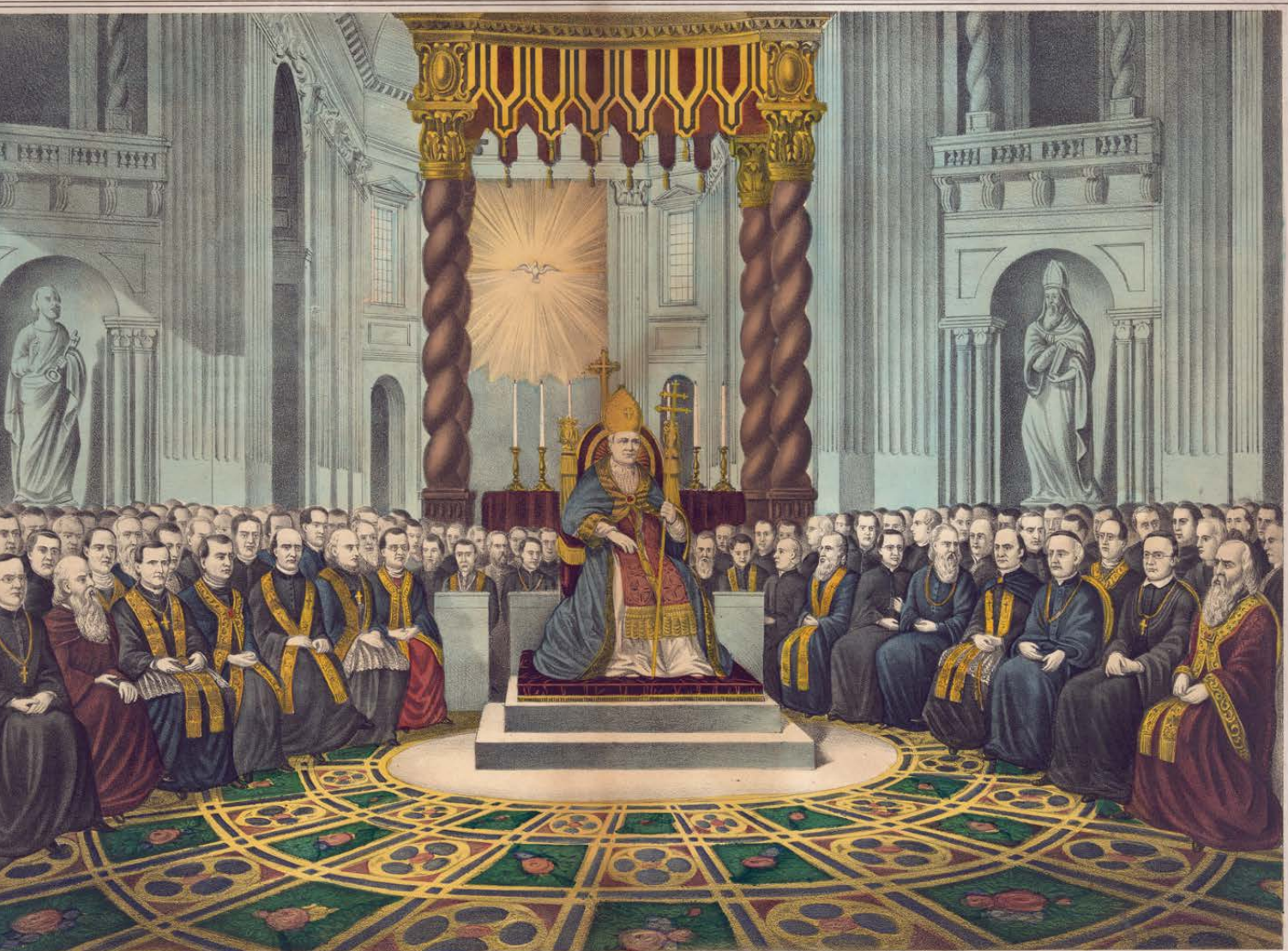
THE MISSIONARY SHIP "DUFF" ARRIVING AT OTAHETE.





The Holiness movement grew out of Methodist revival activities such as the inspirational prayer meetings of **Phoebe Worrall Palmer** (*far left, 1845*). Her books, such as *The Way of Holiness*, called believers to encounter and experience the transforming Spirit of God. After his own conversion, **Hudson Taylor** (bearded *below left, with wife Jennie and converts*) studied medicine, surgery, and midwifery, learned the Chinese language and customs, and smuggled himself through guarded ports to evangelize thousands. In 1865 he founded the China Inland Mission. As Taylor battled the destructive opium trade in China, vocal street evangelist Isabella Van Wagener believed she had

received a divine order to travel the United States preaching God's goodness and mercy. Renaming herself **Sojourner Truth** (*below far left, 1863*), she gave impassioned biblical exhortations for the abolition of American slavery, an abolition not fully enacted until 1865. In 1864 **Samuel Crowther** was ordained bishop of Niger at Canterbury. The Church of England's first bishop of Nigerian heritage, he is pictured upright against a tree (*left*) in 1873 with other Anglican leaders. Amid growing social and political unrest in Europe, Pope Pius IX convened the **First Vatican Council** (*below, 1870*), hoping to unify Catholicism against secularism and materialism; the arrival of an occupying army in Rome cut it short.



THE OECUMENICAL COUNCIL OF THE VATICAN

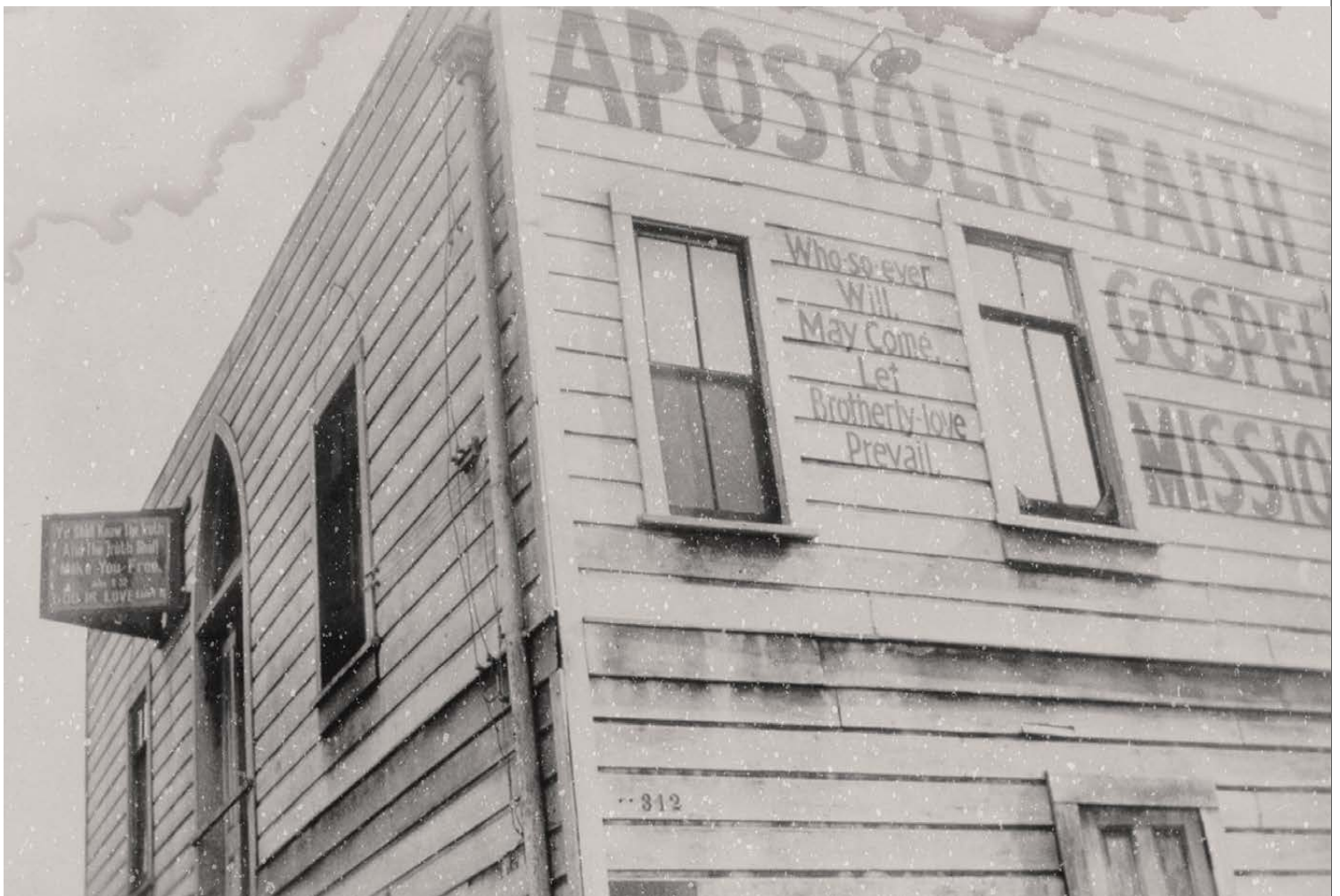
CONVENED DECEMBER 8th 1869

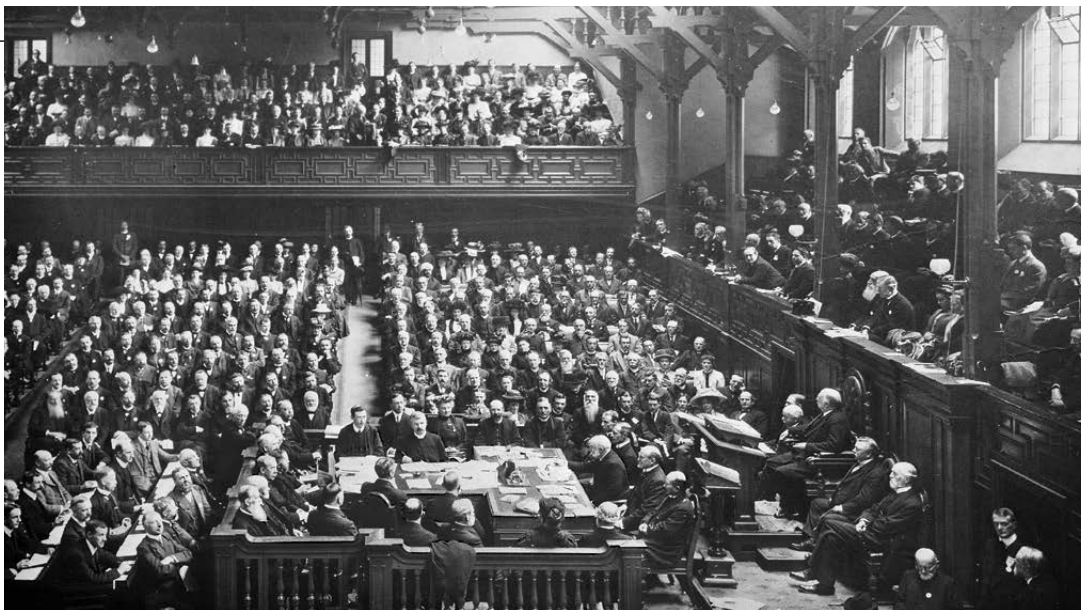
PRINTED BY J. J. HARRIS & SONS, 15, N. Y.





As the gospel swept rapidly through Buganda, a Bantu kingdom in Uganda, the kingdom's young *kabaka* (king), Mwanga, saw Christianity as a threat to his tyrannous rule. Starting in 1885 he systematically martyred 45 Catholic and Anglican missionaries and converts, known as the **Uganda Martyrs** (*below left*, wood relief from Catholic shrine in Kampala). **Amy Carmichael** (*far left*, early 20th c.) transformed the lives of young women in India, rescuing many from temple prostitution through the Dohnavur Fellowship. She evangelized in India for 55 years and carried the 19th century's energy around global missions into the 20th. In 1904 the **Welsh Revival**, emphasizing the Holy Spirit's transformative power, renewed the faith of hundreds through prayer, confession, and jubilant singing among the region's many coal miners. Some worship services took place in the dangerous mines themselves (*left*, acrylic on paper, 1910s). These stirrings in Wales inspired other movements around the world, including India, where **Pandita Ramabai** (*right*) led the 1905 Mukti Revival, and California, where the **Azusa Street Revival** initiated by William Seymour's Apostolic Faith Gospel Mission (*below*) launched the now massive Pentecostal movement in 1906.



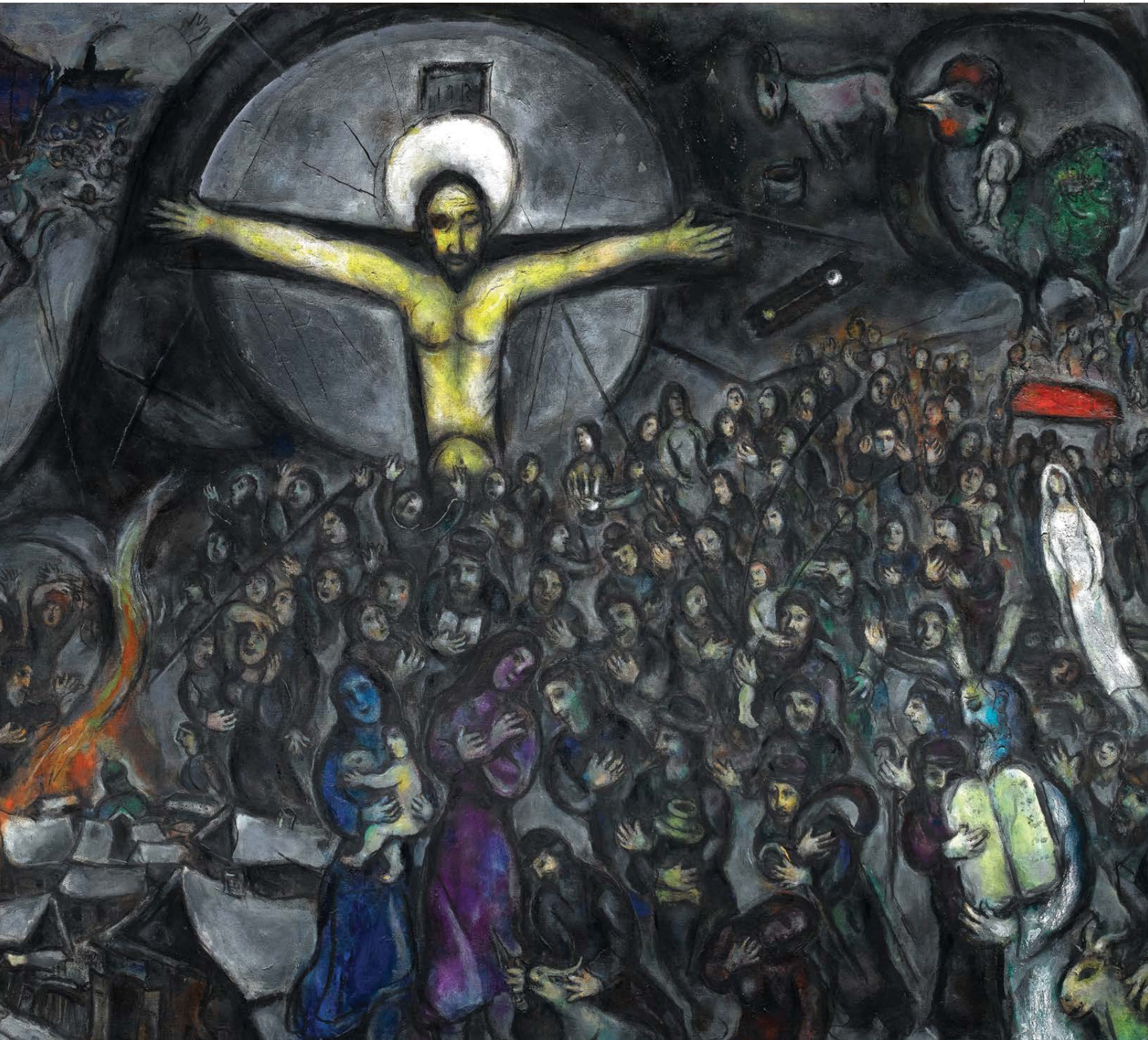


The World Missionary Conference (above, 1910, Edinburgh) saw unprecedented evangelistic unity among Protestants and created a global mission and ecumenical network. Yet the 20th century proved to be bloody and tumultuous—two world wars, the Holocaust, Nazi and Soviet regimes, and the threat of nuclear warfare. Witnessing to these realities, **Exodus**, by Jewish painter Marc Chagall (right, 1952), depicts the crucified Christ participating in the sufferings of people in all ages. The last century marked 2,000 years since our Lord's death, but 2,000 years since his Resurrection, too, and modern Christians throughout the world continued to shine light in the darkness. The **Second Vatican Council** (below, 1962), continued the work of the first, considering how to minister more effectively to modern Catholics. Evangelist **Billy Graham**

converted thousands; **Martin Luther King Jr.** preached and lived out daring biblical appeals for racial justice in the United States; **Mother Teresa** healed and dignified the most destitute untouchables of India; and Polish philosopher Karol Wojtyla, who became **Pope John Paul II**, championed Christian anthropology and helped to end the Cold War (pictured above right, right to left).

The story of Christian history continues, and, just as Christian history began with Christ's coming, it will someday end with Christ's coming again. Because Jesus of Nazareth walked on Earth, Christians trust that his passion conquered all the darkness of the human story; all light is a glimpse of his restoration, and all who believe in him will rise in his abundant life on the Last Day.





Recommended resources

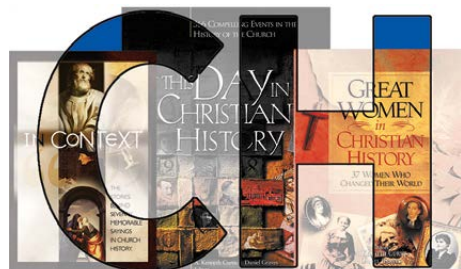
SOME RESOURCES TO HELP YOU PUT THIS ISSUE IN CONTEXT



BOOKS

While most of our issues zero in on resources pertaining to a specific topic or person or era, in this issue we have the whole two millennia of Christian history to consider. Therefore, we've decided to share some useful resources for getting an overview of the sweep of the church's history. A reminder—consult the Recommended Resources of any of our past 143 issues to dig deeper!

For short **survey texts**, you can start with our own managing editor Jennifer Woodruff Tait's short *Christian History in Seven Sentences* (2021); you might want to pair it with Nathan Feldmeth, *Pocket Dictionary of Church History* (2009).

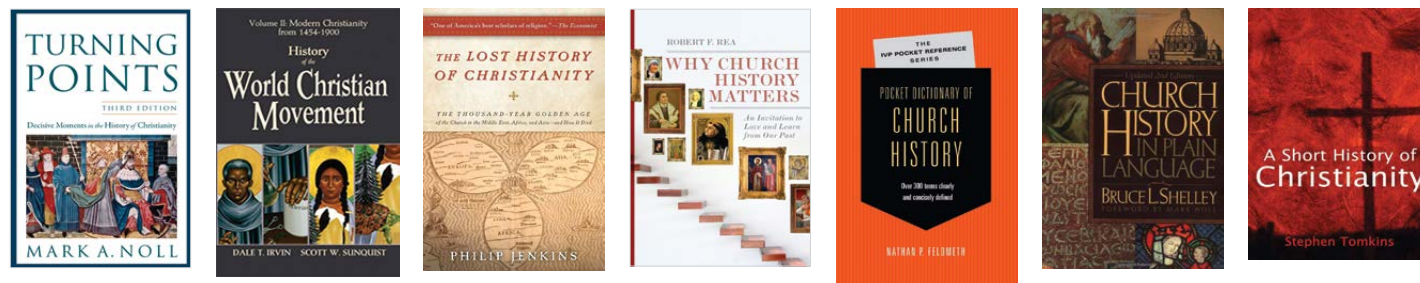


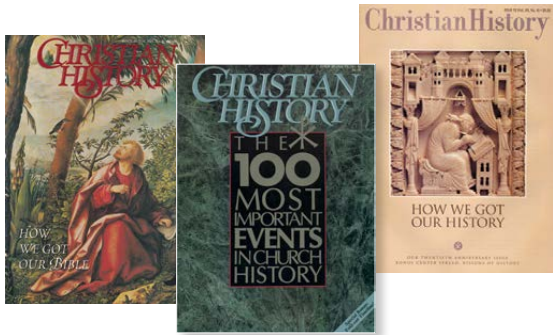
Longer surveys include Dale Irvin and Scott Sunquist, *History of the World Christian Movement* in two volumes (2001, 2012); David and Bradley Nystrom, *The History of Christianity* (2003); Stephen Tomkins, *A Short History of Christianity* (2005); Barbara MacHaffie, *Her Story* (2006); CHI's own Ken

Curtis and Dan Graves, *This Day in Christian History* (2005), *Great Women in Christian History* (2007), and *In Context* (2012); Philip Jenkins, *The Lost History of Christianity* (2008); Diarmaid MacCulloch, *A History of Christianity* (2009); Mark Noll, *Turning Points*, 3rd ed. (2012); Justo González, *The Story of Christianity* in two volumes (2014); and Bruce Shelley, *Church History in Plain Language*, 5th ed. (2021).

Read more about Christianity through **images** in George Ferguson, *Signs and Symbols in Christian Art* (1961); Beth Williamson, *Christian Art: A Very Short Introduction* (2004); Helen De Borchgrave, *A Journey into Christian Art* (2011); and Jonathan Anderson and William Dyrness, *Modern Art and the Life of a Culture* (2016).

It's also worth spending a little time thinking about how to **read and explore history responsibly** as you embark on a study of church history. One book that will help comes from CHI's own Chris Armstrong: *Patron Saints for Postmoderns* (2009). Others are Robert Rea, *Why Church History Matters* (2014); and Robert Tracy McKenzie, *A Little Book for New Historians* (2019).





CHRISTIAN HISTORY ISSUES

While we're tempted to say "all of them," three past issues in particular address questions of how we read and write church history and what events stand out when you take a 2,000-year view: #28, *100 Most Important Events in Church History* (which formed the initial basis for the list of events underlying this issue); #43, *How We Got Our Bible*; and #72, *How We Got Our History* (which was our twentieth-anniversary issue).

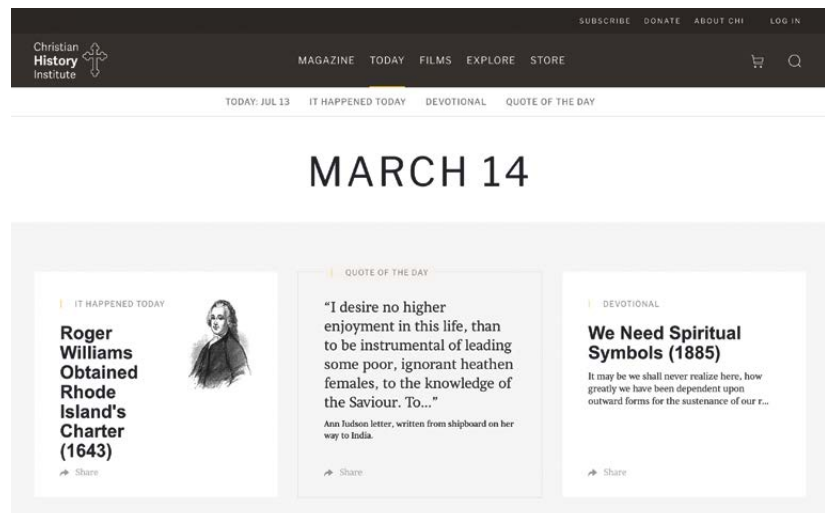


WEBSITES

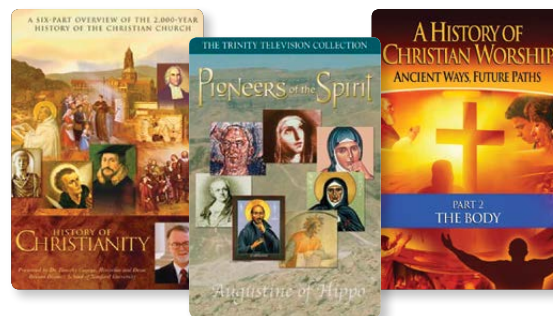
You can read **primary source texts** from throughout church history at the [Christian Classics Ethereal Library](#), the [Post-Reformation Digital Library](#), the [Theological Commons](#) at Princeton, the somewhat quirky [Internet Sacred Text Archive](#), and the many sourcebooks at the [Internet Sourcebook Project](#) (a secular site, but one with church-history-related documents). A wealth of images from church history are available at the [Atla Digital Library](#).

Consult individual *CH* issues for websites focusing on specific **people, movements, or eras**. Also, *Christianity Today* developed a [Christian history website](#) while it was publishing *CH*, and it contains some resources not available on our site.

General websites that will direct you to **secondary sources** include the [Bibliographies for Theology](#) created by William Harmless and housed at the *Journal of Religion and Society*, the [Open Access Digital Theological Library](#), and the [Atla Christianity Web Guide](#) (which has a strong global focus). Many universities and seminaries have religious studies web guides that include church history resources—a particularly old and thorough one is the [Religious Studies Web Guide](#) of the University of Calgary, but there are many more.



You may not realize it, but **our website** has—in addition to all 144 issues of *Christian History*—**study modules** for each era of *Christian history*, our "This Day in *Christian History*" feature, 365 days of famous *Christian* devotional quotes, timelines, links to our *Torchlighters* and *Captive Faith* websites and to *Vision Video*, and more.



VIDEOS FROM VISION VIDEO

Survey videos on church history include the *History of Christianity* series and the *History of Christian Worship* series. Also check out the *Pioneers of the Spirit* series and the *Torchlighters* series for kids, both of which focus on a number of great Christians from different eras. These videos can be viewed at [Redeem TV](#). **CH**

FAVORITE CHRISTIAN HISTORY ISSUES



We asked past and current team members of CH and other friends of the magazine to share their favorite issues with us and, if they wished, to tell us why.

107 Debating Darwin—This was one of the very first issues I worked on as an intern, and it's still one of my favorites. It gave me such a clear picture of how important understanding history is for understanding the present.

138 Bible in America, Part 1—This was so well done in terms of telling a full and complex story of how a nation related to and was shaped by the Bible in so many ways.



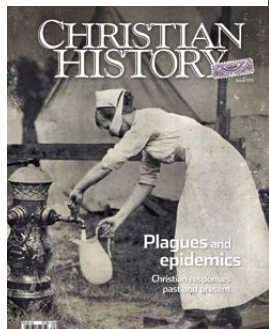
140 Jack at Home—I loved how personal this issue was.

Michelle Curtis,
contributing editor

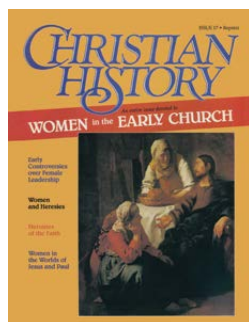
121 Faith in the Foxholes—There were so many rich and hard stories, and getting to write on Corrie Ten Boom and Edith Stein was an honor.

135 Plagues and Epidemics—Even though much of it was reprinted material, I think the way we put together this issue, showing our readers how Christians responded to questions brought up by epidemics, was so timely and gave us perhaps one of our most practical issues.

140 Jack at Home—I will always be a sucker for a Lewis issue, and this one took such an interesting and unique angle.



Kaylena Radcliff,
director of editorial staff



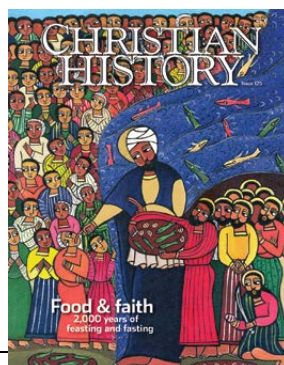
17 Women in the Early Church—I love that the magazine received complaints about a lack of coverage of women, and, instead of silencing the complaints, assembled a team of contributing editors to tackle the problem.

51 Heresy in the Early Church—When I, trained in 20th-c. US church history, found myself teaching early church history at a seminary, I leaned heavily on articles from this issue.

68 Jan Hus—My first issue as editor, on a topic chosen before I assumed that role (and which I knew absolutely nothing about), was also by far the hardest to find authors and images for. Half of the authors were from New Zealand; many of the images arrived, unlabeled, in a box from the National Library of the Czech Republic. The whole issue was a crash course in collaboration with the phenomenal art director Rai Whitlock. He performed magic.



Elesha Coffman,
former managing editor



110 Callings
125 Food and Faith
132 Spiritual Friendship



Sara Campbell,
circulation manager

100 King James Bible—It was an incredible miracle to witness how God helped us to pull it together and build a team from nothing. Holding the first issue in print was a milestone moment I'll never forget!

113 Seven Literary Sages—The authors we covered are dear to me, I learned a lot along the way, and we got to work closely with our friends at the Wade Center.

125 Food and Faith—It was so unique, was informative in a practical and even liturgical way, and was really fun in terms of art and layout.

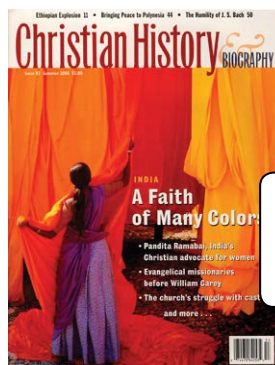


Dawn Moore,
former director of editorial staff

95 The Gospel According to J. S. Bach
128 George Müller
130 Latin American Christianity



Doug Johnson,
art director



86 George MacDonald
87 India: A Faith of Many Colors
91 Michelangelo



Jennifer Trafton,
former image researcher and former managing editor

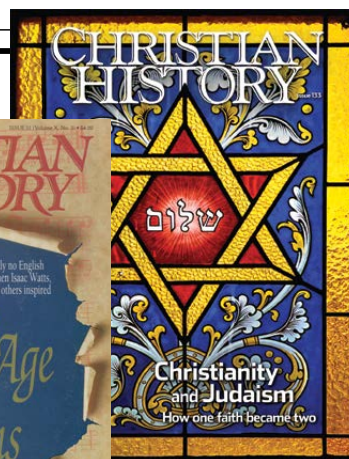
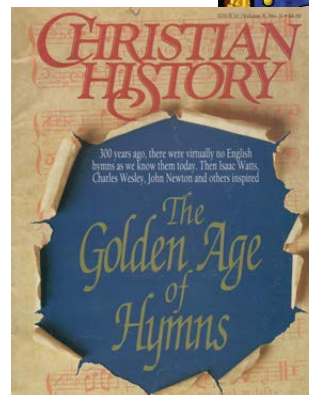
87 India: A Faith of Many Colors—Robert Frykenberg was an absolute delight to work with, and Jennifer Trafton did a great job meeting the challenges of handling material that was largely outside the standard Euro-American canon.

95 J. S. Bach—What kind of organist would I be if I didn't give a nod to this one? The work of Calvin Stapert and Mark Noll stood out for me, but everything in that issue was just tops.

111 Billy Graham—I knew a lot about Graham before we started, but I learned so much more in the process. I probably learned the most new material from Anne Blue Wills's article; the way she drew the temperamental connections between Nelson Bell, Ruth Bell Graham, and Franklin Graham was eye-opening.



David Neff,
former editor



133 *Christianity and Judaism*
134 *Christians and Science*
140 *Jack at Home*



Max Pointner,
image researcher

76 The Christian Face of the Scientific Revolution

94 Building the City of God in a Crumbling World

105 Christianity in Early Africa

31 The Golden Age of Hymns—This is the first issue I ever received as a subscriber when I was a college student majoring in English and history.

78 J. R. R. Tolkien—This is the first issue I wrote for, and Tolkien is my favorite author.

133 Christianity and Judaism—Of all the issues I've edited for CH, this was the most difficult and one of the most important.



James D. Smith III,
editorial board member
and frequent author

Jennifer Woodruff Tait,
managing editor

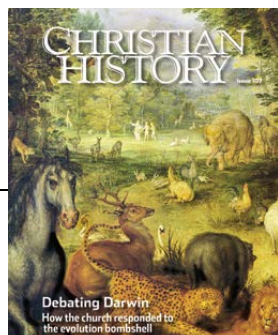


107 Debating Darwin
122 The Catholic Reformation
133 Christianity and Judaism

In each of these issues, we grappled with some potentially very controversial things and, I think, said things people needed to hear.



Edwin Woodruff Tait,
contributing editor



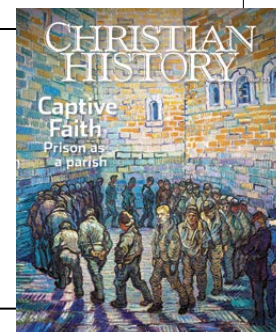
47 Paul—Reading the articles over and finding images for a reprint made the apostle come alive for me.

107 Debating Darwin—Brilliantly neutral about the many approaches Christians have taken to this controversial topic; and the illustrations, from the cover to the final article, are superb.

123 Captive Faith—Especially dear to me because I created CHI's website by the same name.



Dan Graves,
layout



76 The Christian Face of the Scientific Revolution—This was my first issue as managing editor back in 2002. I got to think about what a young Christian would-be-scientist might be helped by, in the face of supposed faith-science incompatibility.

80 J. R. R. Tolkien—This one was just so much fun, and I learned a ton from the authors along the way.

83 Mary in the Imagination of the Church—Grim prognostications of evangelicals canceling their subscriptions because of the "Roman Catholic" aspects of this topic did not come to pass. And then it won the EPA themed issue prize that year!



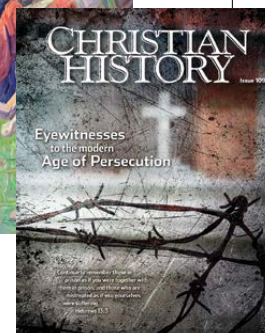
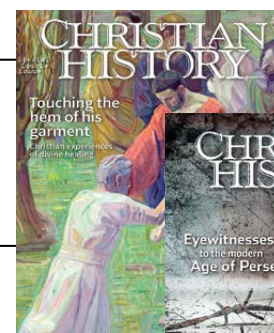
Chris Armstrong,
senior editor

109 Eyewitnesses to the Modern Age of Persecution

137 When the Church Goes to Market
142 Divine Healing



Bill Curtis,
executive editor



Credit where credit is due

Max Pointner, issue writer and image researcher at *CH*, has an undergraduate degree in art history from Wheaton. He teaches history, literature, and Latin at Charis Classical Academy in Madison, Wisconsin and directs the Charis theater program. He and his wife, Madeleine, are expecting their first child.

P. 2 ISAAC FANOUS, *SAINT ATHANASIUS THE APOSTOLIC AT THE COUNCIL OF NICEA*, 20TH-C. COPTIC ICON—HOLY VIRGIN MARY AND ST. PISHOY COPTIC ORTHODOX CHURCH, LOS ANGELES / COURTESY OF FRAANGELICONSTITUTE.COM

P. 3 [DETAIL FROM THE MARTYRDOM OF THE TWELVE APOSTLES] GREGORY OF NAZIANZUS, MANUSCRIPT DEDICATED TO EMPEROR BASIL I THE MACEDONIAN. GREEK 510, F.264V. 879 TO 883—NATIONAL LIBRARY OF FRANCE

• STAINED GLASS WINDOW IN NOTRE-DAME DE CHARTRES CATHEDRAL, FACADE: *THE BIRTH OF CHRIST*—VASSIL / PUBLIC DOMAIN, WIKIMEDIA

• MARC CHAGALL, *EXODUS*, 1952. OIL ON LINEN CANVAS—© RMN-GRAND PALAIS / ART RESOURCE, NY / © 2022 ARTISTS RIGHTS SOCIETY (ARS), NEW YORK / ADAGP, PARIS

P. 4 TOMBSTONE OF SAINT THOMAS. ORTONA, ABRUZZO, ITALY. *SAINT THOMAS, THE APOSTLE*—RUPERT HANSEN / ALAMY STOCK PHOTO

• RESTORED CATACOMBS OF PRISCILLA, ROME—ERIC VANDEVILLE / AKG-IMAGES

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P. 6 *CRUCIFIXION OF SAINT PETER*. PART OF THE PREDELLA OF THE PISA ALTAR-PIECE. 1426. OIL ON POPLAR. INV. 58 B—JOERG P. ANDERS / ART RESOURCE, NY

• *BEHEADING OF THE APOSTLE PAUL*, BASILICA OF STS. PETER AND PAUL, PETERSBERG, BAVARIA. WALL PAINTING 1107 TO 1110—GFFREIHALTER / [CC BY-SA 3.0] WIKIMEDIA

P. 7 [MARTYRDOM OF THE TWELVE APOSTLES], GREGORY OF NAZIANZUS, MANUSCRIPT DEDICATED TO EMPEROR BASIL I THE MACEDONIAN. GREEK 510, F.264V. 879 TO 883—NATIONAL LIBRARY OF FRANCE

P. 8 ARCH OF TITUS, RELIEF TRIUMPH, FORUM ROMANUM, ROME, ITALY—JEBULON / [CC0] WIKIMEDIA

• THE ARCH OF TITUS, UPPER VIA SACRA, ROME—CAROLE RADDATO / [CC BY-SA 2.0] WIKIMEDIA

P. 9 ARCH OF TITUS, RELIEF JERUSALEM TREASURE, FORUM ROMANUM, ROME, ITALY—JEBULON / [CC0] WIKIMEDIA

• P.OXY.LXXVIII 5129. JUSTIN MARTYR, *FIRST APOLOGY* 50.12, 51.4-5. W. B. HENRY. PAPYROLOGY ROOMS, SACKLER LIBRARY, OXFORD—OXYRHYNCHUS ONLINE

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• CHRIST WITH DONKEY'S HEAD, "ALEXAMENOS WORSHIPS HIS GOD," WALL CARVING, BETWEEN AD 192 AND 235. ROMÉ, MUSEO PALATINO—AKG-IMAGES

• CATACOMBS OF SANTA SAVINILLA, NEPI, VITERBO, LAZIO, ITALY—ROBERTHARDING / ALAMY STOCK PHOTO

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• BUST OF DECIUS, CAPITOLINE MUSEUMS—© JOSÉ LUIZ BERNARDES RIBEIRO / [CC BY-SA 4.0] WIKIMEDIA

• AURELIA BELLIAS, LIBELLUS OF THE DECIAN PERSECUTION, JUNE 21, 250 AD, EGYPT. P.MICH.INV. 263; RECTO—PAPYROLOGY COLLECTION / UNIVERSITY OF MICHIGAN LIBRARY

• BRITON RIVIÈRE, *A ROMAN HOLIDAY*, 1881. OIL ON CANVAS. NATIONAL GALLERY OF VICTORIA—PUBLIC DOMAIN, WIKIMEDIA

• PAPYRUS BODMER VIII—PAPYRUS 72, ORIGINAL FROM THE VATICAN APOSTOLIC LIBRARY; END OF THE FIRST LETTER OF PETER AND BEGINNING OF THE SECOND LETTER OF PETER—VATICAN APOSTOLIC LIBRARY / PUBLIC DOMAIN, WIKIMEDIA

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• *THE ANCHORITES*, TRINITY CHAPEL IN LUBLIN, WEST WALL NAVE—HANS A. ROSBACH / [CC-BY-SA 3.0, CC BY-SA 3.0] WIKIMEDIA

P. 16 HEAD OF STATUE OF DIOCLETIAN, ROMAN ASIA MINOR, C. 295 TO 300. ART INSTITUTE OF CHICAGO—SAILKO / [CC BY 3.0] WIKIMEDIA

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• *SAINT GREGORY THE ILLUMINATOR AND AGATHANGELOS BEFORE KING TRIPADATES*, 1569. MATENADARAN—PUBLIC DOMAIN, WIKIMEDIA

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• BATTLE OF MILVIAN BRIDGE, RELIEF, ARCH OF CONSTANTINE, ROME—DIETMAR RABICH / [CC BY-SA 4.0] WIKIMEDIA

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• FRAGMENTS FROM A COLOSSAL STATUE OF CONSTANTINE THE GREAT (MARBLE), MUSEI CAPITOLINI, ROME, ITALY—VINCENZO PIROZZI / BRIDGEMAN IMAGES

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P. 20 TOMBS OF MIRIAN III AND NANA OF IBERIA, SAMTAVRO MONASTERY—GEORGE YAKOVLEV / [CC BY-SA 2.0] WIKIMEDIA

• *DETAIL: ICON WITH SIX SAINTS, THE FIRST COUNCIL OF NICAEE AND THE FORTY MARTYRS OF SEBASTE*. 18TH C., BALKAN (ROMANIA?). EGG TEMPERA WITH GOLD LEAF ON WOOD PREPARED WITH CLOTH AND GESSO. 1994.0102.7—[CC BY-NC-SA 4.0] © THE TRUSTEES OF THE BRITISH MUSEUM

P. 21 P.OXY.XVII 2067. NICENE CREED, ED. A. S. HUNT. PAPYROLOGY ROOMS, SACKLER LIBRARY, OXFORD—OXYRHYNCHUS ONLINE

• PAGE FROM THE CODEX SINAITICUS (VELLUM), 4TH C. AD, MONASTERY OF SAINT CATHERINE, MOUNT SINAI, EGYPT—PHOTO © ZEV RADOVAN / BRIDGEMAN IMAGES

• ST. CATHERINE MONASTERY AND SURROUNDING MOUNTAINS PANORAMA, 2011—KAABUSIR / [CC BY-SA 3.0] WIKIMEDIA

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• MOSAIC OF SAINT AMBROSE, CAPILLA SAN VITORE, MILAN, ITALY—ALBUM / ALAMY STOCK PHOTO.

• MICHAEL DAMASKENOS, SAINT ATHANASIUS, 16TH C.—PUBLIC DOMAIN, WIKIMEDIA

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• SAINT BASIL THE GREAT AND SAINT GREGORY FRESCO, 10TH TO 11TH C., ESKI GUMUS MONASTERY, CAPPADOCIA, TURKEY—G. DAGLI ORTI / © NPL-DEA PICTURE LIBRARY / BRIDGEMAN IMAGES

• CODEX ARGENTEUS, "GOTHIC SILVER BIBLE," F.16V. C. 500, UPPSALA UNIVERSITY LIBRARY—PUBLIC DOMAIN, WIKIMEDIA

P. 25 GREGORY OF NAZIANZUS ADDRESSES THE EMPEROR THEODOSIUS I. GREEK 510, F.239R. 879 TO 883—NATIONAL LIBRARY OF FRANCE / [CC BY-SA 4.0] WIKIMEDIA COMMONS

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P. 28 TADDEO CRIVELLI, *SAINT JEROME IN THE DESERT*, MID-15TH C.—GETTY CENTER / PUBLIC DOMAIN, WIKIMEDIA

• BORIS ANREP, *ST. PATRICK ON THE HILL OF SLANE*. 1948, CATHEDRAL OF CHRIST THE KING, MULLINGAR, IRELAND—PHOTO: REV ROBERT MCCABE / USED BY KIND PERMISSION OF ST FINIAN'S DIOCESAN TRUST

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• ABUMA YEMATA ENTRANCE, TIGRAY, ETHIOPIA. 2020—EVAN WILLIAMS / [CC BY-SA 4.0] WIKIMEDIA

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• *MADONNA AND CHILD*, HAGIA SOPHIA—© DOUG JOHNSON, USED BY PERMISSION

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• JAUME HUGUET, *THE CRUCIFIXION OF SAINT PETER*. 15TH C. MUSEUM OF FINE ARTS GHENT—[CC0] WIKIMEDIA

• KRAK DES CHEVALIERS CRUSADER CASTLE, SYRIA—© VYACHESLAV ARGENBERG / [CC BY 4.0] WIKIMEDIA

• GIOTTO, *SAINT FRANCIS PREACHING BEFORE HONORIUS III*. BEFORE 1337, BASILICA OF SAN FRANCESCO D'ASSISI—PUBLIC DOMAIN, WIKIMEDIA

• PAGE FROM THE MANUSCRIPT *SERMONES OF INNOCENT III*. EARLY 13TH C. PRAGUE, NÁRODNÍ KNÍHOVNA, XXIII F.144 (LOBKOWITZ 406; FORMERLY WEISSENAU MONASTERY)—UNKNOWN AUTHOR / PUBLIC DOMAIN, WIKIMEDIA

• ETIENNE DUPÉRAC, *SPECULUM ROMANAE MAGNIFICENTIAE* LONGITUUDINAL SECTION SHOWING THE INTERIOR OF SAINT PETER'S BASILICA AS CONCEIVED BY MICHELANGELO. 1596. METROPOLITAN MUSEUM OF ART—[CC0] WIKIMEDIA

• SCULPTURE SYMBOLIZING ECUMENICAL MOVEMENT, WORLD COUNCIL OF CHURCHES. 1968, GENEVA—MHM55 / [CC BY-SA 4.0] WIKIMEDIA

TIMELINE OUTSIDE CHRIST PANTOCRATOR MOSAIC, HAGIA SOPHIA, ISTANBUL, TURKEY—© DOUG JOHNSON, USED BY PERMISSION

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• MOSAIC OF THEODORA, BASILICA OF SAN VITALE, RAVENNA—PETAR MILOŠEVIĆ / [CC BY-SA 4.0] WIKIMEDIA

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• MURAL FROM NESTORIAN TEMPLE AT KOCHO: *THE CELEBRATION OF PALM SUNDAY*. 7TH TO 8TH C., XINJIANG, CHINA. COLORS ON CLAY—NATIONAL MUSEUMS IN BERLIN, MUSEUM OF ASIAN ART / [CC BY-NC-SA 4.0]

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• EYRARLAND STATUE OF GOD THOR. C.1000, ICELAND. BRONZE. NATIONAL MUSEUM OF ICELAND, REYKJAVIK—RAY SW-HYMN / [CC BY-SA 2.0] WIKIMEDIA

• *LANDSCAPE IS THE ALTAR*. ÞORGEIRSKIRKJA BY THE LAKE LJÓSAVATN, ICELAND. 2009.—© KRISTIN SIG / FLICKR

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• *CONSECRATION OF THE HIGH ALTAR OF THE CLUNY ABBEY CHURCH BY POPE URBAN II, 25 OCTOBER 1095. MISCELLANEA SECUNDUM USUM ORDINIS CLUNIACENSIS*. 1190, BNF, LAT. 17716, FOL. 91—PUBLIC DOMAIN, WIKIMEDIA

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• *LE ROMAN DE GODEFROI DE BOUILLON. THE COUNCIL OF CLERMONT AND THE ARRIVAL OF POPE URBAN II IN FRANCE*. 14TH C. FRENCH. VELLUM. MS FR 22495 FOL. 15.—© BIBLIOTHEQUE NATIONALE, PARIS / BRIDGEMAN IMAGES

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• BASILICA OF SAINT DENIS, NAVE, SAINT-DENIS, PARIS, FRANCE—CAPTURE 11 PHOTOGRAPHY / JONATHAN BRAID / ALAMY STOCK PHOTO

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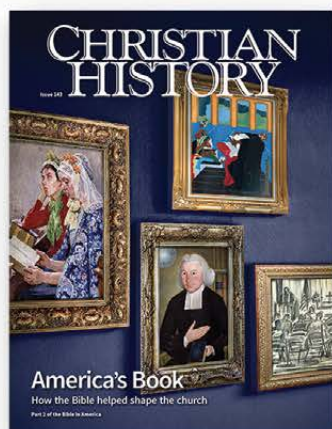
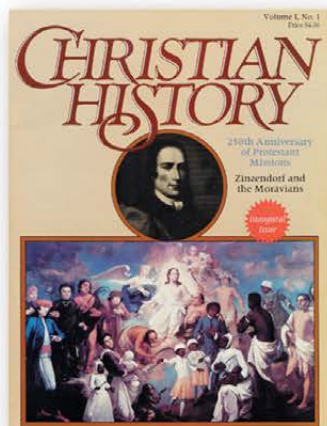
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